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ANTED FOR THE ROMAN arate school of the town of teacher as principal and two is principal must hold, at ass certificate. Assistants to decent as the summer holidays. Applicational and stating qualitary expected, will be resigned up to June 17th. P. f. S. S. 11ustees, Sec. 7, P. O. when the principal array is a summer holiday. The first principal array ont. 120 June 17th. P. f. S. S. 11ustees, Sec. 7, P. O. when the principal array is a summer for the principal array of the prin

TEACHER, HOLDING A ond class certificate. Must I French, and have had some ching. The best of references. Any one not having these d not apply. A good salary uties will commence August

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GANIST (MALE) WANTED ant Catholic church in a large ences required. Address, stat-nclosing testimonials, A. B. RD, London, Ontario. 917-4 h No. 4, London, d and 4th Thursday of every ck, at their hall, Albion Block st. G. Barry, President; Vice-President; P. F BOYLE, lary.

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it most pleasantly upon a loftly 
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# Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, JUNE 13, 1896.

NO. 921.

Feast of the Sacred Heart. BY ELEANOR C. DONNELLY.

The chapel is bright with its myriad tapers.
The fairest and freshest of blooms are there:
High of the altar, the incense vapors
Float thro' the hush of the perfum'd air.
The sweet voiced choir cease their singing,
Resplendent rays from the monstrance dart,
And the bell of the Benediction ringing
Hallows the feast of the Sacred Heart.

O dear, dear feast! we have watched thy com-Thro' the long, gladdays of this golden June.
While the birds sang clear, and the bees were
humming.
Over the flower-beds, morn and noon.
From the sunrise glow till the stars were burn-

Like glittering lamps in the summer skies, Our hearts to the great Heart ever turning, Longed for its festa with prayers and sighs.

Welcome, O day of supreme salvation!
Welcome, acceptable time of grace!
Beautiful hour of love's reparation.
Hither, dear souls, to the light of His face.
Haste, while ye may—'tis a pittless craven
That sports with the pleadings of Infinite
Love;—
Cras, cras. is the cry of the raven,
Nunc, nunc, is the note of the dove.

What tho' the spirit be steeped in sorrow?
What tho' the soul be heavy with sin?
To-day, if we call, He will hear; to morrow
His Heart may be closed, would we enter in.
Switt from the fetters of hell He frees us.
Washing us white as the snowiest fleece;
Deep in the glorious Heart of our Jesus,
Grief is forgotten, and all is peace!

NECESSITY OF A TRIBUNAL OF FINAL RESORT IN SPIR-

Undoubtedly, the great question of the times is the supremacy of the chair of Peter in the Church of God. The Papacy furnishes absolutely the only ground of hope for organic unity among Christians. The question of the supremacy must, of course, be described by an honest, candid and unprejudiced appeal to Scripture, to tradition-the history of the Churchand to the reason of things. Such an appeal ought to be sufficient to convince any man of the truth of the claims of supremacy for the chair of

But suppose that the Papacy were not a divine institution, that we had no satisfactory evidence that Our Lord intended to provide a head for His Church and therefore that all the Roman Pontiffs have held this office simply by the authority of the Church itself, we still hold that the present form of government of the Church is not only wise, and reasonable, and in accordance with the dictates of the highest prudence, but that it is indispensable to the accomplishment of the purposes for which the Church was es-

All acknowledge the importance of unity. The object of the Church is the conversion and salvation of the world. But the world cannot be converted to true Christianity without unity, and unity is impossible without a head. The syllogism, often quoted, is as simple as it is true, and it adds the force of incorrable logic to the truth of force of inexorable logic to the truth of our contention. "Every organized they conscious of such separation, and infants?" If separated from God, are they conscious of such separation, and in the content of unbandings? our contention. "Every organized body must have a head; the Church is as organized body; therefore, the Church must have a head." There must be unity of principle, unity of government, and unity of purpose and action. There must be no divided

in Me and I in Thee, that they also may be one in us that the world may know that Thou hast sent Me." What more powerful plea for unity could possibly be presented than this wonderfully clear and emphatic language of our Lord? How can the world ever learn that definite system of divine truth which our Lord came to reveal for the benefit of mankind from a hundred sects and parties all differing from one another and yet all claiming to teach the true doctrine? Of course the supposition is absurd, and, fortunately, our Protestant friends are begin

ning to find it out. But how is the evil to be remedied Why, manifestly there must be some central authority somewhere to interpret the law and settle disputes. Without such a tribunal of final resort the idea of unity either of principle or

organization is impossible.
Suppose, now, that the Catholic
Church should consent to waive her claim for the supremacy of the chair of Peter by divine right and to meet in general council with all other decomin ations, what would be the first and most important question to be con-sidered? Manifestly it would be the election of a head and the establishing of just such an authoritative tribunal for deciding questions in dispute as we have now in Rome. There could be no unity, no agreement without such a head and such a tribunal. As a matter of fact such an agreement could never be reached in such a miscellaneous assemblage. But suppose it could, what is the use, since we have such a what is the use, since we head and tribunal already made to our hand and superior to any that could possibly be created by a miscellaneous assemblage of differing and hostile

There is not on earth a more learned, able and altogether high-toned, conscientious body of men in

there is no subject in all the range of human knowledge in which at least some one member of the Curia is not an expert and thoroughly familiar with all that can be said in favor or against it. When any important question comes before them for solution we may be perfectly sure that it least the first time sees God face to face, and the first time sees God face to face, and the first time sees God face to face, and the first time sees God face to face, and the first time sees God face to face, and the first time sees God face to face, and there are many cases of improvement among the French.

The cures have not failed to reward the pure faith of many. I have seen with the soul that for are many cases of improvement among the French.

The cures have not failed to reward the French.

The cures have not failed to reward the pure faith of many. I have seen the pure faith of many. I have seen the pure faith of many. I have seen with the soul that for are many cases of improvement among the French.

The cures have not failed to reward the pure faith of many. I have seen the pure faith of many in pure faith of many. I have seen the pure faith of many in pure faith of many i

either in council or dispersed through-out the world. When he gives his decision it is the result of the combined wisdom of the Church. Even if we were not assured that he was divinely guided we should have reason to believe that his decision would embody the highest wisdom of man and therefore that it would be entirely worthy to command the implicit assent and obedience of every member of the Church. We should have no more hesitation in accepting and obeying such a decision than we have in submitting to the decisions of the Supreme Civil Court. Indeed, we would have more reason to receive the decisions of such a tribunal with implicit faith than we have to receive those of the highest court of civil judicature.

In this view of the case we see how absurd are the popular Protestant charges against Catholics of sub-mitting to "spiritual tyranny." mitting to "spiritual tyranny."
It is only rebellious and disgruntled citizens who presume to call the decision of the civil tribunal of final resort tyrannical. All loyal citizens submit without protest. Why should it be thought any more unreason able or humiliating to submit to the decisions of a spiritual tribunal of final resort, especially such an one as we have now in Rome, still more especially when we consider that without such a tribunal organic unity is utterly impossible ?-N. Y. Catholic Review.

STATE OR PLACE.

1. Is there such a state as natural beatitude, separate from and inde-pendent of heaven and hell in the next world? 2. Will a period not be reached

when there will be but two states, heaven and hell? 3. What becomes of unbaptized infants? If separated from God, are

is it a source of unhappiness? Querist. 1. It is not of faith that there is such a state. To be in heaven is to possess and enjoy the beatific vision. With this vision one is in heaven, wherever one may be. All Catholic theologians agree that infants dying Our Lord knew perfectly the importance of unity in order to the triumph of His glorious Gospel in the world when in that last solemn interview with His disciples He prayed, "that they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father art they all may be one as thou Father are the order one may be. All Catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one cannot enter into the kingdom of the area." But this exclusion does not have all the catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one had the catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one had the catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one had the catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one had the catholic theologians agree that infants dying without baptism do not and will never enjoy this vision. "Unless one be born of water and the Holy Ghost, one had the catholic theologians agree that infants dying without baptism do not and will never enjoy this vision." imply that they suffer or that they are in the hell of the damned. Pope Inno cent III. distinguishes between the re sults of the two kinds of sin, actual and original. The result of actual mortal sin is eternal torments. The result of original sin is the absence of the intuitive vision of God. "Poena originalis peccati est carentia visions Dei,

actualis vero poena peccate est gehenna Cardinal Gousset, following the teaching of St. Thomas, affirms that though children dying without baptism do not enjoy the beatific vision, yet they do not suffer pain or sadness consequence of this privation. And not being guilty of any actual sin, they do not suffer the pains reserved for those who die guilty of actual mor-tal sin. They are said, then, to enjoy

things of the natural order. things of the natural order.

2. It depends on what you mean by the term "state." If you make state something purely subjective and exclude from it all idea of place, there will be as many states as there are beings to experience the different possible degrees of happiness in one direction and misery in the other. There are many different states in this world, the state of happiness, misery, joy, sadness, and as many different states as there are degrees in these. There is a state of consciousness and a state of unconsciousness, a state of sin and a state of grace. You will observe that none of these states include or imply the idea of place. They are modes rather than points of being. Man is a creature subject to sentiments and emotions in various degrees, and he does not change his nature in this regard by passing out of this mysterious and puzzling phase of existence. He will

Journal.

John W. Gerdemann, whose defection from the Roman Catholic Church and subsequent marriage caused a great sensation some twenty-two years ago among the people of that faith in this city, and especially among German caused a great sensation some twenty-two years ago among the people of that faith in this city, and especially among German caused the sense of this city, and especially among German Catholics, has become reconciled to the Church, and will spend the remainder of his years in penitential seclusion. At the time of his defection, he was one of the ablest and most popular German priests in the diocese

popular German priests in the diocese of Philadelphia, and the announceof Philadelphia, and the announcement of his deposition from the pastor ate of the church of St. Bonifacius mains a lovely holy land in memory to came with a sense of shock to a very large number of people.

shape, but the Redemptorist Fathers and "common sense," the work goes took over the church property and on under Our Lady's banner. assumed all liabilities, whereupon whatever suits had been instituted were dropped, and from that time on the church has prospered. After leaving his former charge, Father Gerdemann married a lady who had come here from Reading and acted as organist at the church of St. Bonifacius. Mrs. Gerdemann was and remains a Protestant. They had two children, a son and a daughter, both umbus. of whom have been raised in the mother's religious belief.

Mr. Gerdemann studied law after leaving the priesthood, and was admitted to the bar, but never acquired much of a practice. Latterly, he has been seen more than once slipping quietly into the church of which he obscure pew, kneeling for an hour or more at a time. It is known to but a few just where Mr. Gerdemann has gone. He left the city yesterday, and it is assumed that his destination is one of the monasteries to which a priest seeking reconciliation with the Church is ant to be seen. It is under-for Catholics. They, in my opinion Church is apt to be seen. It is understood that Mrs. Gerdemann and the

THIS YEAR'S CURES AT LOURDES SHRINE.

Opening of the Pilgrimage Season Many Nations Represented.

The season for large parties of pilgrims opened at Lourdes as early as the last days of April, and has infervor of the visitors with each new in the lead) were among the first to pay their tribute of faith and love, sending no less than 2,500 representa-tives. Liege sent 32 railway pas-senger cars, bearing the first Flemish

grims.

and litanies went on. edifying, more so even than is usual.

There is no excitement or false exaltaGod given mission. They aided those

question comes before them for solution we may be perfectly sure that it will be probed to the bottom and that the truth will be brought out so far as the human mind is able to comprehend it and the decision will be made withten the made withten the truth will be made withten the decision will be made withten the made with the made with the made withten the made withten the made withten the made withten the made with the made wi it and the decision will be made without fear, favor or prejudice.

It is important to remark that even the final and infallible decisions of the Holy Father on questions of faith and morals are not merely his private opinions, arrived at by his own individual excogitation, he is the mouth-piece of the Church. He calls in the aid not only of his official advisors but of the Bishops, doctors and learned theologians and canonists of the Church either in council or dispersed throughout the world. When he gives his replies to first two. -N. Y. Freeman's was enabled to do in February last, and at the first opportunity she came to Lourdes in thanksgiving. After her first bath she went on crutches to Mass,

Many of his parishioners had deposited with him money for safe keeping, and his financial accounts after he left the church were found to be in bad left the church were found to be in bad of all sneers and doubts, "reason" and "common sense." the work goes

ANGELS OF MERCY.

A Gallant Soldier Tells of Their Work

that veteran and silver tong ued orator, Gen. Gibson, speaking. It was at some

composed the audience into breathless

silence. He said:
"When I was a young man, before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic was formerly pastor, and there, in an what prejudiced against the Catholic obscure pew, kneeling for an hour or Church. I used to picture to make the property of the control of the contr

had no business there. children were consulted, and that they agreed to his taking this step.—Philadelphia Public Ledger.

"Well the cry came, 'To arms!' I had the honor of commanding a regiment, the Forty-ninth Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an acive part, and after our forces were badly beaten, I looked out from headquarters, which were located on an eminence, upon the scene of conflict, and through my field-glass I could see black robed figures going around among the wounded and dying soldiers. I immediately ordered my aide de camp creased the number of cures and the to go down and see who those black robed figures were, and report as soon The Belgian cities (Antwerp as possible to me. He soon returne d almost breathless, and exclaimed: General, it was a heart-rending sight! The figures are those of Sisters of sending no less than 2,500 representatives. Liege sent 32 railway pas senger cars, bearing the first Flemish pilgrims, in white-laced caps and long black cloaks, that have ever appeared in Lourdes. The French and Swiss tears to a heart of stone.' I was a northeastern Switzerland. Jura, northeastern Switzerland, Holamazed, and concluded to make a for those who die guilty of actual mortal sin. They are said, then, to enjoy a natural happiness; that is, a happiness derivable from a participation in things of the natural order.

Jura, nortneastern Switzerland, Holder and Zarada, Holder and Switzerland, Holder and Switzerland, Holder and Switzerland, Holder and Zarada, Holder and Switzerland, Holder and Zarada, Holder personal investigation. I went down across a black robed figure that was For ten years in the opening fort cold in death. The heroine of heroines night there was most unpropitious died at her post. She was not regular weather, cold, wet and stormy, but the

eve of May day was clear, bright ceived no pecuniary compensation and calm. From 7,000 to 10,000 what a reward will be hers. This noble people, each one carrying a lighted woman was called to her eternal recandle, marched in procession, cross- ward. Her companions were still en ing and re-crossing in tangled lines of gaged in succoring the wounded and lights on the inclines, the garden and the open square. It was a wonderful spectacle from the surrounding heights, the garden and the open square of the above the state of the state of the square of the state of t the slender spire of the church burning and flashing as a centre of Bengal
lights and electric search-lights. This
continued for over two hours, while all the time a ceaseless chanting of hymns what Church he belonged, or whether nd litanies went on.

The scenes of each day are very stop to inquire the side to which he be-

tion; on the contrary, a serious, tran-quil and universal recollection is everywhere. The fervor and devotion are remarkable among the Belgians

and ecclesiastical government, in fact | The first begins with the soul that for all that are here at present, and there first impression of the Catholic Church. | known by any one connected with the

WRETCHED ITALY. Boston Pilot

Mr. Marion Crawford's "Taquissara," now publishing in London, bears witness to the sad truth of the

references to the general condition of Italy found in Connellan's letters to the Pilot. He is telling of a village thirty miles from a railway station and he says: "In Laviano, facing the wretched

houses, stood the grand beginning of a wretchedly unfinished building, one of those utter failures of great hopes, which trace the track of invading lib-erty through the South. It came, it saw, and it began many things- but it did not conquer and it completed very little. In the first wild enthusiasm of the Garibaldian revolution, even poor, hill-perched, filth stricken, pig-breeding Laviano was to be a city, and forthwith, in the general style, the walls of a great municipal building from which lofty destinies were to be guided and controlled in the path to greatness, began to rise, with strength of stone masonry, and arches of well hewn basalt, and divisions within for halls and stairways, and many offices. But the beams of the first story were never laid across the lower walls. was no money, and what had been built was a palace for the pigs. Laviano had spent its little all, and gone into debt to be great, and had failed and though the people had earned some of their own money back as wages in the building, more than half of it slipped into the pockets of architects, who went away smiling, jeering, and happy, to prey upon the next foolish village that would be great and could not. And, above, from a hill on the mountain's spur outside the village, still frowned intact the heavy fourtowered castle, complete and sound as when it had been built, the lasting monument of those hard warriors of a sterner time, who could not only take, I remember a few years ago hearing but hold — and they held long and

cruelly.

And again he says:

'That Italy has done what she has umbus.

Gen-Gibson's gaunt figure could be seen rising, and with a wave of his bony hand he hushed the thousands that take ever committed by a civilized nation, and it is irrevocable, as its results are to be fatal and lasting. But upon the good reality of unity, the deadly dream of military greatness descended as a killing blight, and the evil vision idle army, sitting down to besiege its own store-houses, each eating some-thing of the whole and doing nothing to increase that whole, till all is gone, and the vision fades in the awakening from the dream, leaving the bare nakedness of desolation to tell the story of a huge mistake."

Mr. Crawford and Mr. know their subject.

ANGLICAN ORDERS.

Conclusion of the Commission. The commission of experts on the question of the validity of Anglican orders has at length terminated its labors, and the result of the same, embodied in a voluminous report, has been forwarded to the Congregation of the Inquisition. The experts have had an almost continuous sitting for two months. On the whole, the case for the Anglicans was ably championed by the Abbe Duchesne, Father de Augustinis, S. J.; Sig. Gasparri, professor of Canon law, and Father Scannell. The other side was also represented by four experts in the persons of Canon Moyes, Father Gasquet, O. S. B.; Father David, O. S. F., and Father Joseph de Llevareras, a Capuchin. His Eminence Cardinal Mazella presided at all the meetings. The course of procedure allowed of objections and statements to be made from both sides. and these, as they arose, were closely examined into before anything definite was done. Of course, the entire volume of debates have had to be drawn up pro forma and submitted to the Sacred Congregation of the Holy Office, who alone can present it in its final shape to the Holy Father, from whom the decision is to come. The Rev. Mr. Puller and the Rev. Mr. Lacey, the Anglican theologians who some time ago came here, though not at the wish of the Holy See nor of the commission, have had, nevertheless, ample opportunity of communicating with the Abbe Duchesne and of laying their arguments before him. But the commission will have no voice whattoned, conscientious body of men in the world than those who compose the Roman Curia. They are trained to their work from youth. They are perfectly familiar with the whole range of theology, dogmatic and moral, of theology, dogmatic and moral, of theology, dogmatic and moral, of philosophy, history, science, of civil

Most of the other commissioners have left the Eternal City. Canon Moyesis, however, still here, and will not return to Westminster until the middle of June.-Rome Correspondent in N. Y. Freeman's Journal.

CARDINAL GIBBONS ON A. P. A. POLITICS.

The Duty of the Parties and the Duty of Catholics.

Washington, May 18. — Through Rev. Dr. Stafford, of St. Patrick's Church, this city, a prominent Re-publican, who held a foreign mission under President Harrison, several questions to Cardinal Gibbons relative to the recent denials of religious liberty and attacks of the A. P. A. on the Catholic citizens of the country The Cardinal sent the following reply

"Cardinal's Residence, "Baltimore, May 17.
"My Dear Sir: It is the duty of the leaders of political parties to express themselves, without any equivocation, on the principles of religious freedom which underlie our Constitution.

"Catholics are devoted to both the great political parties of the country, and each individual is left entirely to his own conscience. We are proud to say that in the long history of the Government of the United States the great Catholic Church has never used or perverted its acknowledged power by seeking to make politics subserve

its own advancement.
"Moreover, it is our proud boast that we have never interfered with the civil and political rights of any who differ from us in religion. We demand the same rights for ourselves and nothing more, and will be content with nothing less.

"Not only is it the duty of all parties distinctly to set their faces against the false and un-American principles thrust forward of late, but, much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of the civil and religious liberty according to the Constitution. Patience is a virtue. But it is not the only virtue. When pushed too far it may degenerate into pusillanimity. Yours faithfully, James Cardinal Gibbons.

What's in a Name?

"Dr. L. A. Lambert, author of Notes on Ingersoll 'and editor of the Freeman's Journal, never prints the Colonel's name without spelling it out 'Robert Green Ingersoll.' He is not the first to discover that that method is replete with keen humor."

We cannot see why the Truth Seeker should grumble because we give a man his full name. There might possibly be grounds of complaint if we had given him the name originally, but we assure our esteemed contemporary that we did not. If his respected parents thought it appropriate to label him in that way it would be exceedingly captious on our parts to question their

If they made a mistake, it is one of the few that the son cannot hold Moses responsible for. But we cannot accept the Truth Seeker as voicing the sentiments of Robert Green Ingersoll on this subject. If there be any humor in the combination of names or in their association with the humorist, no one would appreciate it more than the colonel himself. We do not believe he is ashamed of his name, or that he ever authorized the Truth Seeker to resent our giving it in full. - N. Y. Free

## Man Overboard.

It is wonderful how slight a thing will save a drowning man's life. An oar thrown overboard will buoy him up; a thing scarcely thicker knitting needle will draw him safely to the shore. Franklin, when a boy, used to float on the surface of the water, sustained by the pull of his lying kite, and men have ridden in storms on the great sea on hen coops and insignificant splinters of mighty ships that had broken up under their feet. It is the same in the troubled waters of life's ocean. A very little help has often rescued a struggling brother who must otherwise have gone down to rise no more-and thousands do go down while those who might safely lend them a helping hand look on indifferently. To lend a helping hand to any man who throws up his own hands and manifests no disposition to save himself from sinking is useless; but the "man overboard on the voyage of life who buffets the billows of fate valiantly has a righteous claim to the sympathy and support of his more fortunate brethren.

## A RETREAT

TOR LADIES WILL BE GIVEN AT THE Convent of the Sacred Heart, in this city, commencing Tuesday evening, June 23rd, at 7 o'clock, and closing Saturday, June 27th. For cards of invitation and further particulars apply to Lady Superior, Convent Sacred Heart, Queen's Ave. 920-3

# Cripple

mercy upon its victims. This demon of the blood is often not satisfied with causing dreadful sores, but racks the body with the pains of rheumatism until Hood's Sarsaparilla cures.

"Nearly four years ago I became af-

Pieces of bone came out and an operation my legs, drawn up out of shape. I lost appetite, could not sleep. I was a perfect wreck. I continued to grow worse and finally gave up the doctor's treatment to

came back; the sores commenced to heal. My limbs straightened out and I threw away my crutches. I am now stout and hearty and am farming, whereas four years ago i was a cripple. I gladly rec-ommend Hood's Sarsaparilla." URBAN HAMMOND, Table Grove, Illinois.

## Hoods Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure liver ills, easy to operate. 25c.

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## URIEL: Or, the Chapel of the Holy Angels.

BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

## CHAPTER XXIV.

SUNSET.

The return to Merylin seemed to have a reviving effect on Uriel's health, and for a week or two he gave hopes o As long as the improvement lasted he used it to go about the place, so dear to him, driving sometimes to his farms and cottages, seeing the old people who remembered him as a boy, saying a kind word to everyone, and alway thinking of something to be done for their comfort or benefit. At these times he liked to have Geoffrey with him: for Geoffrey knew every stick and roof-tree on the estate, and could give him the date when every pig-sty had been rebuilt and every farm house repaired. From old and young he heard the same tale, what a good friend Master Hughton had been to the tenants in poor Sir Michael's time; and how he had managed to restore order when things had gone wrong, and the farm buildings had all been tumbling to ruin. Wherever he went, and whoever he saw, they all bore witness to the worth, the integrity, the kind, good heart, and the power of work which lay in him, who, as his father had bid him never forget, had been a son to him in his trouble.

So April blushed and budded into May, and every day Aurelia's hopes grew stronger. "You will see," she said, "as the warm weather comes he will lose his cough: Naples must really have done him good after all ; we shall keep him with us a little longer." But, alas! as so many have made sad experience, the warm weather when it came only stole away each day a little more of Uriel's strength. Gradu ally the fallacious promise of improve-ment faded: it had been but the result of his joy at returning home, and in a week or two he had slipped back to his former level, and the wan cheeks looked more transparent than ever.

The drives had to be given up now he could only take a few turns on the terrace that overlooked the sea, and to this spot at last his out-door life became limited. At one end of this terrace was the door of the chapel, which coming and returning he never failed to visit; at the other, well sheltered from the sun and wind, they placed his couch, where he lay sometimes for hours, quiet and silent, gazing at the sea, as it broke in snowy foam over the rocks below, and listening to its music that he had ever loved so dearly. "I like it better so," he said, "than calm and motionless, as it was at Naples ; those dancing waves, their joyous voices, they are like old

friends, old comrades."

They seldom or never left him alone, unless it were at times when he called his little Uriel to him, and spoke to him in words which the child in all his after years loved to cherish and re-member. Sometimes he liked to have them all around him, "his brothers and sisters," as he called the four and though he could not speak for long together, he would look from one to another with his sweet kind smile, and tell them again and again how glad he was to have them with him. he did speak his words were gathered into their hearts like treasures, for they bespoke a soul so utterly dead to all human desires or regrets, that to him, it was plain, a longer life would only have been a longer exile. Nothing seemed to enter there that could disturb the profound tranquil peace of uriel; I could not have imagined such one who was simply waiting for his a folly would have taken hold of a man summons. So thankful for the past, in which he saw only his deliverance from the thraldom of the world; so grateful for the present, for the circle of loving hearts that surrounded him so well content that for him on earth there should be no future, nothing to



MOTHERS its torture, terrors and dangers to both mother and

both mother and child, by aiding Nature in preparing the system for parturition. Thereby "labor" and also the period of confinement are greatly shortened. It also promotes an abundant secretion of nourishment for the child. During pregnancy, it prevents "morning sickness" and those distressing nervous symptoms from which so many suffer.

Tanks, Cottle Co., Texas.

DR. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir—I took your "Favorite Prescription" previous to confinement and never did so well in my life. It is only two weeks since my confinement and I am able to do my work. I feel stronger than I ever did in six weeks before.

Yours truly,

Esda. Culfrepper

A MOTHER'S EXPERIENCE.

South Bend, Pacific Co., Wash.

DR. R. V. PIBROE, Buffalo, N. Y.:

Dear Sir—I began taking your "Favorite Prescription" the first month of pregnancy, and have continued taking it since confinement. I did not experience the nausea 

tinued taking it since confinement. I did not experience the nausea or any of the ailments due to pregnancy, after I began taking your "Prescription." I was only in labor a short time, and the physician said I got along unusually well.

We think it saved me Mrs. Barrer. I was troubled a great deal of suffering. I was troubled a great deal with leucorrhea also, and it has done a world of good for me.

Yours truly,

Mrs. W. C. BAKER

drag him back to hopes and deceptions, which had long been to him as dust Every day one or upon the balance. other of them took it by turns to sit by him and see to all his wants. The were all welcomed with toving cour tesy, but it scon became evident that none knew so well what was needed in tending the invalid as Geoffre Waiting on the sick is a gift, and Geoffrey possessed it in perfection. I required a strong arm to lift and sup port the gigantic frame which cou

so little now to help itself; bu Geoffrey's arm was as strong as his touch was gentle. Very soon his presence became almost a necessity t Uriel; he would look wistfully for hi coming, and depend on him with the trustfulness of a child in the hands of its mother, and if any service had to be done which required peculiar dex-terity one and all would generally agree to "leave it with Geoffrey,

One day when the others were away and Julian was sitting alone wit Uriel, he remarked that the latter wa looking grave and thoughtful, with an expression on his face more nearly resembling anxiety than he had been used to see there. He scarcely seemed to held what Julian said, and had the air of being absorbed and preoccupied "Julian," he said, at last, "I have been thinking about Aurelia; wha will she do when I am gone? A lonely life for her, poor girl, in the old castle

"Never fear for her," said Julian "Aurelia is not like other women. Wherever she is she will make for her self a noble life, be sure of that There is a pillar of strength within

her."
"I know it," said Uriel; "still," And here he paused. wish—." And here he paused.
"You wish what, dear Uriel?"
said Julian, "it is so seldom you seem

to have a wish.' Not often, indeed," replied Uriel

"all my wishes in this world are granted-all-save one." "And that is?"

"O, Julian, you must guess, you must see it — Geoffrey and Aurelia. If I could but see them as happy as you are, you and Mary; I am sure about Geoffrey, but he will never speak. I can't be so certain of Aurelia, yet who else could ever be worthy of her? If I could but leave her in hi care I should, indeed, die happy.'
Julian reflected. 'I have long

sure there was something of that sort, he said; "Paxton gave me a hin about Geoffrey, and you know he has the eyes of an Argus. What are we to do? A team of horses would never drag Geoffrey forward in such a busi

"Why not?" said Uriel. "Why if Geoffrey has anything to say, can'the say it?"

"Ah, you don't know him yet, if you say that," said Julian; "his diffidence in himself, or whatever you like to call it, is just monstrous. He would as soon or sooner think of aspiring to the hand of an empress."
"Rubbish," said Uriel; "I hope it

is not all that senseless notion about the rank of the Pendragons; we should surely be ashamed of it by this time. Besides, if his sister is one day to be a countess, why on earth should not he

be good enough for anybody?"

"It is not rank, merely," said Julian; "but our poor dear Geoffrey does truly and heartily believe himself to be such a dunce in mind and above all, such a hobgoblin in person that I don't think he would ever find courage to propose himself for the acceptance of any lady, let alone your

of his sense. A dunce, indeed! why, he has the best head I know of; as clear as a crystal, with a princely heart, and as to his person, why really, I don't see what's amiss. See here, now, Julian, we must not let this go on; if they really do care for one another, we must bring them to-gether. Set Mary at Aurelia, and I will do my best with Geoffrey.

Acting in obedience to her husband's orders, Mary tried to open the ground with Aurelia, but found all her man couvres frustrated with a quiet dignity, which made all renewal of the attack

"Uriel, however, was more persistent in his branch of the undertaking. He chose his opportunity—a day when Geoffrey had been tending him with his usual care, and when, having arranged his pillows as no one else could arrange them, and lifted him into exactly the most restful of all possible positions, he stood beside the couch where Uriel lay, as it seemed more than usually inclined for con versation. "Can you stay a little?" said Uriel; "I should be so glad. There is something I wanted to talk

"All right," said Geoffrey, drawing a chair beside him, and expecting to near something about their plans for

'In the first place, there's the boy.' said Uriel; "my boy. You know, I have left you and Julian his guardians. You'll make him a brave, true nan, like yourself, Geoffrey; that is all I care for.

"I will do my best," said Geoffrey,

at the member referred to, "curious taste, rather, but, perhaps, by and by, you see—I am thinking of going to

"Going to Jericho, you may as well say," said Uriel; "now, put all that out of your head, and listen to me, Geoffrey. See here, now, when are you going to speak to Aurelia?" Geoffrey looked up quickly, almost

sternly, then with a calm voice and manner he replied, "Never, Uriel." Uriel propped himself up, and was preparing to speak, when Geoffrey in-

No, Uriel, not another word, you please ; I can't listen to it. I did not think you had any such fancies, and you must banish them. If you see what I never meant that any one should see, you will understand me when I tell you that the best thing I can do with myself, by and by, is to go to Manitoba. I must clear out of this, and begin life somewhere over again Last winter made me feel that to go on alone at Laventor, after all that has been, is more than I have strength

" Listen to me, Geoffrey," said Uriel, as soon as he could get in a word, listen to me, and don't be a simple ton. Time with me is too short for such circumlocation. If you care for Aurelia, as I believe you do, tell her

Geoffrey shook his head. "Imposible," was his only reply.
"But do you care for her?"

"I fear so." "Then why don't you speak?

"How can you ask me, Uriel? It sn't kind."

There was a pause. "Look here," said Uriel, "should you think it kind, supposing Aurelia cared for you, to let her happiness go to wreck, as well as your own, and all for folly ?"

Care for me," said Geoffrey, why, she'd as soon think of caring for a donkey. I wonder at you,

"How do you know? Have you ever asked her?"

"Certainly not," said Geoffrey;
"you need not have said that, Uriel."
"Very well, then, I shall," replied
Uriel; "now, not another word, Geoffrey, you see I'm tired. Leave me alone to settle things my own way. I shall speak to Aurelia as soon as ever

History does not record what became of Geoffrey during the remainder of of that day.

The next morning Uriel declared

that the others must not tie themselves to the side of the couch, but must go for a stretch somewhere or other, and take little Uriel with them. If Aurelia would remain with him, that would be all he should want. Mary remembered that she had promised the child a clamber among the rocks, and declared that Julian must accompany them, to guard against their breaking their necks, or being swallowed up by the tide. They both understood that what Uriel wanted was an hour with Aurelia, secure from all chance of interruption, and had little difficulty in guessing how he would employ it.

"How Ury is growing!" said Aurelia, as she watched the three set torth together; "I was afraid he promised to be more a fairy than a giant; but he is getting at last to look like a rosy-cheeked English boy."
"That is what I should like him to

be," said Uriel; "national is an odious thing, but, for all that, the English type is a grand one when you can get it.

"What do you call the English "Then I must find it for him," said type?" said Aurelia; "it seems to me we all so different."

"But with something that is alike in our difference," said Uriel, "truth, fidelity, a sort of a sticking to dutyyou see it in our very railway guards. It is something that wears better than a world of fine feathers.

"Very true," replied Aurelia; "I never cared much for fine feathers, as you know."

"Yes, I do know," said Uriel; "and I'm glad of it. And that just fits in with something I want to talk about

Aurelia; will you listen?"

"What a question, Uriel! Listen to you? I should think so."

"Very well, then, don't be vexed if

I come straight to the point ; you know I haven't strength for a lot of prelim-inaries. It is about Geoffrey."
"What about him?" said Aurelia,

in a voice in which an attentive ear would have discerned a tone of rather over careful tranquility. Do you want

'No, I want you just now, and no one else. See here, Aurelia, Geoffrey's future is in your hands; you are not going to throw him overboard, are

Aurelia looked at her brother, and only said:
"Throw him overboard! I don't

know what you mean, Uriel; what have I got to do with Mr. Houghton's future? "Everything Aurelia," he replied

"If you don't see how it is with him, you have no eyes; his happiness is in your hands, and you are not what I

take you for if you can sacrifice it."
Aurelia paused for a moment, then
she said: "I think, Uriel, one should she said: "I think, Uriel, one should be truthful and straightforward in falling back on the old familiar phrase, "and Julian will do his. In Julian's hands he can't go wrong; he will teach him everything."

"But I want him to be in your hands, Geoffrey," said Uriel; "I want you to make him a strong, true, honest man. Julian is a thorough good fellow, no one knows that better than I do, but the hand that is to form my little Uriel's character must be that dear old fist of yours, Geoffrey."

"Indeed!" replied Geoffrey, looking

"Indeed!" replied Geoffrey, looking of the set hings, as in everything else.

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"Indeed!" and only once—it was binted at such a thing as you imply.

Once, indeed, and only once—it was whis lips moving, and in their hearts they had joined in the prayer he was uttering.

They feel low, who was supporting his head, looked towards the chaplain. Suddenly and despondency has taken hold of the sufference proved that Scott's Faulsion to the crowd do tolly stooth progress of Pulmonard and Mary's affair came to light—I thought he spoke a little until the was nothing, but they saw his lips moving, and in their hearts they had joined in the beart of the suffere

"he won't speak because -- well, I and began the prayers for the depart-really can't explain it -- he seems to ing soul; whilst here and there Uriel fancy no one would ever think of him. Most absurd, I should say, only you can't make him see it. But yesterday I forced it all out of him, and I told him plainly if he did not chose to speak, ould; so now, I want your answer.

But no answer came, and after a few minutes Uriel sighed, as one dis-appointed. "Ah, well," he said, "I e I was mistaken. I am sorry I forced his confidence, poor fellow. Forget what I have said, Aurelia; it must not make a difficulty between us. To my thinking, he has the noblest heart in all England; but, I see how it is, he is not enough of a hero for a woman to care for.

"No, no, Uriel, you must not say that," said Aurelia, her marble-like reserve giving place to a warmer rush of generous feeling. "He is, indeed, a generous feeling. "He is, indeed, a noble heart, and if all you say is true it doubly proves it. When he fancied was thinking of another, his only thought was how to make me happy. He has never thought of himself, never. Geoffrey Houghton is the on living man I could call a hero. Not care for him, indeed! who else is there in the whole world I could ever dream of caring for?"

'Ah, Aurelia!" said a broken voice behind her. She turned, and beheld -Geoffrey.

He had approached them while she was speaking, and at a gesture from Uriel had remained standing, and had

heard her last words.
"Now, heaven be praised that you understand one another at last," said Uriel sinking back on his couch, as one whose heart was relieved of a heavy weight. "My last earthly wish is granted, and now I can die happy!"

Uriel Pendragon lived about three weeks after the event we have re-corded. In the prospect of his sister's future marriage with Geoffrey Houghton he saw the fulfilment of all his hopes, and a security both for her hap piness and the guardianship of his little Uriel. His cup, as he said, overflowed with gladness, he could only count up his mercies, and give thanks

As to Gooffrey and Aurelia, their great joy came to them sobered and chastened by the thought of their coming sorrow. Their long wooing, if we may call it such, had been but little after the fashion of the world ; and its happy issue could never now be disconnected in their minds with the memory of the last weeks, the last days of Uriel's earth-ly existence. The solemn sweet-ness of those last days entered into both their hearts, and knit them closer to one another. It is a name less pleasure, as a poet has sung " watch the sunset with the eyes we love;" and as they sat beside the couch of their dying brother, one thought often filled their minds—that it was like a beautiful golden sunset.

For some weeks he had been unable to leave his room; all the rites of Holy Church had been performed, and from day to day they could only watch and wait-wait for the eyes to close upon earth and open in heaven. The ineff able sweetness of those days, — each one of which they feared would be the last, — may be guessed by such as have known such a me of waiting; it is a sweet-ness unlike anything else in this world, and has nothing of this world about it.

One day he seemed to revive a little from the exhaustion in which he had lately lain, and greeted those who came to him with a smile that was almost gay. "So much better," he said; "I am longing for the terrace; I want once more to feel the sea air upon my forehead."

'But you are not equal to it, dear

Uriel," said his sister.
"Oh, yes, I am: it is only this sick room life I cannot bear. You remember that German story of the dying knight who called for his war-horse. The life boat was my war-horse; I feel just now as if I ould guide it among the breakers Let me look at the sea once more, the

In order to save him the fatigue of mounting the stairs, they had arranged for his use a chamber on the ground floor; so that Julian and Geoffrey, taking him in their arms, found no difficulty in carrying him to the terrace. "Let him have his wish," they said, "why should we deny him?"

He looked his thanks, as, with the utmost tenderness, they laid him on his couch. "So glad," he murmured, "so glad to be here. Are you all here, too? Uriel and Father Adrian?"

Yes, they were all there, and the child, who had been playing on the terrace, came to his father's side, and nestled close to him, holding in his hands a bunch of roses he had just gathered.

"My roses, papa," he said, "won't you have them?"
Uriel took the roses, and thanked

the giver with one of his bright, loving smiles, then he lay silent for a while, looking at the sea, as it lay stretched out before him, with its intense blue, studded over with sails and sparkling breakers. "The beautiful sea!" he repeated again; "how I have loved

ing soul; whilst here and there Uriel seemed to join as though he was conscious of all that was passing.

It was a brief half hour, and then they all knew that his release had come, and their tears flowed fast as they beheld him lying with that wondrous smile of peace upon his lips; one hand pressing the crucifix to his breast, and the other still holding the bunch of summer roses.

Our story is ended, and what remains to tell will be supplied by the imagination of our readers. Uriel was laid to rest among the tombs of his fathers in the chapel of the Angels, and according to one of his last requests the union of his sister with Geoffrey Houghton was not long delayed. question, however, had first to be decided as to their future residence. Was it to be at Laventor or Merylin? The little Sir Uriel was to be under their care, and it seemed as if he, the last eir of his house, ought to grow up to manhood in his father's home, and with all the associations of a Pendragon.

But Aurelia would not hear of it. "Geoffrey shall never be asked to live in any but his own home," she said ; Uriel wished his son to be brought up by Geoffrey's hand, and under Geoffrey's direction. He can only do that by his own hearth, and living in his own manner. Besides, I am long-ing for Laventor."
"My dear," said Mrs. Houghton,

who was present at the family council, "I am afraid it will be a great change for you. What can you find at Laventor to please you after Merylin

"For one thing," replied Aurelia, taking the old lady's hand, and kissing it tenderly, "I shall find—a mother!"

"Ay, Aurelia," said Geoffrey, "a mother and a home are not bad things to begin with. And you are right : I should not be myself anywhere but at Laventor. But how about Mervlin? It must be shut up, I suppose, till Uriel comes of age, and that won't be for fourteen years. It will be dull for the old place. I'm sorry."

"I am thinking," said Julian, "here are Mary and I, homeless and houseless vagrants. Why should not we hire the place, and keep out of the owls and bats till Sir Uriel takes possessing." sion? We must live somewhere, and I should like no place so well. There I could still keep an eye on the life boats.

"Aurelia at Laventor and I at Merylin!" said Mary, "what a strange idea! Do you remember, Aurelia, how you talked once, and declared you loved our little bird's nest better than all the towers of the Pendragons? How little we either of us guessed that we should ever be exchanging places!

"I remember," said Aurelia; "it was the day I came to speak to Geoff-rey about the chapel. And he asked Julian; and it was Julian's cartoon that found Uriel. How wonderful it has all been ; but it all began with the restoration of the chapel. It is really true : all our happiness, from first to last, has come to us through the Holy Angels !

## THE END. The Confessional.

The followingwords are taken from a discourse by the late Cardinal Newman:

How many are the souls in distress, anxiety or loneliness, where the one need is to find a being to whom they can pour out their feelings unheard by the world? Tell them out they must. They cannot tell them out to thos whom they see every hour ; they want to tell them and not to tell them. And they want to tell out, and yet be as if they were not told; they wish to tell them, yet are not strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load in order to gain a olace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can re cur; to whom they can betake themelves, if necessary, from time to time, while they are in the world.

How many a Protestant heart would leap at the news of such a benefit, put-ting aside all ideas of sacramental ordinances altogether! If there is a heavenly idea in the Catholic Church -looking at it simply as an idea-surely next after the Blessed Sacrament, confession is such. And such is it ever found, in fact: the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low, -and the words of peace and blesssng.

Oh, what a soothing charm is there which the world can neither give nor take away!

Oh, what a piercing, heart-subduing tranquility, provoking tears of joy, is poured almost substantially and physically upon the soul-the oil of gladness as the Scripture calls it-when the penitent at length rises, his God reconciled to him, his sins rolled away for-This is confession as it is in fact, as those who bear witness to it know by experience.

Experience has Proved it.

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-the little Catechism from which our children learn the rudiments of their

the forgiveness of all sins committed after baptism, is the sacrament of

penance, and the most essential dis-position on the part of the sinner for

the worthy reception of that sacrament

is sincere contrition or sorrow of heart : indeed, when the contrition is perfect,

it remits sin even before the applica-

tion of the sacramental grace. This explanation completely refutes the false view so commonly entertained by

those outside the Church, that by an

Second. What is understood by

Indulgence we mean the pardon of

temporal punishment? It means the

punishment which often and generally

remains due to sin, whether venial or

mortal, even when the guilt of the sin

has been blotted out from the soul. It

is called temporal because, whether

endured in this world or in the next,

it will last only for a time ; in contra-

distinction to the eternal punishment

of hell which every mortal sin deserves.

The liability to eternal punishment

which attaches to mortal sin ceases as

soon as the sin itself is effaced from the

soul. That some punishment remains

due to the justice of God, even when

the sin has been forgiven, is consonant

to the dictates of reason and the teachings of Holy Writ. Even when pow-

erful influences plead for the convicted

criminal, does not the majesty of the

law demand some chastisement? Yes,

even human mercy cannot forget what

says: "I now rejoice in my sufferings

for you, and fill up those things which are wanting of the sufferings of Christ,

in my flesh, for His body, which is the Church. Does not the Saviour recom-

mend the practice of bodily mortifica-tions to all His disciples? Does He ex-

cept those even who are free from sin? Did not God punish David for his

great sin, even after He had declared

by His prophet Nathan that the sin

itself had been forgiven? (2 Kings, Protestant version, 2 Samuel xii., 13 et

earlier example of the same truth. God pardoned their sin of disobedience,

but He inflicted on them centuries of most rigorous hardships. So too were

Our first parents are a still

sin.

sins be What an Indulgence is in the Catholic There are few doctrines of the Catholic Church which have been more grossly misrepresented by Protestant writers than the dectrine of Indulgences. That an Indulgence means not only the full pardon of sins committed but a license to commit future sins, is a commonly received opinion among our non-Catholic friends. They allege, moreover, that the most essenare fallen away, to be renewed again unto penance, etc." (Hebs. vi., 456.) We willingly acknowledge to the side from the side fr tial condition for obtaining an Indulgunto penance, etc." (Hebs. vi., 456.) We willingly acknowledge that the God has justly reserved some penalty use of Indulgences in the early Church ence is the payment to the priest of a certain sum of money. Even otherwise intelligent Protestants impute to us these revolting tenets. Yet, writes Archbishop Kain of St. Louis, many of them are doubtless acquainted, perhaps intimately acquainted, with Catholics whom they are compelled to recognize as their equals in keenness of knowledge as well as in delicacy of con-Does it never occur to them science. that ladies and gentlemen of refinement of manners, of mental culture, of unquestioned moral character could not bring themselves to profess a doctrine so repugnant to reason and to the first principles of Christian morality? easy to understand the purpose and effect of an Indulgence. It is intended Should not the inference be unmistak-ably clear—namely, that they must to remit, in whole or in part, this tem- penance, have put a wrong construction on the teaching of the Catholic Church upon of our doctrine is from the misconcepthis point? But how can they ascertion of it which fills the minds of most tain what the real doctrine of the Protestants. Church is? Where shall they seek the Third. When a Catholic fulfils all needed information? Not surely from the conditions for gaining an Indulg-ence offered by the Church, and thereher enemies; not in works written on purpose to assail her doctrines and practices. We refer them to the very by secures the remission of any part f the temporal punishment which his sources whence Catholics themselve sins deserve, the justice of God is not defrauded of that full satisfaction due derive their knowledge of Catholic teaching; not alone to the ponderous by the sinner. This is the next point tomes over which the theologian de we wish to explain. lights to pore, but to the most element We all know and admit that Christ's ary of all Catholic books of instruction

wan know and admit that Christ satisfaction for sin is simply infinite in itself and therefore inexhaustible.

Moreover, Catholics believe that the good works of all the just, who are religion. Does the Catholic Catechism tell us that an Indulgence is the parliving members of Christ, are the works don of sins committed? On the conof Christ Himself, their divine Head trary, it says that our sins must first be The Church has ever indignantly re forgiven, before an Indulgence can be gained. Does the Catechism define an pudiated and reprobated the Protest ant doctrine of mere imputed justice Indulgence as a license to commit sin? When God pardons the sinner, He does not merely cloak over his foulness No, it expressly repudiates this absurd and blasphemous interpretation of our with Christ's merits, as the "Reformers" held, but He blots out the stain of doctrine. Does the Catechism inform us that money can purchase the benesin from the soul, beautifies it with His holy grace and vivifies it with His own fits attached to an Indulgence? It certainly does not.

The Catechism succinctly yet cordivine life. Each soul thus united to Christ may truly say with St. Paul:
"I live, now not I, but Christ liveth in
me." (Gal. ii., 20) Yes, in such a
soul, Christ lives and works, and thererectly defines an Indulgence to be 'the remission, in whole or in part, of the temporal punishment due to sin after the guilt has been forgiven. fore the good works of the just are not This definition we shall proceed to ex only meritorious of a reward, but they plain as briefly and clearly as possible. possess an expiatory virtue - that is, First. No sin is remitted or for they not only deserve a reward pro given by an Indulgence. The guilt portionate to their value in God's sight, but also merit the remission of every sin, great and small, i. e. mortal and even venial, must be erased from the soul in order that an Indulf the temporal punishment due to sin. This last effect of good works -- their gence granted by the Church may reefficacy in remitting the temporal move all liability to temporal punishchastisement for sin committed-may ment; and the remission of any part far exceed in value before God the of the temporal punishment by an Indebt which they who perform them owe to His justice. Of this God alone dulgence necessarily supposes freedom from all grievous or mortal sin. The can judge; He alone can estimate their value. But whatever is not needed by him who performs these good works for the remission of the ordinary means provided by Christ for

inexhaustible treasury of the merits of Christ and His saints. Let it not be said that we derogate from the atonement of Christ when we attribute to the Christian in the state of grace the power of performing works both meritorious of an eternal recompense and efficacious in satisfy ing for the temporal punishment which sin deserves; rather do we thereby enhance the precious value of divine redemption, since it is only by a vital union with Christ that the Christian possesses such a power. Let it also be borne in mind that nothing short of the infinite merits of the Divine Redeemer Himself can expiate the eternal penalty which mortal sin deserves. Immense as the satisfactory good works of all the saints must be, they can purchase for us only the remission of that temporal punishment of is due to public justice. We find the same principle taught and illustrated in the pages of Holy Scripture. Writing to the Colossians (i., 24) St. Paul

temporal punishment his own sins de-

serve, goes to make up, together with the merits of Christ, a common treas ury, placed at the Church's disposal for the benefit of her needy children.

Hence when in virtue of an Indulg-

ence, the deserved punishment is re-

which we have spoken. Fourth. That the Church has the power of applying the merits of our ord and His saints directly by way of Indulgences to her children on earth, and indirectly by way of suffrage to the souls in Purgatory, is a dogma of our holy faith. This power is manifestly implied in the words of Christ to His apostles: "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." (Matt. xviii., 18.) This same power given to all His Apostles conjointly, Christ gave to Peter sing-"And to thee shall I gave the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, shall be bound also in heaven; and whatsoever thou shalt loose upon earth, shall Moses and Aaron pardoned their sin, which was but a slight transgression of the divine command, and yet they were both punished by being deprived of the pleasure of entering into the promised land. (Num. xx., Deut. XXXIV.)

When the regenerating waters of holy baptism are poured on the head, the soul is indeed cleansed from every stain of every sin, and freed from all most rigorous hardships. So too were be loosed also in heaven." (Matt. Moses and Aaron pardoned their sin, xvi., 19) This concession of power to (Matt.

liability to punishment for any actual ii., 10.) We know from tradition that fore committed. There is truly the Church has claimed and exercised a new birth, giving to the baptized this power from the earliest ages. all the privileges of a child of God and fact suffices to prove this. How often an heir of heaver. But when these were not the severe canonical penglorious privileges have been again ances, which had been imposed on forfeited by sin, they are not so easily those who denied the faith, mitigated

for transgressions which assume a was not as frequent as in later times. career. blacker dye, when committed by those who, through the sacrament of regeneration, had become His children.

These must make some atonement for the church has, and always has had, of parents whose love and devotion to These must make some atonement for the Church has, and always has had, their ingratitude to so good a Father. If this power; but the exercise of this the cause of suffering Ireland were power pertains to the discipline of the power pertains to the discipline of the Church, which she is at liberty to that the new leader came legitimately is not made in this world, it must be Church, which she is at liberty to that the new leader came legitimately made, even to the last farthing, in the change as she considers most condu- by those Celtic qualities which endear son those primitive times, the Church may not made, even to the last latting, in the purifying fires of Purgatory. Such is the interpretation ever put on those words of our Blessed Saviour in Luke xii., 58-59, and Matt. v., 25. With these few words of explanation, it is It is certain that then there was very tures that make him trusted and es much more fervor among Christians. The very severity of the canonical penance, so cheerfully performed, poral punishment due to sin already shows that they were not afraid to exforgiven. How different this true idea piate in full, if possible, here below, the temporal pain due to their sins. As long as this generous spirit pos-sessed them, the Church did not judge it wise to check their spirit of heroic sac rifice, and she found not the same reasons to mitigate her discipline by the exercise of a power the use of which was left to her own discretion. Should she consider it proper, she could at any time so alter her disci-pline as to grant these favors more

rarely, or to suppress them entirely. The terms used in the grant Fifth. of Indulgences requires a few words of explanation. When a full and entire remission of all temporal punishment is offered, the Indulgence is called For obtaining all the effi-Plenary. For obtaining all the effi-cacy of a Plenary Indulgence, a person must be free from even venial sin and from all affections to it. Few persons have dispositions so perfect; and hence few secure by an Indulgence the entire remission of the penalty due their sins. Other Indulgences are called Partial because their effect is ordinarily recricted to the removing of some part only of the punishment of sin. The anguage in which the grant of Partial Indulgences is made, is sometimes misunderstood even by Catholics. To understand the meaning attached by the Church to such expressions as an Indulgence of seven years, of five years, of three hundred days, of one hundred days, etc., we must recall the discipline of the early ages. Then public or canonical penances were im-posed, sometimes indeed for life, some times for a fixed period of years or days. When now the Church grants an Indulgence, say, of seven years, she means to attach to the worthy performance of the conditions imposed, the same efficacy for the remission of temporal punishment as seven years of canonical penitential works would have possessed. None but God can just what that efficacy is. seem to imagine that the Some years or days designated in the concession of an Indulgence signify years or days of release from the expi-ating fires of Purgatory. But the Church has no such intention. In-deed, when an Indulgence is made applicable to the Holy Souls in Purgatory the application is but a form of earnes mitted, God always receives the satis-faction which He claims and which His supplication is but a form of earnest supplication to the mercy of God, that, justice demands. The debt due to Him is paid to its full amount out of the Saints, He may shorten or mitigate the sufferings of those Holy Souls; for the Church claims no direct jurisdiction treasury laid up in the Church - the over those who have left this world.

Sixth. Besides being in the state of grace, one who wishes to gain an In dulgence has sometimes to comply with other conditions; especially is this true of Plenary Indulgences. Very often con fession, Holy Communion, certain orayers, visits to churches and alms giving are prescribed. The object to which the alms are to be applied may be designated. That abuses have arisen in connection with the use of Indulgences is quite possible; but abuses are no valid argument against their use. Such abuses have ever me the severest condemnation of the Church, which cannot be held respons ible for the wrong doing of individuals But we do not doubt but that there has been much exaggeration in the reports

of alleged abuses.

Seventh. We do not dwell on the priceless benefits that accrue from Indulgences. The very doctrine on which they are grounded is a constant reminder of God's inexorable justice, and of the dreadful consequences of sin, both here and hereafter. Happy they who avail themselves of this prof fered means of atoning for their transgressions, and thus mitigate at least the rigors of the judgment which awiats every soul in the hour of death.

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JOHN DILLON, M. P. Comprehensive Sketch of the Irish Party Leader.

Among the Irish Catholic people at glorious privileges have been again forfeited by sin, they are not so easily recovered in all their fullness. Hear what St. Paul says on this subject: "It is impossible—i. e., morally impossible confessors? We learn from Tertullian or extremely difficult — for those who that such intercession of the saintly were once enlightene?, have tasted also, the heavenly gift, and were made partakers of the Holy Ghost \* \* and are fallen away, to be renewed again and those who denied the faith, mitigated those who denied the faith, mitigated on the recommon that the newly elected leader of the Nationalist party. Of course every Irishman that such intercession of the saintly confessors and holy martyrs was deemed efficious even in remittineg partakers of the Holy Ghost \* \* and the sin itself — much more than the sin the sin itself — much more than the with that of his distinguished father:

We willingly asknowledge that the home and abroad perhaps the man that sponsible position has given added fame and interest to his person and It is, therefore, fitting that teemed by the Irish nation, and by the whole Celtic race, everywhere, and by his Irish Parlimentary colleagues and by both sides in the British House of

Commons.

Tributes of respect from the latter body are not usually given to Irish members who have to fight the battle latter body are not usually given to Irish members who have to fight the battle Rule that the Nationalist party have larger a leader of such strong fibre and leader of such strong fibre have a leader of such strong fibre larger. aristocratic chamber, but Mr. John Dillon has won their good opinion by his long and persistent efforts on be half of Ireland, by his honorable methods and by his frankness and fearless ness in making his demands, and not less by the clearness and soundness of his arguments. Perhaps no living Irishman has been more frank and fearless than has John Dillon in telling the English Government how badly Ireland is governed, and how unjustly she has been treated; and yet English men cannot cavil at Mr. Dillon, cause his presentation of his country's grievances is always made with calm ness, force and reason and in good taste and temper. He is not called a great tactician, nor does he aim to cultivate this faculty. The inherent honesty of his nature inclines the other way. The systematic use of tactics means artfulness and cunning, and may be mixed with subterfuge. Mr. Dillon's strength does not lie in that direction ; he deals in straightforward statements and in clear declarations He does not even claim to be an orator neither did the late Mr. Parnell-both of these honest leaders has always depended more upon the power of solid, clear and logical argument to convince and impress than to great heights of oratory. Nevertheless, Mr. Dillon, as did his deceased predecessor, makes a lasting impression when he speaks in Parliament, or before English and ences on the burning Irish question or other important public affairs. His well matured thoughts have weight and force to carry conviction to the minds of his hearers. This merely refers to his pratorical strength before alien asemblies and in a foreign Parliament. The case is greatly altered when he speaks to his compatriots on the hillsides of Ireland in any of the four provinces. With his own people his weight and influence are irresistible; and it could not well be otherwise, for his name and career are so thoroughly dentified with what is true, reliable and patriotic, therefore the Irish Celtic other feature in his personality.

people willingly accept Mr. Dillon's words as the frank and truthful utter-ances of a leader and guide who never deceived them, and whom they consider incapable of doing so. If, how-ever, the observer wishes to make an exact calculation of this leader's useulness and strength, personally and otherwise, he will discover that hi commanding position in politics and in the estimation of his countrymen i due more to force of character and real steadfastness of purpose than to any has been said by some opponents in Ireland that John Dillon is a melancholy man. The allegation is not cor rect, for, despite the worries and con flicts of his nearly twenty years' struggle on behalf of his native land, ne still retains his genial and sociable nature; he enjoys a joke with great relish, and he can tell amusing and entertaining stories from the reposi-cory of his well-stored mind and tenacious memory. He dines out a good deal, and is always a welcome guest at he festive boards and in the best English society. He is an entertain ing companion as he is a well-read man, and has a very intimate acquaint ance with foreign lands; he would feel at home anywhere on the European continent, or for that matter in his American continent, where he has hosts of warm, personal friends, and the respect and good-will of the Irish ele-ment. I think I am correct in saying that he lived for some time on a ranch in Colorado. Then he has travelled extensively in Australia and New Zea land. In fact, if a wayfarer wanted guidance even in any of these remote lands, Mr. Dillon could give it to him It must not be understood from this that our subject makes a boast of his acquired knowledge in this respect, for he never speaks of it unless occa-

draw conclusions; for instance, in Canada he saw a British colony, peace-ful and prosperous, because it is prac-tically free and self-governing; in Australia he beheld pretty much kindred conditions. But touching the importance of his new sphere of action the question will be asked in what con sists his fitness for leadership and his qualifications for political life? Unprejudiced Irishmen will say they are many and substantial. Standing perhaps is his life long devotion to the cause of his country, and his thorough comprehension of all subjects that con cern its welfare : then follow his great natural ability, well-trained by long experience; his ready gift of speech and his indomitable courage, reasoning power and a placidity of reasoning power and a placidity of and his indomitable courage, keep temper that nothing can ruftle. This last feature is of vast advantage to leader who will have to withstand the sneers of some brutal Englishmen in side and outside the House of Commons, and occasionally the poisoned shaft of some embittered rival of his own race and creed.

Taking him all in all, it is not likely that Mr. Dillon has entered upon his present onerous and very trouble office without some degree of misgiv ing ; but he is not the man to shrink from responsibility, and having once accepted the position he will fulfill the duties of his charge courageously and in accordance with his conception of

and unflinching patriotism, and one that represents in his own personality traditions that are sacred to the Irish

John Dillon the elder was a rebel of s, and was willing to do or die for reland : but his keen judgment convinced him of the hopelessness of the struggle in that day, and, seeing he could not avert it, he fearlessly joined Smith O'Brien in the unequal combat, ready to sacrifice his fortune and his

life for the freedom of his country. He had to suffer the penalty of exile for many years, but on his return to Ireland he was elected member of Pariament, and in the British House his admirable display of moderation, judgment and statesmanship drew to his side John Bright and some of the blest English statesmen of the day. It was then that the idea first tool hape of uniting the forces of liberal minded Englishmen in an alliance with Irishmen of true national instinct o effect some relief for Ireland. movement was to be marked by a banjust to John Bright in Dublin, at

which Mr. John Dillon was to preside The event took place and Mr. Bright made a famous oration, but Mr. Dillon, was then in his coffin or his grave, having died somewhat suddenly a few days previously. The present John Dillon was very young then, but he was old enough to catch the fire and inspiration of the time, and they have not since ceased to maintain the life and warmth of his pure Celtic blood. John Dillon is the worthy son of a noble father.—Wm. Ellison, Bowman ville, Ont., in the Catholic Union and Times, of Buffalo.

A Good Story of Curran.

James Payn in his "English Notes, in the Independent, is reminded of a good story of Curran, by the proposal on foot in London to build an animals Hospital in memory of Jack, Judge Hawkins dog. Premising that English judges, "the good ones at least," have always been fond of animals, he

says: Judge Clare, who hated Curran, used to bring a large dog with him on to the bench, to whom he gave more attention than to the counsel. Once when his lordship was fondling the animal at an important point in the

case, the advocate stopped.
"Go on—go on," said the judge. "I beg a thousand pardons, my lord," replied Curran; "but I thought you were engaged in consultation."

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London, Saturday, June 13, 1896.

DIVERS SCHOOL MATTERS.

"J. O.," Peterborough, desires to know through the columns of the CATHOLIC RECORD: (1) How many Protestant Separate schools are in Ontario, and where are they? (2) Are there any High Catholic Separate schools in the Province, and if not, why?

In connection with this second query he also asks whether the law would recognize a High School if established by Catholics, and would Catholic ratepayers be exempt from taxation for the Public High school in such a case?

(3) Is it true that near Montreal Protestants were obliged to pay taxes to Catholic schools, because the Catholics "caused a parish to be split in such a manner as to bring them against their will into a Catholic school district, the notices whereby the change was effected having been posted on the Catholic church gates, where Protestants would not see them, on which account they knew nothing of the proposed change until it was effected, and therefore they could not take any steps to prevent it?

1. There are ten Protestant Separate schools in the Province, viz., in Anderdon, Bromley, Cambridge, Marlboro, Osgoode, Puslinch, Rama, L'Original, and Penetanguishene. It has been stated in the papers that another is to be or has been established in Essex county, but it has not been mentioned yet in the educational re-

2. There is no provision in the law recognizing Catholic High schools, and there is, therefore, no exemption from taxation for Public High schools. There is in several of the cities an effort made to have a department in connection with the Separate schools in is no Catholic Orange Grand Lodge to which the High school standard of education is attempted to be reached, but there is no Government grant in such a case, except such as is given to Separate schools when these High Schools are conducted under the Separate school law. There are also Catholic colleges and academies without any Government aid.

3. The third question is put by our correspondent by occasion of a statement made to him by a Protestant friend, who, we presume, intended to give the impression that Protestants are harshly dealt with by the Catholics of Quebec. For some time past the Montreal Witness has been making much capital out of this subject," and the Presbytery of Montreal and Ottawa have made serious complaint concerning it as a terrible grievance. It deserves, therefore, to be treated somewhat fully.

At St. Gregoire Thaumaturge, near Montreal, a new school district was formed in the usual manner, as the law directs. Notices were put up in public places, as the law requires, and it is said that one of the notices was placed on the gate of the Catholic church, which is certainly a public place, yet Protestants had no need of going into the church in order to see it. But as three notices are required. there must have been two at least put up in other public places where Protestants could read them, if it was against their consciences to read the one on the church gate.

The new school district was estab lished by Catholics in the same sense in which we may say that nearly every school district in Ontario has been established by Protestants. It could not be otherwise where almost the whole population belongs to one religious creed, as is the case in St. Gregoire, nearly all the people being Catholics. Surely our Protestant friends could scarcely expect that the very small minority should have the full control of such a matter.

It appears that by the forming of the

of Catholic ratepayers from a Catholic school, thus putting them into the position of non-residents, and depriving them of the rights of residents in regard to the Catholic schools.

But the Protestants to whom we refer had the remedy for all this provided by the Quebec school law in a manner in which the Ontario school laws make no such provision in favor of Catholics. Not only may Protestants in Quebec send their children to the Protestant school in another school district, but the 22nd and 23d sections of the Education Act empower Protestants to establish a section of their own, and to form its limits independently of the Public school commissioners.

We must say we cannot see how they were very seriously aggrieved in being taxed for Public school purposes, whereas it is admitted that they did not take the necessary steps required by law that they might constitute themselves Separate or Dissentient school supporters. Certainly in Ontario if Catholics in any locality were to neglect taking the steps necessary to make themselves Separate school supporters they would be taxed for the Public schools. We have known hundreds of instances of this, and we know, too, that three general elections were held in the Province of Ontario at which it was the main purpose of the Ontario Conservatives under the leadership of Mr. Meredith to make it as difficult as possible for Catholics to be Separate School supporters. There has never been such an issue at the polls in the Province of Quebec, and it was testified recently by the Hon. Mr. Morris, the representative in the Government of the Quebec Protestant minority, that he always found his colleagues ready to remedy any just demand of that minority. The Hon. Mr. Joly, who was also the representative of the Protestant minority when a Reform Government was in power, has also frequently given similar testimony; but it can scarcely be called a grievance if either through contempt or gross ignorance of the law the Protestants of St. Gregoire endured the consequences of the course they thought proper to pursue.

We must now add that the Quebec Government has dealt most liberally with the Protestants in this case, by administering the law in their favor by a liberal interpretation, by remitting their Public school tax; and there pass resolutions to threaten the Government with annihilation unless it treat the Protestants harshly, as the Orange Grand Lodge of Canada did only a few days ago at Collingwood in regard to the Catholic minority in

ARCHBISHOP MACHRAY AND THE MANITOBA SCHOOLS.

Dr. Machray, the Anglican Archbishop of Rupert's Land, and Primate of Canada, was interviewed in Montreal a few days ago on the school uestion of Manitoba.

The Montreal correspondent of the Toronto Mail and Empire gives his opinion on the subject. The Archbishop admits that there is religious teaching in the Public schools of the province, but of the most meagre kind. consisting of the opening of the schools with prayer and the reading of some verses of scripture without comment. His Lordship appears not to be aware of the fact that the Greenway laws prescribe that there shall be comment on the ethics of scripture, and this com ment will necessarily be of a distinctively Protestant character. But he is of opinion that the amount of religious instruction should be increased and not diminished, for

"Certainly we of the Church of England would never agree to any attempted settlement of this school question by means of the secularization of the schools themselves, for even although we have so little time given to religious exercises at present, still God is able to make even that a great blessing if He so wills.'

The Archbishop says also:

he says:

"I am strongly in favor of Separate schools, but in theory only, for I am afraid that our scattered population would make such a school system alto-gether impracticable. What we do gether impracticable. What we do need, however, is some definite religious teaching of a non-sectarian nature in our schools.

It is very evident that there can be no definite religious teaching without being distinctively denominational, and therefore Dr. Machray's ideal cannew school district, some Protestants | not be thought of as a solution of the | fore long the world will be startled by were cut off from the school district to trouble; but as he is in favor of Separ- the magnitude of the reunion which which they formerly belonged, and in ate schools, theoretically at least, there may soon take place, even though which there was a Protestant school to ought to be no opposition from the Anglicans should hold themselves aloof which they sent their children. The Church of England against the de from the offers which the Holy Father same thing might occur in Ontario, mands of Catholics, who are ready to has made to them especially. and we have no doubt that it has oc- put the theory into practical operation. A reunion such as this has none of blast, it was found impossible to con-

themselves are in favor of exactly the take place between the different Prosolution which Catholics demand, only many of them wish to deprive Catholics of the right to solve the matter in the way they would wish to solve it for themselves, if they could manage to support a Protestant system of Separate schools to their own liking.

The Archbishop declares that in his opinion "The friends of remedial legislation feel satisfied that whichever party succeeds to power, there will be some moderation of the Public school

Certainly such is our conviction. We do not imagine for a moment that the resolutions of the Grand Orange Lodge at Collingwood, or of the Grand Lodge of True Blues at Cobourg will dictate the kind of education with which all the people of Canada must be content. It is a loss of time and energy for the lodges to pass such resolutions, backed up with firebrand oratory.

CHRISTIAN REUNION.

Amid the troubles to which Armenia has been subjected by the oppression of the Turk, it might reasonably be supposed that the people of that suffer ing country would not have the time to consider maturely the question of religious unity, yet the London Universe asserts that a union has been effected between the Catholic and the Armenian

National Churches. The Armenian National Church is usually called the Gregorian Church, from an Archbishop Gregory who preached the faith and established schools in Armenia in the fifth century It was about this period that the Euty chian heresy arose, which denied the Divinity of our Lord, and maintained His solely human nature. In this the Eutychians somewhat resembled the Unitarians of the present day, though they did not go so far as to reject the other doctrines held by all Christians, and they retained the forms of worship which were used in the Catholic Church.

The heresy of Eutyches was not embraced by the Armenians, but they incorporated into their professions of belief the Eutychian phraseology and maintained that in Christ there is only one nature. The Armenian or Gregor ian Church was therefore regarded as heretical by the generality of Greeks as well as by Catholics, but their retention of the Catholic faith on nearly all other points made the separation between them and the Catholic Church much narrower than that between Catholics and modern Protestants. The Gregorian Church believes in Transubstantiation and seven sacraments, and offers prayers to the saints asking their intercession, and prays for the dead. The Sacrifice of the Mass is offered by them, and they have retained a real priesthood and episcopate by regular succession and ordination, notwithstanding their schism. In fact been more a matter of sentiment and politics than of doctrine, as far as the people generally understood the

matter. The Armenians celebrate Mass in the old Armenian language, and there have been two occasions when they returned to the Catholic faith, though they soon relapsed therefrom owing to political complications. There has always been, however, a Catholic as well as a Schismatical Church in Armenia and throughout Turkey and Persia where the Gregorian Armenians are found.

There are about three million Gregorian Armenians in Turkey and Persia, and we may hope that the union announced by the Universe is a reality, and that it will be more permanent than were those which took place in former times.

The Holy Father, Pope Leo XIII., has made great efforts toward a reunion of the Oriental Churches with the Catholic Church, the differences in faith being very slight, and not being any very great obstacle to such reunion, because the points of difference are not such as are generally understood. This fact makes the possibility of general union come the more within the range of probability, and in fact, not only in Armenia, but in Egypt, Persia, Bulgaria, and even Russia, the movement for a reunion of the Eastern and Western Churches is gaining in strength the more the matter is considered, and it is even probable that be-

toba question is not solely a question reunions as have been proposed so fre- continued to put his own ideas of Chrisaffecting Catholics, but Protestants quently within the last few years to tian ethics into practical operation. testant bodies, whereby all or nearly all differences of doctrine were to be compromised by ignoring them. A reunion with the Catholic Church implies an acceptance of her doctrine in fullbut with the Oriental Churches not a great deal is given up by accepting a reunion on such terms, as they have preserved nearly all the Catholic doctrines which existed when their schisms were effected. Concessions, however, will be made to the repentant prodigals in matters of discipline which regard local autonomy, and even their ancient liturgies will be allowed, so far as they have not been corrupted for the maintenance of erroneous doctrines.

A BIGOTED AGITATION.

Mr. Sellar, proprietor and editor of the Huntingdon (Que.), Gleaner, has a characteristic letter in the Globe of Saturday in reference to the Protestant schools of Quebec. Mr. Sellar has for years been engaged in croaking against the Catholics of Quebec as being intolerant and desirous of crushing the Protestant minority, a matter which the public well know to be an untruth. He gives a piece of pretended history of the effort made by Sir George Cartier to grant additional guarantees to the Quebec Protestants before the passing of the Confederation Act, so that the Protestants of that Province might be even more secure than they now are in their educational privileges, and he states that Sir George Cartier's proposed bill was defeated by the machinations of the Catholic hierarchy, who, at a meeting at St. John's, determined it should not be passed. Mr. Sellar has a microscopic eye for machinations of the hierarchy. The bill in question failed, not because of machinations of the hierarchy, but because representative Catholics of Ontario insisted that Ontario Catholics should have similar legislation in their favor, if the bill were to be passed, on the principle of equal rights. The bill failed because Ontario Protestants, with Mr. George Brown in front, would not listen to such a proposition. But it must be borne in mind that as soon as Confederation was accomplished, one of the first acts passed by the Catholic Legislature of Quebec was to place the Protestants of the province in a better position than ever in regard to their schools, and the people of Quebec made no difficulty in the matter, offering no opposition. It was not until many years later that Sir Oliver Mowat introduced into the Ontario Legislature measures to amend the Ontario Separate School Acts, and to make them more just. Since that time there have been thirteen or fourteen years of turmoil owing to the efforts of the Opposi tion, under Mr. Meredith's leadership. to destroy these amendments, but in Quebec the whole energies of successtheir separation from Catholicism has live governments have been directed towards making the Protestant Separate School Acts satisfactory. Mr. Sellar is one of that class of persons who believe that equal rights means

BROAD CHRISTIANITY.

Protestant ascendancy.

The question of the baptism of poly gamists in heathen and Mahometan lands is being vigorously discussed by Presbyterian journals. Not long ago it was agitated among the Methodists, and practically if not authoritatively settled, inasmuch as though there was no decision of the General Conference on the subject, the missionaries were allowed to follow what practice they thought best under the circumstances in which they found themselves, and there is now no difficulty made about receiving a polygamist into the Church while retaining his plurality of wives. Some of the Presbyterian organs are opposed to such an anomaly, but the majority appear to be in favor of it, and as laxity in moral principles is sure to spread in the present broadening of views among Protestant sects generally, the time appears to be near at hand when there will be no difficulty whatsoever in recognizing polygamy as a regular institution in these denominations.

Anglicanism had the same difficulty over forty years ago, when Bishop Colenso of Natal in South Africa settled it, as far as his own diocese was concerned, by taking polygamists into full communion. This created a great sensation in the Anglican community, and the Bishop was severely censured for his course; but with the modern theory of independent National and Colonial Churches in full

Many of our readers will remember that soon after the period we have indicated the same Bishop published books attacking the veracity and inspiration of Holy Scripture, and maintaining that the Scriptures are inspired only in the same sense in which the Hindoo sacred books and the Koran may be regarded as inspired, that is, that they contain many noble thoughts, mixed up with gross historical and moral absurdities. At that time it was next to impos-

sible to find any but avowed Rationalists to approve of Bishop Colenso's vagaries, which were admitted to be totally subversive of Christian faith and morals; but the times have changed, and now there are many Presbyterian organs in both the United States and Canada which favor the baptism of polygamists; the chief reason for which seems to be that if the greatest latitude be not allowed for the retention of their old customs by converts from heathendom, there will not be converts enough to make a good showing in the annual missionary reports, and the public will stop the supplies for missions which produce little or no fruit.

It may be said that this laxity is to be allowed only to those in foreign lands, and that it will not be granted to Christians at home; but if Christian morality permits polygamy to foreign Christians, on what principle can it be prohibited to those of England and America? And why should not the Mormons be recognized as a branch of Protestant Christianity, even while adhering to polygamy?

There is little doubt that once the practice is regarded as permissible to converts from heathenism and Mahometanism, the members of the Churches which allow it in such cases will soon claim the same rights and liberties in this country. What is there now to prevent Buddhists and Moslems from being recognized as exemplary Christians? What need is there of sending missionaries to them at all?

WHENCE THE JURISDICTION . What is the real Protestant theory in regard to ecclesiastical jurisdiction in foreign countries? If we regard the action of the various Protestant bodies, the answer to this query must remain a puzzle of the first order. We know that the Church of England has it as a fixed principle that a foreign prelate cannot have any jurisdiction, spiritual or temporal, within Brit ish dominions : and all the clergy, from Bishops to deacons, take oath that "no foreign prince, prelate or potentate hath or ought to have any such jurisdiction within this realm." Yet, notwithstanding this oath, the Church of England has kept up the force of having a Bishop of Jerusalem in Asia, where there are already no fewer than three patriarchs, one of the Oriental schismatical Church, and two Eastern and Western Catholic rites respectively.

There is certainly no authority for the pretence of appointing a Protestant Bishop of Jerusalem, and on the principle that no foreigner ought to have ecclesiastical jurisdiction in any country, such an appointment is an absurdity of the first order, unless it can be shown that scripture gives special prerogatives to England to rule the ecclesiastical world, which it would be difficult to do. Surely if England is to be specially protected against the ecclesiastical domination of foreigners, foreign countries ought to be equally protected against the ecclesiastical usurpations of England, and of the Archbishop of Canterbury.

But now the Methodist general conference, sitting at Cleveland, Ohio, has had before it the question of appointing Bishops for foreign lands. The conference has had some missionary Bishops, the principal one being Bishop Taylor, whose diocese comprised nearly all Africa. The question of appointing missionary Bishops of three continents was before the conference last week, and excited considerable commotion. The episcopacy committee reported in favor of three missionary Bishops for Asia, South America and Africa, but there was considerable opposition to so wide a claim to ecclesiastical jurisdiction, but the right to exercise such jurisdiction was practically affirmed, though not all the continents are to be thus provided for. sent a number of the "Letters of It was decided for the present only to Junius" to the press and signed his appoint a Bishop of Africa, leaving in own name to them, assumed the furious abeyance the question of Asia and role at the Methodist Conference re-South America.

wished to induce the Conference to add schools in Manitoba. Separate schools curred in some cases, by the cutting off It appears, therefore, that the Mani- the absurd features of such corporate trol the Bishop in his course, and he a Bishop for the little diocese of Asia, there will be, nevertheless, and that at

but he was over-ruled, and he said that the neglect to provide such an official was "the most stupendous mistake ever made by a general Conference."

We do not suppose that it is a very serious matter whether the Methodists appoint Bishops for all these places or not, for every one knows that the appointees have no real authority, as they are admittedly outside the Apostolic succession of Bishops, but it is interesting to know that the Conference of theUnited States has risen as a Church so high in its own estimation that it can new coolly claim to have jurisdiction over the whole world.

It is a matter for curious speculation to ascertain how the Methodists have acquired such jurisdiction, whereas the Anglican Church, from which Methodism springs, practically declares that the ecclesiastical jurisdiction of the Bishops of one country can never extend to another. Surely the Methodists cannot have a more extensive jurisdiction than the Anglicans, from whom they are an offshoot.

EDITORIAL NOTES.

THE following telegraphic correspondence has taken place within the last three days, and is published in all the journals of Cape Breton and Nova Scotia:

"To the Most Rev. James V. Cleary, Archbishop of Kingston: Is the Canadian Freeman your Grace's official organ? It is circulated here as such. Colin Chisholm, P.

'To the Rev. Colin Chisholm, P. P., Port "To the Rev. Colin Chisholm, P. P., Fort Hood, Cape Breton. That miserable rag has never been my organ. I have always refused to recognize it as Catholic. It is now decidely anti-Catholic, the extremely ignorant manager expecting a beggarly situation should Laurier win. James Vincent Cleary, Archbishop of Kingston."

THE Toronto Globe takes a peculiar

method of replying to our article calling attention to its inconsistency in censuring the hierarchy of Quebec for issuing a pastoral letter setting forth the duty of Catholics in the present political contest - while having no word of blame for the number of Protestant (lay and clerical) organizations which call upon their members to vote against Remedial legislation for the Catholics of Manitoba. Our contemporary states that these deliverances stand upon an entirely different footing, because Catholics are expected to obey the commands of their Bishops, while Protestants may do as they please, no matter what may be the resolutions passed by any particular Church or society to which they belong. So far as the Orange association is concerned the Globe overlooks the fact that the members of that body take an obligation to obey the commands of the Grand Lodge. But this, however, is not the point. If there is, as the Globe claims but which we deny), on the part of the Catholic hierarchy of Quebec an intention to coerce their people to vote one way or another, is not the same purpose quite evident in the resolutions passed in the different Protestant bodies to which we refer? The question of obedience in either the one case or the other does not weaken the force of our argument.

IN THE present political contest the Globe has taken a strange course. During the past twelve years it has fought nobly for the maintenance of Catholic educational rights in Ontario. Why. then, does it now turn its back upon the Catholics in Manitoba, who are battling for precisely the same rights? If the Conservative party were successful in the Ontario local elections, -if they imposed disabilities on Catholics in regard to the education of their children -if the Catholics applied to the Dominion Government for redress. - if that body declared the Catholics had a grievance, and if it passed a Remedial Bill giving Catholics the rights of which they had been unjustly deprived, would our contemporary call it coercion and an unjust interference with provincial rights?

BUT while the Globe is deserving of censure for its course, what should we say of the Conservative press of Ontario? True, the editors of the newspapers of that party do not condemn the Remedial Bill introduced by Sir Charles Tupper, but, with very few exceptions, they have not the courage to say a word in its favor. They have studiously given it the cold shoulder from the beginning.

THE clerical firebrands are abroad once more. Rev. W. McDonough, who some time since, when in Strathroy, cently held in Stratford, and de-Dr. Leonard, one of the speakers, clared there should be no Separate

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no distant date, no matter how much protesting may be indulged in by Rev. Mr. McDonough and his associates.

WE publish in this issue a very notable deliverance on the Manitoba school question, from the pen of Mr. John S. Ewart, a Protestant gentleman. He is dealing with a Mr. Wade, who, during the past twelve months, has written a great deal on this matter, in support of the position of Mr. Greenway. His writings have been tinged with the narrowest bigotry, his purpose evidently being to create a prejudice in the minds of the Protestant public against his Catholic fellow-citizens. Mr. Ewart's letters in reply have simply overwhelmed Mr. Wade. The last deliverance from the pen of that gentleman is a masterpiece of satire. It cuts deeply, but those who know Mr. Wade's methods will not say that it is undeserved.

"KIT," in the "Woman's Department" of the Toronto Mail and Empire of last Saturday, wrote as follows of John Boyle O'Reilly, in whose honor a magnificent monument will be unveiled in Boston this week:

"You ask me to tell you what I know or have heard of John Boyle O'Reilly, the late editor of a Boston paper. I know this, that he was a hero, a man's man, and a woman's man. Men who knew him admired him for his splendid who knew him admired him for his splendid courage, his generosity, his invincible sense of honor. Women loved him for his great personal beauty, his daring and his tenderness. He was a poet too—not a long-haired mope, but a mighty six-footer who cropped his hair, and was as fit as a prize-fighter. He was a Fenian, when he was a wild Irish boy. They arrested him, tried and sentenced him to death. He was so young that they commuted his sentence to life imprisonment, and sent him to Australia. He escaped with the assistance of the gaoler's daughter—God bless her!—and put to sea in an open boat. An American sailing ship—good lack to her stars and stripes!—picked him up and landed him in Boston. He turned newspaper man, and afterwards owned the Journal. A great light went out when the fine Irish man closed his eyes. in closed his eyes. There was this inscription on a portrait of

'Races and sects were to him a profanity. Hindoo and Negro, and Kelt were as one arge as mankind was his splendid human

Large in his record the work he has done "What a tribute! What a splendid epitaph All his world loved the mighty Celt.

THE Catholics of the United States are determined not to give free reins to the A. P. A. in the selection of a Republican candidate for the Presidency. It is stated that all the gentlemen who have been named, from Mr. McKinley to Mr. Quay, have received during the past week hundreds of letters from lay Catholic associations throughout the country asking for an immediate answer to the question, "In the event of your election to the presidency, will you, in the administration of that office. make any discrimination against Roman Catholics on account of their religious belief?" The question is very suggestive, and if not plainly answered it will decide many thousands, and perhaps millions, of votes at the next elections. It is to be added that the are usually long winded. No more matter does not originate at all with the clergy, but came spontaneously from lay Catholic societies. It origin. ated with the Marquette Club of St. liquors: He "had a better use for his Louis, and extended to other Catholic head," he said. One might divide the organizations, and it will undoubtedly subject up into a dozen heads; one have a great influence, both on the Republican nomination, which will take place on the 16th inst., and on the election itself, which will be in Novem-

THE constant agitation which pretended patriotic Americans are keeping up in the United States for the restriction of immigration has been ably shown by Mr. H. H. Hart, Secretary of the Minnesota Board of Correction and Charities, to be founded on fraudulent pretexts. The immigrants are shown not to be the class in the com munity which furnishes the majority of criminals in proportion to their population. In the Northern States the native-born prisoners were indeed fewer to the million than the foreign born, namely 1,235 native born and 1,744 foreign born prisoners to the million, but it is to be noted that the children of foreigners are here mostly counted as natives, and thus the number of law-abiding natives is magnified. as the proportion of child-prisoners is very small. But if the number of prisoners be compared with the voting population, native and foreign, it is found that the native prisoners are greatly in excess, as there were 4,895

canal boats and locomotives on the Sabbath day. Mr. Courtice may, perhaps, be able to stop the locomotives and the canal boats, but we assure him that he is only wasting time in attempting to stay the progress of the true Church. As a rule, the business at Methodist Conferences would be very their own affairs.

## CATHOLIC PRESS.

The question of expelling members of the Methodist Episcopal church who indulge in theatre - going, dancing, horse-races, or card-playing, was debated at the Cleveland conference. Mr. Levi Masters said: "This question should be left entirely to the individual judgment of the members of the Church. It is better to allow individual judgment than to prohibit amusements that Christendom is divided We cannot afford to follow the lead of the Church of Rome by crushing individual judgment." God seemed to be able to afford to crush individual judgment when He framed the Ten Commandments. But, to be sure, He didn't consult Mr. Levi

Masters. - Catholic Columbian.

Catholics have no desire to mix reigion with their politics, nor as Catholics have they any favors to ask. They demand fair play and equal rights, and these they mean to obtain. The day is long past when it could be said of the Catholic vote that it was a known quantity, always to be depended on without the asking; and never before, we venture to assert, were Catholics more divided on political questions, and more independent in exercising their right of suffrage, than they are to day. With the present make-up of political parties in this country, therefore, for any candidate or any party to ignore this significant fact, and openly insult the whole Catholic body by an alliance with such an infamous conspiracy against its peace and well-being as the A. P. A. is known to be, would be a blunder worse than a crime." — Philadelphia

We have heard a great deal about the enlightenment the British Empire has spread around the world. It eems, however, that in civilizing and Christianizing other sections, John Bull neglected his own little isle, and now the Very Rev. Prior Vaughan of the Missionaries of St. Gregory has discovered right in England a new field for missionary work. "Millions of souls, for whom the blood of Christ crucified was shed," he said in a recent sermon, " are living in England with out a ray of light to guide from the path of darkness. My study of statisics has been confined to England and Wales, where millions of souls are living in darkness and the shadow of death, with no knowledge of God's nercy and the mystery of incarnation. This does not speak very well for the boasted intelligence of the English people. - Catholic News.

Brevity is not only the soul of wit : it is often also the soul of truth. Lies effective temperance sermon has been preached in some time than that reply of Mr. Edison when asked might enter into the reasons, from the intellectual, moral and physical side of the question whether or not intoxicat ing liquors should be indulged in, but the whole subject can be narrowed down to just that. Have you or have you not a better use for your head? Reason is the noblest attribute of a human being. It is what distinguishes man from the brute. "God made man's head high and his feet low to show us how a man should walk," says the old philosopher. That is with feet planted upon the solid earth but with eyes uplifted to the stars.-Catholic

Although all Christians make the request—"Forgive us our trespasses as we forgive them that trespass "-how few of them who against us have been wronged, are willing to forgive their offenders! Many of them brood over their injuries, harbor hatred, and long for a chance to "get even." Some of them say: "I'll for-give but I'll not forget," and they never again have friendly feelings for the delinquent. They revive the mem ory of the trouble over and over and continue their reproaches long after they have declared their forgiveness. If God were to grant their request and forgive them as they forgive others, He would make life miserable for them here and hereafter. Forgiveness, granted as an act of virtue, should be genuine, complete and permament. It should blot out all vindictiveness.

-the Catholic Church and Sabbath des- authorities to have recourse to a little ecration, particularly the running of deception. They were obliged to gather a number of healthy patients, represent them as sick and when they were all comfortably placed in bed they gave a formal and ceremonious recep-tion to the charitable President. The effect of the visit was such that as soon as Monsieur Faure left the hospital all the patients were cured and ready to leave the institution bringing with them the gifts which their benefactor light were the members to attend to had so liberally distributed - Catholic

> Every day come fresh evidences that thinking Protestants of all subnames are getting tired of denominationalism. They are apparently realizing the importance of all Christians being united, feeling no doubt that Protestant sectarianism is responsible for the religious indifferentism and agnosti-cism prevailing in the non-Catholic world of to-day. A Presbyterian voices this feeling in a letter to a New A Presbyterian York paper, in which he commends the Christian Endeavor societies as doing great and good work in making the Protestant denominations more friendly to one another. He says:

ly to one another. He says:

"Interdenominationalism, so well promulgated by the Christian Endeavor movement, deserves to be encouraged, and the Christian literature of every Evangelical Church, as well as seeking to educate the young in the particular views of truth it represents, should not lose sight of the all important doctrine of 'Christian union,' in which none will question much of the strength of the 'Church triumphant' rests."

We regard this desire for union as an encouraging symptom. From being ashamed of being split up into denominational fragments as they are, all Protestants who are sincerely Christian will eventually come to re gret that their ancestors separated from the Mother-Church, that of the Popes. - Philadelphia Catholic Standard and Times.

Mr. James Britten, one of the most zealous of the lay apostles of England, has contributed to The Month a study of "Protestant Fiction" which must amuse even those whose astonishing gullibility it exposes. There are few Catholics in our country who have not met the sort of people described in this paragraph:

paragraph:

I must add that peculiarly irritating kind of Protestant fiction which takes the form of an assumption of superior knowledge as to what Catholics believe. I suppose every convert suffers from this. "Do you mean to say that you really believe the Pope is infallible?"—"Certainly."—"It's absurd for you to say that; for you know perfectly well that you do nothing of the kind." This item is from my own experience. Another was: "It must be very consoling for you to believe that all your relations will go to hell."—"Now, what's the good of denying it? You know you do." Later on I have constantly found that the simple explanation of some point of Catholic faith or practice is met with: "But that is not what Catholics generally believe."—"Yes, it is."—"Well, I always understood quite differently."—"Do you know many Catholics?"—"No, I don't know any; but I always understood," etc.

Mr. Britten calls attention to another Mr. Britten calls attention to another

fact-that certain words suggest to Protestants notions which a Catholic never dreams. Such was the case of the good old lady who was sure that Catholics pay for absolution; for she had heard the priest say during a mission that "an Indulgence could be obtained on the usual conditions!' A non-Catholic friend of Mr. Britten had a great admira-tion for Cardinal Manning, but thought him very foolish in some ways. "Why," said he one day, "I see from the papers that the Cardinal has granted forty days' Indulgence to why he did not use intoxicating all who abstain from drink on St Patrick's Day and two other days! Now, what is the good of keeping sober for three days if they may in dayled for forty days, after?"—Avenue. dulge for forty days after?"—Av

> Things are going to the bad entirely A poor, innocent A. P. A. delegate cannot walk about the corridors of the Capitol without having his feelings put to the torture. Delegate Joseph Waldrop, from California, at an A. P. A. meeting in Washington last week told how he was insulted. He said "Some of us who went to the Capitol to-day had our feelings grossly insulted. We saw the spectacle of our Vice-President walking through the corridors arm in arm with the representative of Rome (Cardinal Satolli). Just think of the nervous condition of these poor fellows! How their hearts must have palpitated, how their knees must have knocked together when they saw the Vice President walking actually walking—about the corridors arm in arm with the delegate. If he had danced about the corridors, or sailed about on a bicyle, or gone about on all fours, or stood on his head, their feelings would not have been so lacer But no; he walked about, and the delegate did in like manner. are we coming to when poor Waldron of California can thus have his feeling: so grossly insulted? Is there no lav in the land to protect those feelings -Freeman's Journal

Judge Daly of New York made a atir ring speech a few days ago before the Catholic Alumni Club of Boston, on the greatly in excess, as there were 4,895 native born prisoners to the million of voters, whereas there were only 3,255 foreign born prisoners to the million of foreign born voters. The natives would show still less favorably if the Southern States were counted, as the proportion of colored criminals is large.

REV. MR. Countice, editor of the Christian Guardian, also looked for the applians of the conference as an an outspoken opponent of Catholicism. There are two things to which the Rev. Mr. Countice gives resolute opposition

Ti should take the smart out of the would and heal the sore. It should take the smart out of the would and the the stable the form the victim of the foreign bound the same way.—Catholic Columbian.

An amusing occurrence happened in Arless France, at the visit made to the college hall the woul

the old-fashioned religion, not less. and the success of its efforts. Much But this is only a part of the good that that he says about its methods is offens-can be accomplished by the forming of ive and untrue, but there is an abundsuch an organization as this. An ance of wisdom in his analysis. He is important effect will be to dispel some not a friend of the Catholic Church: of that extraordinary ignorance he is its enemy, but he acknowledges which yet wraps some of our fellow citizens as a garment who are in control. We give here a

regarding the aims of the Catholic Church in America." The Alumni Society is made up of the graduates of the various Catholic collegs of Boston: and the movement is one likely to be imitated by the Catholic college men in other cities. The time is ripe for such associations. A numerous and intelligent body of Catholic young men, working harmoniously for a common cause, ought to make its influence felt in any community.—Catholic News.

That sweet and gentle apostle o ultra-Protestantism, Mr. Traynor, ex-Supreme President of the A. P. A., expounded the creed of his order in a farewell address on resigning his supremacy a few days ago. He said that there was a "well-meaning and by no means unimportant section of the order" which did not believe in wholly ostracizing Catholics-but such weak brethren were entirely in the wrong ; because when a member joins the order he "voluntarily renounces the right of private judgment," and makes "a solemn compact which he can neither modify nor amend." In short, he becomes what enemies of the Society of Jesus call a "Jesuit" as to his personal liberty of thought and deed. In-stead of the Pope or the Bible, he takes for his sole guidance the command of his superior officer, whose Vatican may be located in Mr. Traynor's saloon of any other headquarters of the secre society. Mr. Traynor, who, we under stand, has not renounced his allegiance to Queen Victoria, says that "the key-stone of the A. P. A. is the fact that a Papist, nomatter how liberal nominally is not a consistent citizen of the United States." Calvin superintending the fricassee of Servetus was a mild and tolerant gentleman compared with this modern condemner of the Protestant right of private judgment. - Boston

## ARCHDIOCESE OF TORONTO.

The festival of Corpus Christi wa celebrated at St. Joseph's with the usual impressive ceremonies. The altars were tastefully decorated and the church and surroundings made a pleasing picture indeed.

A large congregation attended the first Mass, and the members of the League of the Sacred Heart received Holy Communion, after which a short instruction was given by Father Mc Entee

At High Mass the church was well filled the front seats being occupied by the children who were to take part in the procession.

The choir sang Leonard's Mass and

during the Offertory Lambillotte's "Lauda Sion." After the regular announcements, the procession of the Most Blessed Sacrament took place around the church, the services being then concluded with

the Benediction. The pleasing appearance of the children reflected great credit upon the good Sisters having charge of the

arrangements. In the evening the choir repeated the "Lauda Sion" and during the Benediction rendered Lambillotte's 'Tantum Ergo.'

## THE FAILURE OF PROTESTANT-ISM.

Reverend Thomas Dixon, a somewhat sensational preacher in New York, has published a book with the significant title, "The Failure of Protestantism." This has frequently been the text of his sermons at the People's church, and he has succeeded in atracting considerable attention to him self by the freedom and extent of his criticisms upon the shortcomings of his co religionists. Protestantism, boldly says, is a conspicuous failure in New York. The churches are not at-New York. tened; the different denominations are actually losing in membership; there is no semblance of piety or devotion among the people. "The plain fact among the people. "The plain fact is," he writes, "that Protestantism has little hold upon the manhood of The men have deserted New York. the churches and built clubs and secret societies in their stead. The attendance on the average at the smaller churches that cannot command preach ers of great personal power is simply beneath contempt.

"The Baptists," he declares, "increased only 975 during the seven years from 1885 to 1892. The normal birthrate of their membership, 13,669, should have given them an increase by birth of 3,500 during that period, their accessions from other Baptist churches more than balancing their death rate. The Baptists, therefore, managed to hold about one-fourth of the children born into their homes. Is this holding our own?" Certainly not. Mr. Dixon

these days," he continued, "is more of recognizes the effectiveness of its work

every other man. God recognizes no difference, and so His Church recog-nizes none. In the Protestant churches the poor man is made to feel his inferior-He is elbowed out; he is plainly told that he is not wanted. Mr. Dixon recognizes this fact, too, in his ook. "The plain truth is," he says, that fashion and pride of wealth and social cast, for their own sake, dominate our strongest churches. The best attended of these great churches are crowded simply by social attraction of the wealthy families who rule them. To keep out the herd of vulgar social aspirants, who wish to scrape acquaintance by jostling the children of the rich, some of these churches have separate Sunday schools for the rich and poor. Really, we cannot blame them in view of the evident motive of this mob." -Exchange.

## MR. WADE'S VIEWS. A CRITICISM BY MR. JOHN S. EWART.

(To the Editor of The Globe.)

Sir,-I suppose that many of us have obses Sir.—I suppose that many of us have obsessions of one sort or another to carry around with us; but, of all such, perhaps the most unfortunate for its possessor is that which oppresses many l'rotestants when dealing with Roman Catholicism. These degenerates may meet Catholics in business, in society and elsewhere, and (not aware of their radiction) believe them to be ordinary. their religion) believe them to be ordinary human beings; but once possessed of that information they see something sinister and underhand, or suspect it, in every word and action. A very much larger number of Protestants retain their sanity with reference to laymen among the Catholics, but are irremediably certain that the priests are not only rogues, but intriguing designers of such consummate accomplishment that everything, short of the flight of the spheres, such consummate accomplishment that everything, short of the flight of the spheres, is guided, or at least palpably affected, by their stratagems and machinations.

everything, sort of the hight of the spheres, is guided, or at least palpably affected, by their stratagems and machinations.

It is of the nature of obsessions that they not only project themselves into situations seemingly most unsuited to their action, but actually create purely imaginary circumstances in order that they may have occasion for their operation. A most excellent example of this construction of facts, for the purpose of illustrating the diabolical intrusiveness of priests, is to be found in Mr. Wade's recent attack upon Sir Donald A. Smith. These gentlemen agree upon one fact, viz., that in 1871 the Manitoba Legislature passed an Act providing for Separate schools, but they differ as to the moving cause of that legislation. Sir Donald says that the legislators were looking to what had passed at the convention which preceded the union of Manitoba with Canada. Mr. Wade, on the other hand, traces the Act "not to the people of the Red River Settlement, but to Archbishop Tache, then recently returned from Rome." There it is. The Archbishop had no seat in the Assembly, had no clutch of it. The members had just been elected by the people, and appeared to be rational and free men. They passed a statute providing a system of education well adapted to a community in which one half was Protestant and the other half Catholic; and now, because Mr. Wade does not like the statute, he says that "it is notorious that "the Act "came from Lieutenant-Governor Archibald, and was forced upon the Government and Legislature by him," and that it was the Archibishop "who was behind Lieutenant-Governor Archibald."

The most extraordinary thing connected with obsessions is that (as in dreams) the

f recognizes the effectiveness of its work and the success of its efforts. Much that he says about its methods is offensive and untire, but there is an abundance of wisdom in his analysis. He is not a friend of the Catholic Church:

In it is its enemy, but he acknowledges the power and the wisdom of the men who are in control. We give here a few extracts to show what his feelings are:

"The Church of Rome in this city is doing a work for the toreign masses we are not doing. This town could not be held from the devil for twenty-four hours if it were not for the power of the Catholic priesthood. You would have to turn your guns into these streets and sweep them with grape and canister without them. What have we done to reach these people? Nothing: Who are doing that work? The Jew ish rabbis and the Catholic priests. If they do not do it, it is not done. It you take those forces away, you have left the people absolutely in darkness If that is a fact, we must recognize it, and that these forces are being utilized for good.

"I admire the wisdom and skill of the Catholic priesthood. They have more common sense than Protestam ministers. They are more skillful. They have longer heads. They know better how to grasp and hold a city. Go and look at their big churches here to-day. In we western trips the big gest churches I see are the Catholic churches. They were the first in the town, before the other demonitation thought of building, and the not be approach on Sunday is to be put into life on Monday, and say to the people, 'You can go to the dovid during the week." They reach their people that what they preach on Sunday is to be put into life on Monday, and the priest can apply things that have great power and in fluence in the political world." The real reason what the was allowed to the Legislature and select their people that what they preach on Sunday is to be put into life or the development of the original and the catholic churches is the court of the people as well as the Church of the people as well as the Chur

THE GOVERNMENT BILL.

members only.

THE GOVERNMENT BILL.

The story is, of course, absurd upon the face of it—a Government playing into the hands of the Opposition, and a Lieutenant-Governor bribing a member to support a bill to which there is practically no opposition—but to completely end the rickety rubbish it has only to be known that the principal facts alleged are not facts at all; and that anyone to-day can ascertain that for himself. The only semblance of a point in the yarn is the allegation that the Government bill was not introduced until after the second Opposition bill; that this latter bill had been adopted by the Government; and that the Archishop then stepped in (or rather shoved the Lieutenant Governor, who shoved the Government), and everything was forced round the other way. Now the journals of the House show that the Government bill was, as a matter of solemn, unalterable fact, introduced before the Opposition bill. The former was bill No. 58, and the latter bill No. 60. They were introduced upon the same day, within a few minutes of one another, and were both of them on that day read a first time, a proceeding which I am afraid deprives the leader of the Government of all claim to that unparalleled courtesy to Opposition projectors with which we otherwise might have had to credit him.

And so the story vanishes, but let me give it another kick of two as it goes. The Opposition

leled courtesy to Opposition projects and deference to Opposition projectors with which we otherwise might have had to credit him.

And so the story vanishes, but let me give it another kick or two as it goes. The Opposition leader scornfully refusing the bribe to support the bill swears that he opposed it to the best of his ability. The journals show otherwise. They show that the second reading of the bill was carried without an amendment being offered, without a division, without a dissentient vote. The principle of the bill establishing Separate schools was accepted by everybody. He says that upon the third reading he "moved to have the bill sent back to the committee for further consideration and amendment, but without success." That is true; but what were the amendments which he offered in committee? They were mere matters of detail, relating principally to the number of persons who were to form the divisions an appropriation of the Government appropriation of the Government appropriation of the Government of the bill. The second of the bill is to be opposing the bill 'to the best of his ability to be best of his ability to be best of his ability and the bill to be opposing the bill." The best of his ability is to ecopy my many that the real idea is which he intends to convey. Mr. Hay understands this to be opposing the bill. 'to the best of his ability is to ecopy my the division of the Government and the second of the divisions of the bribe offered to him, we can have no means of knowing what the real idea is which he intends to convey. Mr. Hay answers his own allegation that the bill was not "explained at any length," and that "no time was allowed to the Lexislature to ascertain the nature of the bill. If it is was at least two days, and probably four, prior to the second reading of the bill. If any further answer be required it will be furnished by a glance at the Actitself, for it consists of but twenty seven clauses, and would not fill one column of a newspaper. It would not fill one column of a news

(The incident embodied in the following lines is said to have led to the religious vocation of one of the first and most devoted Mothers of the Society of the Sacred Heart of Jesus in France.)

The brilliant ball is over, The guests and minstrels gone:— Within her own fair bower, The maiden stands alone.

Her robe of satin trailing, Replendent in the light: The golden curls half veiling The lovely face from sight.

She stands—(fresh roses falling From sparkling porte bouquet) With downcast eyes, recalling The dance and banquet gay.

Then draws the night-lamp nearer, Lifts high her jewelled arms, And in the shining mirror, Begins to view her charms.

O strange, mysterious image! She sees, -what sees she there? She sees, —what sees she there Her own sweet, rosy visage, Bright eyes, and sunny hair?

Ah, no! the glass before her Grows dim, as if with tears, And from its depths (O horror!) A bleeding Face appears! A Face divinely tender,

Whose brow a crown adorns; Not rich with gilded splendor, But rough with cruel thorns! The temples bruised and bleeding, The sad and hollow eyes, The white lips mutely pleading, Before her, shuddering, rise!

Oh! pardon, Jesu, pardon!"
She weeping kneels to say;
And rends her glittering garments,
And casts her gems away.

O bleeding Face! this favor Shall not in vain be shown; Henceforth my heart, sweet Saviour, Is thine, and Thine alone!"

-E. C. D., in the Messenger of the Sacred Heart.

### THE DEVOTION TO THE SACRED HEART BEFORE THE TIME OF BLESSED MARGARET MARY ALACOQUE.

(Taken from the American Ecclesiastical Review.)

The devotion to the Sacred Heart, in

its substance, is as old as Christianity. Being based on the mystery of the Incarnation and on the gospel itself, it could hardly be otherwise. The passage to the Divine Heart was opened on the cross, and there is nothing more natural than that holy souls should enter and take refuge in it. The Beloved Disciple, who reposed on the Master's bosom, lays particular stress on the fact of the opening of our Lord's side. He relates it with all circumstance, and emphasizes his own author ity as an eye witness: "One of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true" (John xix, 34-35). In like manner, our Lord Himself seems to emphasize this fact to St. Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side." (John xx, 27

In reference to these two privileged apostles, St. Thomas of Villanova per-tinently says: "Blessed is the hand that sounded the secrets of the Lord's What riches hath it not breast! found? St. John, while reposing on that breast, drew from the Sacred Heart the knowledge of heavenly mysteries. St. Thomas, in examining it discovered copious treasures. Marvel ous school in which such disciples were formed! The one soaring above the stars taught the wonderful secrets of the divinity, when he said: "In the beginning was the Word," etc.; the other touched by a ray of the eternal truth, cried out aloud: "My Lord and (Conc. in octava Pasch.)

The Fathers generally from the earliest ages drew special attention to the mystical significance of the opening of the Lord's sacred side. Cyprian, who was martyred, A. D. 259, says: "The sentence of condemnation was annulled, freedom was restored and secured to us by a new title a privilege was given us, and a writ of pardon was sealed for us by the new seal of the wound in our Lord's side. St. Lawrence Justinian, developing the same idea, says that Christ has set the seal on the work of the redemption by the wound of His side, "which He continually represents to the eyes of the heavenly Father as the price of our redemption and as a satisfaction worthy (See Bonucci, Connaisance du Coeur de N. S. Jesus Christ, p. 14

St. Ambrose says: "From the wound of our Lord, not the languor of death, as is the case with other men, but the fountain of life everlasting flows. This the Scripture teaches us. You shall draw with joy water from the fountain of the Saviour. Water flows from the wound that we may drink salvation. O that all sinners should drink of it, that they might be healed from their sins!" (In s. xxxvii.) St. Chrysostom addresses our Lord in these words: "By the opening of Thy side, the hidden treas ury of the divinity, Thou hast paid a ransom drawn from the abundance of (In Ps. xiv.)

St. Augustine, commencing on the words of St John, "One of the soldiers with a spear opened His side," gives expression to the following sentiments: "Thus the gate of life is opened, and the Church draws from thence the Sacraments, without which there is no way to true life. The blood of Jesus Christ has flowed from His Heart for the remission of sins. Water was mixed with that fountain of salvation. This water gives our souls wherewith to cleanse their stains and quench their thirst. . . . . . The first woman was taken from the side of the

first man while he slept, and she was called life and mother of the living.

The second Adam, bowing his head, slept on the Cross, and there devout worshippers of the Sacred Heart Just try deserve special notice. John Justus repent it.

issuing from his side, as he slept.
. . . What is more salutary than this wound?" "(Tract. in Joan. 120.

St. Augustine, in various other places, describes the wound of our Lord's side as the well-spring from which flows not only the healing blood that redeemed us, but also the sacraments, which are the channels of grace, and the Church of Christ itself. St. Peter Damian compares the wounded side of our Lord with the rock in the struck by the rod of desert which, Moses, gave forth refreshing waters. He calls the Sacred Heart the treasury of divine knowledge and wisdom, the fountain of living water flowing into everlasting life. (Sermo in Exalt

No one has written more devoutly on the Sacred Heart than St. Bernard. He says: "Since we have come to the sweetest Heart of Jesus, and it is good for us to be here, let us not allow our selves to be easily taken away from it. The remembrance of this

Divine Heart is a source of consolation and joy. . . . Oh! how good and how sweet it is to dwell in this Heart! . . . O, sweet Jesus, what a rich treasure, what a precious pearl, is thy Heart! . . . For this Thy side was opened, that an entrance might be made for us ; for this Thy Heart was wounded, that in it we might dwell secure from all that might disturb our But it was wounded also for this, that through the visible wound we might see the invisible wound of love.

. . . The bodily wound reveals the spiritual wound. Oh! who should not love a Heart so wounded? Who should not love a Heart so loving? Serm. III. de Passione Domini.)

St. Bonaventure thus addresses the counds of our Lord: "O sweet wounds of our Lord: "O sweet wounds! Through you I have entered in and penetrated to the utmost depths of the charity of Jesus Christ. Here I take up my abode. Here I find such an abundance of consolation that I cannot describe it. . . . Behold the gate of Paradise is thrown open : Behold the soldier's spear has removed the sword that barred the entrance. The treasure-house of Eternal Wisdom and

Love is opened to us. happy spear that was worthy to make such an opening!" (Stimulus divini amoris, Pars 1, Cap. 1.)

We could quote many others of the ancient and mediæval Fathers, saints, and ecclesiastical writers, who prac ticed and preached the devotion to the Sacred Heart in a similar manner. Besides this practical de votion, which developed naturally from the consideration of the dogmas connected with the person of our Lord, and from the contemplation of the fact of the Gospel, numerous private revelations in reference to this devotion have been accorded to individual saints, of the authenticity of which there is no room for doubt. Prominent among those private reve

lations is that vouchsafed to St. Gertrude. In her memoirs, which have received the approval of the Church, trude. we find frequent reference to the devotion to the Sacred Heart. No fewer than one hundred and fifty passage: have been counted in her works which treat of this subject. In one passage she relates that, on the feast of St John the Evangelist, the Beloved Dis ciple appeared to her. He conducted her to our Lord Himself, who deigned to permit her to rest upon the wound of His side. Being filled with sweetness and consolation at the pulsations of the Sacred Heart, she asked the disciple, why it was that he, who had felt this sweetness while reposing on his Master's bosom, withheld it from the world, and did not write it in his Gospel. Whereupon the apostle answered: "My object was to write for the infant Church concerning the Eternal Word one word which will be the subject of the study of mankind to the end of time, though they will never thoroughly comprehend it. But the revelation of these bliss bestowing pulsations is reserved for latter times, in order that the decrepit world, whose love has grown cold, may be warmed by the communication of these mys-(Revelations Gertrudianae, Lib. iv., Cap. 4. Paris, 1875.) These "latter times," of which the apostle here speaks, evidently refer to the times of St. Gertrude; but, as we shall have occasion to show in another paper, the revelations of these pulsations the loving Heart of our Lord, and the fire of divine love which they have enkindled, have continued to spread and develop, and tend toward their max-

imum in our day. Similar communications of the Sacred Heart were accorded SS. Mechtilde, Lutgarde, Catherine of Sienna, Catherine of Genoa, Mary Magdalene de Pazzi, St. Francis of Assisi, Blessed Henry Suso, and other saints. (See Bonucci, Connaisance du S. C., Livre II., passim).

The devotion to the Sacred Heart was privately practiced or recommended also by John Justus Lansberg, a Carthusian of the beginning of the six-teenth century, reaowed for his sanctity and learning; by the venerable Father Eudes, founder of the Eudist Fathers and of the Sisters of the Good Shepherd; by Louis of Granada, O. P., and others of the Dominican Order; by Father Francis Ossuna, of the Order of St. Francis; St. Francis of Sales, founder of the Order of the Visitation; by St. Ignatius, founder of the Society of Jesus; by St. Francis Borgia, Blessed Peter Canisius, St. Aloysius Gonzaga, St. Alphonsus, Rodriguez, and other saintly Fathers of the Society of Jesus. (See Letierce Etude sur la Sacre Coeur, Vol. i., Introduction Chapters iii. and iv.)

The two first mentioned in this list of devout worshippers of the Sacred Heart Just try this for once, and you'll not

Lansberg, Bavaria, was born at Lans berg, Bavaria, in 1849. He en-tered the Carthusian monastery at Cologne, at the age of twenty, in 1509. He became Master of Novices in his order, and distinguished himself no by his spirituality than by his multifarious writings, which compare favorably with those of St. Bernard and St. Bonaventure. Writing to one of his spiritual children, he says: " My dear child, endeavor to honor the Sacred Heart of Jesus, that Heart over-

flowing with love and mercy. . . . Enter in spirit into that Heart which has been opened for you. Ask of it all you desire, offer it all your actions, for it is the vessel that contains all heavenly graces, the gate by which we enter to God and by which God comes to us. Expose in some place where you will be obliged often to pass, an image or picture of the Divine Heart. It will excite you to the love of God, and it will often remind you to labor for Him." In these few words we have a complete instruction on the devotion to the Sacred Heart, even as recommended and practiced in our own day.

The most remarkable, however, of the forerunners of Blessed Margaret Mary in the practice and the apostolate of the devotion to the Sacred Heart was the venerable Father John Endes. It has even been seriously disputed to which of these two servants of God be longs the glory of establishing the special worship of the Sacred Heart as it now exists in the Church. From his earliest years Father Eudes had a most tender devotion to Jesus and His holy Mother Mary. By the study of the Revelations of SS. Gertrude and Mechtilde, this devotion developed into a devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. With Father Eudes these two went always hand in hand. His principle was: from the heart of Mary to that of Jesus. In 1641 he established the Congregation of Our Lady of Refuge, and in 1643 that of Jesus and Mary, known as the Eudist Fathers. He placed both under the patronage of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. He also established various confraternities under the title and invocation of the "Immaculate Heart of Mary" and of the "Sacred Heart of Jesus and Mary," which spread rapidly in France and were approved by Clement X. in six different Briefs in the years 1674 and 1675. preached the devotion constantly in writing and by word of mouth. Moreover with episcopal sanction he intro duced and celebrated in his congregations the feasts, first of the Immaculate Heart of Mary, 1648, and then of the Sacred Heart of Jesus, 1670, with a special Office and Mass. These feasts were soon adopted in various bishopries of France. Finally, July 29, 1672, he ordered both his congregations to celebrate as their patronal feast, the festival of the Adorable Heart of our Lord Jesus Christ, and charged them to do all in their power to preach and propagate the

votion and solemnity. From this we see that the devotion to the Sacred Heart of Jesus and the celebration of the feast of the Sacred Heart were introduced into France by Father Eudes, and had received implicitly the sanction of Episcopal authority and of the Holy See before Blessed Margaret Mary had even en tered religion. Father Eudes was the forerunner, the Baptist, the preacher, who was to prepare the way of the Lord, to make straight His paths. At the death of Father Eudes, which took established in France. The task still remained to make it universal in the Church. This was the heavy task imposed by our Lord Himself on Blessed Margaret Mary Alacoque. - James Conway, S. J. Apostleship of Prayer, New York.

devotion to the Sacred Heart, and to

celebrate the feast with all possible de-

## An Infidel Converted.

This story is told by the Bishop of Plymouth as an incident of the French

Revolution when impiety ran riot: Some young men having come into church, and seeing people going to confession, it was suggested that one of their number should also go to con-The idea was fully approved, and one was appointed. He knelt in the confessional, and he commenced in this sort : "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc., etc.

The priest listened, and then moved, one cannot help thinking, by the Holy Spirit, said: "For your penance Spirit, said: "For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute, look at it, and then say, "He died for me, and I don't care a straw for Him.

The young man's friends were delighted, and insisted on his doing his penance. They procured a Crucifix,

made him kneel as ordered, and and bid him repeat the words. He began, "He died for me, and Here he stopped, but his friends urged his going on. He did so, but, to their bewilderment, it was to say: 'Yes, He did die for me, and I never will sin against Him again. " arose, and rushed away from his companions, and never stopped till he knelt at the confessional, this time a sincere penitent.

With the blood full of humors, the heated term is all the more oppressive. Give the system a thorough cleansing with Ayer's Sarsaparilla and a dose or two of Ayer's Pills, and you will enjoy Summer as never before in your life.

CATHOLICS ARE THE WIT-NESSES TO TRUTH.

Protestants Should Seek More and More to Understand This Fact.

Catholic Standard and Times.

The claim which the Catholic Church makes to be the only true Church of Christ in the world has been the occasion, no doubt, of a feeling of prejudice against Catholics. Protestants that the claim is so enormous, and then so serious in its results, and at the same time so humiliating to them, as to justify them not only in feeling offended, but also in indignantly protesting against it and all who make the claim. Many have allowed themselves to be led to the conclusion, before any act is committed to justify it, that Catholics are and must be intolerant and of a persecuting spirit, and straightway, for this reason alone, accuse them of being the instigators of of all the persecutions of the past, and have also conjured up such a terrible picture as to the future, in case they should get the power, as to make the blood run cold in their veins, and yet, when they begin to think calmly, they find that it has been only a dream, the result maybe of a disordered stomach.

"Why," they ask, "should Catholics persist in holding up this claim for their Church when they know it is so offensive to all Protestant organiza-tions?" "We," they say, "do not make the claim for our Churches." No, they do not, but why? Is it be-cause they are more modest than Catholics? Or is it because they do not find the same solid ground for it in their Churches as Catholics do in theirs? they had a bona fide foundation for it in their Churches, or if in good reason and honest conscience they though they had, would they not proclaim it in the same way? They hold themselves to be witnesses for the truth, and are very active in testifying to what they think to be the truth. If they felt that such a gift as is here claimed by the Catholics were lodged with them-so di vine and so grand-would they feel justified to cover and hide it? the contrary, they would realize in conscience the obligation to proclaim it to the whole world. Many have been in fact the attempts to do this, but they have failed, the words formulating the claim having choked in their throats before they reached a clear utterance It would require indeed an extraordin ary courage for any man in his sound senses to proclaim to the world that any mere sect can in itself be the one whole and true Church of Christ. The claim would indeed in this case be so enor mo is as to prove itself even to the pro claimer to be utterly ridiculous.

But now with Catholics and their Church all this can readily be seen to be very different. Here the Church i not a sect, cut off from some pre-exist ent but still continuing Church, but is itself the original whole body, which was born of the Holy Ghost on the day of Pentecost, in the second and higher advent of our Lord, according to His promise "to come again," and which was made in that supernatural event " to be Christ's mystical body-the ful ness of Him that filleth all in all. such a Church, it is necessarily one, holy Catholic and Apostolic. Church is indestructible, and continues in its unity and divine integrity to the end of the world, even the powers of

hell not being able to prevail against

Now this being the abiding faith of all the members of this Church, the same now as it was in the time of the Apostles, is it not very natural for them to assert this claim? Would not hose who are now in the sect churches were they in the Catholic Church, do the same? And would they not, in that case, do the very thing for which they now complain, and at which they take offense? It is said that converts. when they enter the Catholic Church, are even louder and more zealous in their proclamation of the claim of the Catholic to be the only true Church of Christ than those who are to the manner born; and the reason is, where this is true, because they are then more deeply impressed with reference to this point by the great contrast between this grand, old historical Church, with all its original and supernatural fullness, and the sects from which they have just escaped. The members of the Catholic Church are, in their plea for this claim, simply acting as the witnesses of what they see and know. Could they be honest in their convictions and yet remain silent, or suppress what they here see to be a transcendentally glorious fact? If they could and actually did, "the very stones

would cry out against them. If our Protestant friends could realize while in their sect relations this state of the Catholic consciousness they would not be disposed so readily to take umbrage at this Catholic testimony. This is the mission of all Catholics, lay and clerical, which they cannot neglect without sin. Their mission to be witnesses for Christ is commensurate with the limits of Catholicity itself, extending through all time and spreading all over the world, everywhere saying in the same firm tones this is the one

original and true Church of Christ. With all this the proclamation is mild, modest and calm. The claim is not made in the spirit or tone of the fanatic; it is not accompanied with words of denunciation for those who may turn away and refuse to believe it or become offended, and no effort is made to coerce those who are not will ing to admit the claim. No class of men are more fully convinced than Catholics that religion, to be genuine and true, must be free and cannot be forced. In this view no class of men are more thoroughly guarded against the natural tendency of the human heart to persecute or offend against the

rights and legitimate freedom of their fellow-men. Whilst they clearly know their friends among the sects to be in error, and error of a dangerous nature, and would gladly aid them in finding truth and safety, their work ends with the execution of their mission as witness bearers, or, if it go beyond this, it changes into the mission of prayer, which puts the matter in the hands of God; nor will He, even to save souls, destroy the freedom of the will, by which they may reject, as thousands are daily doing, even His efforts, great and wise as they are, to save them. Therefore, the Catholic, while he earnestly witnesses for the one only true Church, is, nevertheless, and must always be, tolerant, and can never persecute those whom he may fail to win to the truth as a witness

bearer. The lessons which ought to be gleaned from the above are (1) that Catholics should seek to realize more and more deeply their duty as wit-nesses for Christ in His unchanged one true Church, and (2) that our Protestant friends should seek more and more earnestly to understand properly the nature of this mission on the part of Catholics, so as not to be offended at what the conscience makes necessary is, moreover, meant for their eternal good.

## A Gratifying Fact.

It is only a natural deduction from ther facts that the drink habit is falling off, says the Brooklyn Citizen One of these is the common practice of railroads and other corporations to require not merely temperance, but tota abstinence on the part of their employ ees. This at once withdraws from the saloons the patronage of a large body of men, most of them young men, who are the best patrons of such places when they patronize them at all. The Christian Eudeavor movement, which has had such - wonderful in gathering young men to its banner. is another potent enemy of drink, and w hholds from the saloons many thou

sands yearly. Still another adverse influence is that of society. There is plenty of drinking done in society, and society smiles on it, but, all the same, when a man's character is under discussion in society the admission that "he drinks a little now and then "always counts against him. That is really the meaning of the screened doors and frosted windows of the saloons. It is not re putable for a man to be seen drinking, and this consideration has its influence in restraining the habit.

It is tolerably plain, then, that th use of intoxicating liquor is on the wane. It will be a long time before it will cease entirely, if it ever does, but each succeeding generation is soberer than the one before it. In time, perhaps in a comparatively few years drink will become the dissipation of the few instead of, as now, the vice of the many.

To the foregoing may be added another influence, which, so several lead ing non Catholics have declared, is doing more for the cause of temperanc in this country than any other agency, to wit, the influence of the Catholic Church, as exercised by her prelates and priests; and the total ab stinence societies whose interests she so sedulously promotes.

No Rest, but lots of Pleasure.

Work in the country during spring and summer is more arduous and plentiful than at other times and yet the men don't seem to mind it nearly as much as the tasks which fall to their lot during the autumn and winter. To be out in the fields while Nature smiles, florying in her renewed emerald robes, is always a pleasure; but October's leaden skies and piereing winds, followed by winter's bitter gales make everything a hardship. The best known antidote yet discovered for the wet, cold and frost of outdoor work in winter, is a layer of Fibre Chamois through your garmen's. It gives splendid satisfaction, being light in weight, inexpensive, warm and completely waterproof.

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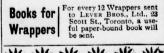


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FIVE-MINUTE SERMONS.

JINE 3 1897.

Third Sunday after Pentecost.

LOVE OF OUR NEIGHBOR "This man receiveth sinners and eateth with nem." (St. Luke, xv., 2.)

This practice of our Divine Lord is continued by His Church to the present continued by His Church to the present day. We receive sinners; we eat with them, work with them, recognize them as friends and brethren. Outside the Church religious sects act otherwise. They turn sinners out of their organizations, put a ban on them publicly, draw a related line between the section. plain line between the good and the bad. The result is that our sinners are always within easy reach of our words of admonition, our entreaties, our edifying example, and for the most part are finally won back to a good

If a man is a great public sinner he is excommunicated—a case which oc-curs very rarely. If he is but a poor common sinner, he is not torn from our Saviour's bosom, but is hoped for, prayed for, left among the faithful and nally reclaimed.

But, my brothren, if such is the rule in the Church generally, it is never-theless true that a sinful man's immediate associates are bound by divine charity to let him know that he is a sinner and endeavor to save him. There are some Catholics who seem to be ignorant of their duty in this respect. To adminish a sinner, to try to make him change his life—this, they think, is a duty which belongs exclusively to the priest. The sins of others are in no sense their concern, it is none of their business to interfere with a sinner unless he violates some of their rights. On the other hand, there are others who have some dim perception of their duty in behalf of these sinners, but are too timid and cowardly, are too much afraid of sneers and rebuffs, too much afraid of giving offense, to say a word for God's honor and their neigh-

All this is wrong, my brethren; it is un-Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His honor, we must see to it that others love Him and therefore serve Him. And we can often do this better than the priest. We can, in cases, reach men more easily, we can talk to them more freely, we can more readily make them feel that we are in sympathy with them and understand their difficulties.

It is the precept of fraternal charity that makes us realize that we are all alike children of our Father who is in heaven. It is only by our observance of this precept that we have a right to call ourselves Christians. "By this shall all men know that you are My disciples," says our Blessed Lord, "that you love one another even as I have loved you." The love our Saviour bears for each one of us is the measure of the love we should bear our neighbor; and as He loves us in spite of our sins, as He received sinners and ate with them, so should we manifest our charity on behalf of poor sinners, so should we by our words, our example, and our kindness to them seek to lead them back to their allegiance to Almighty God.

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years, who is an habitual drunkard, whose mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfil my duty of fraternal charity in

In the first place make him love you. There is no influence so strong as love, there is nothing which it cannot accomplish. If you gain a man's love you have a strong hold on him. He confides in you, he will readily listen to your advice, he will be quick to follow your suggestions. In the next place, always show him good example. exhortation are of little or no avail unless you yourself show the truth of what you say in your own life. You cannot preach from a higher platform than your own practice. And the first proof of the love we bear our neighbor is the good example we show him. Finally, don't be afraid to talk to him seriously and boldly about the manner of his life. Show your concern for his soul by strong, earnest words of exhortation, of admonition and reproof Your earnestness will be the proconviction, of your sincerity. He may not like this; it may make him angry but he will not forget your words easily they may make him think of his soul in spite of himself, and they may under God's providence, become the initial grace of his conversion. In any event, you will have done your duty.

Yes, brethren, like our Blessed Lord, we "receive sinners and eat with them;" we do not exclude them from our prayers, our solicitude, our love. seek to regain them to Christ, to win them back again to the blessings which His love has purchased for us

Good Health

Good Health

And a good appetite go hard in hand. With
the loss of appetite, the system cannot long
sustain itself. Thus the fortifications of good
health are broken down and the system is
liable to attacks of disease. It is in such
cases that the medicinal powers of Hood's
Sarsaparillia are clearly shown. Thousands
who have taken Hood's Sarsaparilla testify
to its merits as a purifier of the blood, its
powers to restore and sharpen the appetite
and promote a healthy action of the digestive
organs. Thus it is, not what we say but
what Hood's Sarsaparilla does that tells the
story and constitutes the strongast recommandation that can be urged for any medicine, Why not take Hood's Sarsaparilla
now?

The Coughing and wheezing of persons troubled with bronchitis or the asthma is excessively harassing to themselves and annoying to others. Dr. Thomas' ECLECTRIC OIL obviates all this entirely, sa'ely and speedily, and is a benign remedy for lameness, sores, injuries, piles, kidney and spinal troubles.

OUR BOYS AND GIRLS.

Watching the Tongue.

Let them pass through your lips unchallenged if their errand be true and kind, if they come to support the weary, To comfort and help the blind. Should a bitter, revengeful spirit Prompt the words, let them be unsaid; They may flash through the mind like light-

Or fall on the heart like lead.

Keep them back if they re cold and cruel, Under bar and lock and seal. The wounds they make, my children, Are always slow to heal. May Ohrist guard your lips and ever, From the time of your early youth, May the words that you daily utter Be the words that you daily utter.

Let not sleep fall upon your eyes till you have thrice reviewed the trans-actions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which you have done be troubled, and rejoice for the good.

Children should early be taught the art of letter-writing, and not only to express their thoughts, but to become experts in the art, so that every sentence tells its own story. If every mother would look over the letters of her children before allowing them to go to the mail, correct mistakes in gram mar, spelling and punctuation, and often suggesting a different wording for phrases, a good work will be accomplished for the children. The habit of correcting expressions upon paper has a strong influence upon conversational style.

Armor-Plated Boys.

It is important in these days that America should have armor plated boys. A boy needs to be ironclad on : His lips - against the first taste of His ears-against evil sentiment.

His hands - that they do nothing His heart-against irreverence and

His feet - against going with bad company.

His eyes-against dangerous books and pictures. His pocket - against dishonest money.

His tongue-against impure words. The Christian armor on her citizens gives more security to the nation than all the armor plate on her ships.

Reward.

There's fame for him who scales the wall There's tame for him who scales the wall
Of fortress strong or parapet;
There's wealth for him who recks not falls
In Mammon's wars, that scars beget;
There's praise for him who ne'er relents
But wanton seems to tempt the fates;
Is there for him no recompense
Who does the best he can—and waits?
—Roy Farrell Green.

Kind Hearts are here: yet would the tenderest one
Have limits to mercy; God has none.
And man's forgiveness may be true and

But sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet
And pleads with thee to raise it. Only
Heaven
Means crowned, not vanquished, when it says
"Forgiven!"
—Adelaide A. Prootor

-Adelaide A. Proctor.

An Inexpensive Beautifier.

If you want to soften your face, try, instead of rubbers and unguents and balms, a little spiritual gymnastics. Look at yourself in the glass. If the corners of your mouth are down, and you are an unhappy-looking object, elevate your expression. Think of the pleasantest thing that ever happened to you, the kindest thing that was ever done for you, the merriest time yo ever had in your life; send out the most generous, the sweetest, the most helpful thought you can think of your friends, and if your face is not softened more charmingly than ever a wrinkle rubber could make it then you have not thought strongly, bouyantly or generously enough. There is so much generously enough. that could be written on this that houghts play leap frog over my pen, and there is not time to adjust them properly or to utter them. It is clear, however, that she remains youngest who has the widest possible range of who has the widest possible range or sympathies and vivid appreciations. Not knowest thou, not believest thou, but lovest thou, is the password through the gates of everlasting youth. -Boston Transcript.

The Mild Power.

"See how near I can come without hitting you, Phil. "Quit that," said Phil, becoming a little annoyed as a younger cousin, who was a born tease, kept striking towards

his face with his clinched fist. " I want you to put down that book and be a little more sociable."
"I will when I'm ready. You'd bet

ter stop that."
Hugh persisted, and at length, with a quick movement, Phil caught his hand and held it as in a vise.

"Let go!" cried Hugh.
"I'm ready to be sociable now.

Hugh tried with all his might. Sev young cousins gathered about, laughing at the small contest. "Pull away, Hugh. Make him let

"Hold on, Phil. Well, you've got a good grip."
"I have that," said. Phil, at length,

with a good natured laugh, letting go his hold on Hugh. "I'm a regular athlete, I am! I'll take hold of your hands, and you can't one of you get away from me. I'll dare you all. Come on.'

"I can get away, I know," said two system.

or three of the party, who were rather older and larger than Phil. But one or two trials of his "grip" satisfied

them of his prowess.
"Come on," he still challenged,
my bones are iron and my muscles steel. Not one of you can make me let go my hold. Here, George, you're the oldest of all. Take hold." "I can get the better of you," said

With all his strength, and with more

than one attempt at a sleight of hand twist, he strove to pull his hand from Phil's grasp, but all to no purpose. "Any one else to try?" asked Phil.
"I will," said Lilian.

It was a slender girl who came, with a bright smile on her face, holding out her hand. A shout of laughter went

up. "You, Lil! Well that's a good "Why, Lily - I could mash that

ittle paw of yours to a jelly, "said Phil.
"Don't try, Ltl," urged the others.
"It hurts like fury."
"I don't believe Phil will hurt me,"
protested Lilian. "He said we could

"Come, then," said Phil, taking her Lilian's smile grew into a merry lit-

yes and said : " Please let go, Phil."
" Hey?" ejaculated Phil, gazing at her in comic bewilderment.

flushed as a merry peal arose from the lookers-on, "Lilly, this isn't fair. Is higher life and with the philosopher's

it?" he appealed to the others.
"Exactly fair and square," they vociferated in the keenest delight. 'You dared every one of us to make you let His great nurpose will then be to im.

"O, well! I could stand all the strength, all pulling and wrenching and to cultivate admirable qualities of and jerking - but when you come at me like that, Lilian, what could any-

body do? And Phil loosened his hand.

A Millionare's First Dollar.

Andrew Carnegie, telling the story of his career in the Youth's Companion, writes thus of his first launch into business:

Arriving in Allegheny city, four of us — father, mother, my younger brother and myself — father entered a cotton factory. I soon followed and served as a "bobbin boy," and this is how I began my preparation for sub-sequent apprenticeship as a business man. I received \$1.25 a week, and

was then just about twelve years old. I cannot tell you how proud I was when I received my first week's own earnings. One dollar and twenty-five cents made by myself and given to me because I had been of some use in the world! No longer entirely dependent upon my parents, but at last admitted to the family partnership as a contrib-uting member and able to help them ! I think this makes a man out of a boy sooner than almost anything else, and a real man, too, if there be any germ of true manhood in him. It is every-

thing to feel that you are useful. I have had to deal with great sums. Many millions of dollars have since passed through my hands. But the genuine satisfaction I had from that 81.25 outweighs any subsequent pleas-ure in money getting. It was the direct reward of honest manual labor; it represented a week of very hard work, so hard that but for the aim and end which sanctified it, slavery might not be much too strong a term to de-

For a lad of twelve to rise and breakfast every morning, except the olessed Sunday morning, and go into the streets and find his way to the fac tory and begin work while it was still dark outside, and not be released until after darkness came again in the even ing, forty minutes interval only being wed at noon, was a terrible task.

But I was young and had my dreams, and something within alway told me that this would not, could no ter position. Besides this, I felt my self no longer a mere boy, but quite 'a little man," and this made me happy.

Max O'Rell and His Boys.

Max O'Rell (Paul Blouet) the Franco-Irish humorist, taught French in an Euglish school for some eight years. He says he was regarded as a sort of Wackford Squeers, and he evidently does not love the little boys of England. In an article written for the Youth's Companion he comments on the peculiarities of certain little English aris-

tocrats.
"And it is something worth hearing," he declares, "that swaggering of little English boys about their social standing. First the young heirs to titles, then the sons of the gentry, the sons of professional men, the sons of merchants, the sons of clerks-all these are sets perfectly distinct.

What dear little snobs I met who were not much over ten years of age! What early training they must have

"I say, what do you think I have heard?" I once heard a little boy of ten say to a young school-fellow. "You know Brown? Well, I have leard to day that his father keeps a

This seemed to take away the breath of the other little boy. He was stag-gered and grew pale with amazement. 'You don't say so!" he ejaculated. "I thought he was a gentleman!" and the two young society boys separated with a grave, high handshake.

Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the

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CHATS WITH YOUNG MEN

Church Progress

hen a young man reaches the co clusion that he ought to make his life successful, and that its success does not can accumulate, but on its conformi with the plan for it formed by Creator, he sees, as if a new light had broken in on him, that he can achieve the highest success in the humblest surroundings, at the lowest occupation, "Come, then," said Phil, taking her hand in a firm clasp. "Now—let's see divinely cast there, just as surely as if in the most conspicuous position in the country. That conviction wil le laugh. She looked into her cousin's tend to give him true content. It will remove from him false aims in life and it will correct erroneous ideas of what is most desirable. He will be "Please let go of my hand, dear."
"I say—now!" Phil laughed and his vocation has placed him, so long as satisfied to plod along on the farm, or stone of a supernatural motive trans-mute the dull labors of the day into

His great purpose will, then, be to improve himself, to add to the riches of his being, to master his baser nature

character. He will now have reached the first stage of true manhood-when he sees for what purpose his life has been given to him and when he resolves to make effort to attain its object.

The second rung of the ladder will be reached when the young man is convinced that the road to the stars lies not by way of enjoyment, but by the path of duty.

We were made for happiness, it is true, and we shall never be content until we are happy. There is a restless longing within us for felicity that will never be gratified until it reaches the Beatific Vision, that constitutes the bliss of Heaven. Meanwhile, it drives us hither, and to seek its appeasement, some young men make ex-periments in sensuality, in eating and drinking, in excitement, in visits to the theatre, in attendance at parties and dances, in the frequentation of liquor saloons and other resorts. But leasure after pleasure palls. Not one f them, not all of them combined, can allay that ceaseless longing of the human heart for the Infinite Good. And the more evil they are, the less power have they to fill the void. Their tendency is to drag down, rather than to uplift. They are to be feared and fought and used with caution and restraint, even the most in-nocent of them, rather than to be ought and indulged in as the best hings in life. At best they are only hadows or images of those celestial elights that await those who vanaish their present inclinations in der to reserve themselves for those

Duty is more satisfying to that long g for happiness than is pleasure. or duty gives peace of mind, that effable peace that is above price d it bestows hope -that uplifting of e heart that raises above trouble and ain and sorrow-that eternity of irit that in all affairs looks to the end d is not disturbed by anything be

And with peace of mind and hope es strength of will to persevere in vell-doing, a strength that ultimately ecomes habitual fortitude, brushing side the pleasures of the body for the piritual joys of the soul arising from

ne practice of virtue. Then will the young man take deght in self conquest-in purity, in emperance, in denial of sensuality, in control of the senses, in the restraint of anger. His god will not be his elly, nor his glory in his shame. vill make a compact with his eyes, as ob did, not to look upon a virgin He will suffer and be strong. ightly. At this stage in his upward course. he will be open to persuasion that the man who thinks that virtue is painful

good and in evil. Having settled on the purpose to upft himself, he will want to know how est to develop his soul, and mind, and eart, and body. As the development his soul will be in proportion to the delity with which he studies and pracses his religion, and as that is for the surch and not within the scope of this partment, nothing more need be id of it directly here. But the means or the cultivation of his mind and eart and body will receive full atten-

and vice pleasant, is a novice both in

Why Many Fail. It would be an interesting study to

ion in this department

trace the lives of successful men and find out if possible wherein they succeeded where others failed. And then suctive terms. Perhaps in the squaring of the final accounts, many persons athlete, fails into a state of will be reckoned successful whom the ocuous desuetude" long

Old Gold

Smoking Tobacco W. S. Kimball & Co.

ROCHESTER, N. Y.

Retail Everywhere

10 and 250. per Package 17 PRIZE MEDALS.

their position and earn their salary by doing just as little work as possible. They do not realize that the interests of their employer and their own interests are identical. They endeavor just to fill their place and no more. They

are always eagerly waiting for the stopping hour, and look for their sal ary at the end of the week as the one thing to be desired. They neglect to take full advantage of the opportunit ies offered for self improvement, and so miss the opportunity for promotion. They take little or no pride in their They take little or no pride in their work, looking upon it as a drudgery to be endured, while they sigh for the good luck of the person in a comfortable position who has large responsibility and ten times their salary. They fail to see that if they would succeed they must excel. They grow discouraged and grumble that the world is so unappreciative of their devotion. Thus from enjoyments which here below "eye clative of their devotion. Thus from hath not seen, nor ear heard, nor hath year to year they jog on, if they man

heir heads to higher duties and emolu-They started out with the ourpose of just earning their salary, and they found it was a mistake. The nan who merely tries to earn his saltry never earns it, and his employer On the other hand, the successful man is not necessarily a genius. He simply tries to do his work a little bet-

ter than any one else, to be a little more punctual, more tidy, more obligng, to master details, and to make his mployer's interests his own. He aims to do some one thing better than any-body else. And thus he succeeds. I is surprising how little better than his fellows a man need be to lift himself above them. Honesty, steadfastness, application, desire to improve and patience to wait for the result are among the trifles that lift men up. and give them in time the positions of honor and usefulness that make them

the envy of others. A Shining Example.
Old "Uncle Anson," as the captain
of the Chicago Base Ball Club is famil-

iarly and affectionately called by the great army of "rooters" throughout the country, points a moral as well as adorns first base. He is one of the oldest professional ball players in the country, being about forty-three years of age, but he is still as active as the great majority of younger players, and pass him in general skill in the game. He is not only an expert in base-ball, but he is a splendld billiard player, a a fine wing shot, a proficient in hand ball, and can give a good account of that requires a quick and unclouded eye, steady nerves and good lungs and unimpaired muscular power. "Uncle Aberdeenshire, Scotland, has extended Anson" is nearly or quite as good a until it now contains in different parts man at three and forty as he was at three and twenty, and for this reason where others failed. And then suc-cess and failure are, after all, but rela-base ball circles, as the average baseball player, as well as the average world regarded as miserable failures. he reaches Anson's age. There ical associations of women throughout Not all that passes for success is worthy is no mystery, however, about the Dominion.

of the name, and there are apparent failures that may have been blessings to the world.

But in the generally accepted sense But in the generally accepted sense of the word, why is it that some mentors are successful beyond others? And to what cause are we to attribute the failure of so many who seem destined to be always hewers of wood and drawers of water? There are undoubtedly reasonate of these results. sons for these results.

Perhaps the chief difficulty with a sional athletes are wrecked. It shows its effects even more quickly, probably, sional athletes are wrecked. It shows great many is that they try to keep in base-ball than in some other forms of athletics, and it is for this reason that many of the most promising players go to pieces so suddenly. "Uncle Anson" is a first-base lecturer on temperate living and good habits, and a shining light and example which many of his professional associates might imitate to their own advantage as well as to that of their clubs.

LADY ABERDEEN.

How She has Endeared Herself to the Irish People-The Village at the World's Fair.

The following interesting sketch of Lady Aberdeen appeared in the Mil-

waukee Catholic Citizen:
Lady Aberdeen is one of the remark able women of our time. Her first in-troduction to Americans was through the Irish Village, with its reproduction of Biarney Castle which she erected at the World's Fair. And this was a most fitting introduction, for the Irish village hath not seen, nor ear heard, nor hath it entered into the heart of man to age to hold their places at all, occupy of the Irish Industries Association, a work very dear to Lady Aberdeen's nere novices in the business, pass over heart. Though a Scotch woman, she is part Irish too, and avers laughingly that the blood of the O'Neils is in her veins. But Lady Aberdeen's philanthropies know no hues of race or creed. She does good wherever she finds it to

> Born in the Scotch Highlands in 1857, she is the daughter of Dudley Coults Marjoribanks, afterwards Lord Tweedmouth, and was married to Lord Aberdeen in 1877. By heredity and but he soon broke with the Tory wing, joined the Liberals, and became, as he still is, the most ardent champion and friend of Gladstone.

It was in 1880 that the Aberdeens went to Ireland to preside over that institution so cordially hated, the Castle. The new Viceroy and his lady had a difficult position to face, but by the tact, geniality and kindliness which have distinguished them in in every position in life, they won their way. No Lord Lieutenant in recent times has so endeared himself to the people, and the Irish people would be ungrateful indeed if they did not hold his Countess in equal esteem, for her fostering and promotion of the lace-making and other industries of Ireland have done what fine windy

outbursts of patriotism often fail to do Lady Aberdeen has endeared herself not only to the Irish. Naturally much of her heart has been given to her native land. If she is fond of the shamrock she is even fonder of the thistle. The Irish Industries Associa-tion is by no means the only philan-thropic work which Lady Aberdeen the Onward and Upward Society, of the world about 9,000 women.

Since going to Canada where her husband is now Governor General, she has helped organize there a National Council of Women which is to some as a sort of untiring bond for various relong before ligious, philanthropic, social and polit-

C. M. B. A.

C. M. B. A. Special Assessments. To the Editor of the CATHOLIC RECORD :

C. M. B. A. Special Assessments:

To the Editor of the CATHOLIC RECORD:

Dear Sir—As the issuing of special assessments is getting so common in our association I take this opportunity of making a few remarks on the subject. Now, I think there is something wrong in the practice of levying special assessments so frequently. Up to date, June 1st, inst., we have paid six regular and two special assessments, and, according to this showing, and the two assessments which shall have to be paid in the months of July and November respectively, we shall have paid seventeen assessments in this year. Previous to separation, when we were in the jurisdiction of the Supreme Council, we were notified of Assessments 19 and 20, but if I remember rightly we declined paying them, and were not pressed, as we had already obtained separation; so that taking the assessments as they are coming up to the present, we shall have paid up to Jan. 3, 1837, only two less than we actually did in 1852, and one more than we shall have to pay this year.

On the 1st January 1893, we assumed con-

1897, only two less than we actually did in 1852, and one more than we shall have to pay this year.

On the 1st January, 1893, we assumed control of our own funds, with a membership of 7,037, and about 180 branches to day our membership will run up to about 12,000, with about 300 branches; and it appears the more numerous we get, the more frequent special assessments, for I am of the opinion that in 1894, 16, and in 1895 15 assessments, and this year, as I have already stated, we are dead certain of 17, and it is a question of the future how many more.

It is very discouraging to canvassers for membership in their respective branches after informing intending applicants that 15 assessments are required in one year, and then to his sad dismay he finds out that it runs up to 17, or more: this places him in a bad position to procure members. Sec. 9 of the Constitution plainly states that all assessments must be paid on or before the third day of the next ensuing month, by members, and Sec. 11 states a branch falling to forward same within the limited time for the payment of same, shall be notified by the Grand Secretary, and if not paid within ten days thereafter said branch shall be declared suspended.

In looking over the monthlies we find in the January number an account of Nos. 10, 11, 12, 13, and 14 assessments being paid, some of

pended.

In looking over the monthlies we find in the January number an account of Nos. 10, 11, 12, 13, and 14 assessments being paid, some of which should have been paid months before. In April issue 15 assessment 1 and 2 special—in May 1 assessment, a call that constitutionally should have been paid on or before February 3rd, then comes No. 2, special, which, according to Sec. 9, should have been paid on March 3rd; and so on, in every issue, until next December, when possibly some branches may arouse from their slumbers and forward assessments for July or August.

At the ninth convention, held on the 4tb, 5th, 6th, and 7th, days of Sept. 1894, at St. John, N. B., we find that at the morning session of the 7th, on a Friday, it was moved by Bro. Grand Marshal Montreuil, that the official organ publish every month a list of the branches, with the date on which they paid their assessments to the Grand Council. The first half of the motion is all right, but a list of the delinquent branches has never to our knowledge appeared, and it is our opinion we are paying for the living as well as the dead, and that it is for that purpose we are being called on for special assessments from time to time to keep in good standing carelessly paying branches—a state of affairs which should on no account be tolerated,

Now, sir, in our opinion representatives to the next convention should be specially instructed by their respective branches to have this matter laid before the convention, and try and devise means whereby fifteen assessments should be the maximum, and we may add the minimum also. Other societies have a fixed amount of calls, and cannot exceed that, and we cannot see why we, with our ever-increasing fund, cannot do the same, and not be hording it up for future generations.

It is too bad that these conventions are called every two years, and causing consider.

It is too bad that these conventions are called every two years, and causing consider-able expense to the association, and have representatives to come from the utmost limits of the Dominion, often at a loss, and a', to limits of the Dominion, often at a loss, and a', to say the least, very great inconvenience, and then have so important a motion as the cne referred to, ignored, after it being stated and carried. If these conventions were held every four years the savings might be applied to the paying of special assessments, and put a stop to this very annoying system of levying such assessments at the option of our Grand Secretary.

Hoping we have not intruded too much on your valuable space, we remain, yours fraternally, on behalt of St. James' Branch, C. M. B. A., No. 23, Seaforth,

James J. Munroe, Secretary.

John McQuade, President

Branch No. 5.

To the Editor of the CATHOLIC RECORD : Sir-It is the intention of the citizens of Sir—It is the intention of the citizens of Brantford to celebrate Dominion Day by holding a societies' demonstration, and Branch No. 5 has decided to participate with the different organizations of our city in mak-ing the occasion a success. We have issued the following invitation to the adjacent sister the following invitation to the adjacent sister branches of the C. M. B. A. to visit us on that day, and can assure them that Branch 5 will extend a hearty welcome to their visit-ing brethren and leave nothing undone to make their stay of the most pleasurable

An attractive programme of sports, etc., has been arranged and many valuable prizes are offered for competition. Cheap railway rates are assured, and with

Cheap railway rates are assured, and with the many attractions mentioned, together with the fact that this is the first time Branch 5 has asked its sister branches to join them in a public demonstration, justify us in expecting a large influx of vicitors. We might dilate on the many attractive features of the Telephone City, but modestly refrain, expecting an opportunity on Dominion Day, of personally convincing you in this respect.

Come and join us, brothers; the latchstring will be out for you:—
Brantford, Ont., May 28, 1896.
To the Officers and Members of the C. M. B.

To the Officers and Members of the C. M. B. A., of Canada:

To the Officers and Members of the C. M. B. A., of Canada:

Brothers—We have much pleasure in extending to your Branch a most cordial invitation to join us in a societies' demonstration which will be held in the city of Brantford on Dominion Day next. This demonstration is gotten up by the citizens of Brantford, and as Branch 5 has decided to take part in it we would be pleased to see the C. M. B. A. largely represented on that occasion. Railway rates have been made, and we are extending a hearty invitation to our sister branches, and can assure them of a right royal welcome should they join us on that day. Any information concerning the demonstration will be gladly furnished.

Should your Branch decide to attend, we will be pleased to have an early reply, with an estimate of the number of members we may expect.

Fraternally yours,

W. B. Schuler, Recorder,

Box 619, Brantford.

## A. O. H.

Toronto, June 6, 1896. Mr. Editor—For some time your many correspondents on A. O. H. affairs have seemingly neglected their duty, not owing to seemingly neglected their duty, not owing to any apathy on their part, but owing to stremous efforts on the part of those who have the good and welfare of the Order at heart, to make the Provincial Convention, held in Hamilton on the 21st, 22nd and 23rd May, a grand success. From the report of the delegates from this city, one should judge their labors were crowned with success. Too much praise can not be given the reception committee appointed by the Hamilton brothers to look after the welfare of the visiting delegates during their stay in the Ambitious City.

The important question now before the Order in Ontario is Insurance. The system adopted is in force in the Order in different states of the American Union, and is a grand success. Division 3, of this city, seem determined to be the leaders on this important question, as the slight amendment to the Insurance laws has been received satisfactorily, and a long list of names of those taking up Insurance has been handed in. If every other Division in the Province would do likewise the prospects of the A. O. H. would be bright.

The Board of Directors of this Province are pleased to report the good feeling existing in the Order, and our happy relations with our American Brothers. The lively interest they have taken in our welfare ever since the first Division was organized in this Province must never be forgotten, and we sincerely hope as we grow in numbers we will be able to return some of the kindness we have received at all times from the National Board of Directors.

The National Convention will open in the city of Detroit on the 14th of July, and will be the largest representation of the Irish race ever assembled on this continent.

The Order is increasing at a rate of 30,000 each year, and is composed of men whose hearts beat in union with the land of their forefathers, and long for the restoration of her legislative independence.

While the Ancient Order of Hibernians will always take a deep interest in the affairs of the old land we at the same time intend to combine the National and Beneficial features of our organization in this province, for the good and welfare of the race to which we belong, and place the Ancient Order of Hibernians in the front rank of beneficial organizations.

Hoping I have not trespassed on your valuable space, I remain, yours, etc.

Hoping I have not trespassed on your valuable space, I remain, yours, etc., able space, I remain, yours, etc., Hugh McCaffrey, Sec. Div. 3, Toronto.

## Davitt Branch, No. 11.

Davitt Branch, No. 11.

A special meeting was held on Sunday last of Davit branch, No. 11, for the purpose of initiating candidates "that could not possibly attend on the regular night meeting," over two-third of the members being present, beside visitors; amongst whom were D. A. Carey, Grand President, and J. Howell, President of St. Patrick's branch, No. 12. Very great interest was taken in the proceedings. The Grand President made an excellent address upon the work of the association, and he called attention to the great good that would arise by adopting the proposition of centralizing the Sick Funds. Judging from correspondence of the various branches, the majority is certainly of the same opinion. The members of No. 11 are also unanimously in favor of giving full benefits as soon as a member is initiated, considering that the strict medical examination of each candidate would justify them in doing so.

St. Helen's No. 2.

St. Helen's, No. 2. LETTER OF CONDOLENCE.

At the regular meeting of St. Helen's Circle, No. 2, the following resolutions were unanimously adopted:
Whereas it having pleased Almighty God to call from our midst the beleved brother of our esteemed President, Miss M. O'Neill.
Resolved, that we, the members of St. Helen's Circle, No. 2. Emerald Beneficial Association, do hereby tender our worthy President our most sincere sympathy in her sad affliction, and we pray that our holy patroness, the ever Blessed Virgin, will obtain for her the grace to bow in humble submission to her Divine Son's will.
Resolved, that acopy of these resolutions be sent to Miss M. O'Neil, and to the Grand Secretary-Treasurer for insertion in the official organs.
Signed by M. Marshman, Rec. Sec.

Signed by M. Marshman, Rec. Sec. O'CONNELL ANNIVERSARY, AUG. 6 The Committee for the excursion on Aug. 6 have made full arrangements at St. Catharines for the accommodation of the excursionists, and have engaged the fine band of the I. C. B. A. to accompany them, also a quadrille band.

W. Lane, S. T.

## SILVER JUBILEE.

VERY REV. CANON FOLEY HONORED— TWENTY-FIVE YEARS A PRIEST—EX-PRESSIONS OF ESTEEM AND APPRECI-ATION.

Almonte Gazette.

Almonte Gazette.

The 25th anniversary of the ordination of Very Rev. Canon Foley was fittingly celebrated in St. Mary's church here on Wednesday of this week. The ceremonies consisted of High Mass by Very Rev. Canon Foley, which was attended by a large congregation, and at which an eloquent and appropriate sermon was delivered by Rev. Father Whelan, of St. Patrick's church, Ottawa, in the course of which he paid a just tribute to the high and sterling qualities of the pastor of St. Mary's church. In the sanctuary were the following clergymen: Very Rev. Canon McCarthy, Ottawa; Rev. Fathers Whelan, Ottawa; Otrkery, Huntley; Ryan, Renfrew; Chaine, Arnprior; Dunn, Richmond; Lawin, Pakenham; Sloan, Fallowfield, and Cole, Osgoode. At the conclusion of Mass an address to Canon Foley on behalf of the archdiocese of Ottawa was read by Very Rev. Canon McCarthy, and a gold chalice presented on their behalf by Rev. Eather Lavin; and another from the congregation was read by Mr. W. H. Stafford, and a purse containing S155 in gold was presented by Dr. Lynch. We append the addresses and a short outline of the reply:

To Very Rev. D. F. Foley: To Very Rev. D F. Foley

Fo Very Rev. D F. Foley:
Twenty-five years ago to-day, when you were
commissioned to preach the gospel of Christ,
and your soul received the indelible impress of
His priesthood, your heart, we know, was filled
with the holy ambition to "fulfil the ministry,
and in all things to show thyself an example of

and in all things to show thyself an example of goed works." devotion of duty, never-falling Unswerving devotion of the Divine Master and unswerving exercise of natural and sacerdotal virtues testify that you have not neglected the grace that was given you, but have adhered to the holy resolutions formed a quarter of a cen-

the holy resolutions formed a quarter of a century ago.

You have heeded the exhortation of the apostle, "Be wholly in these things that your proficency may be manifest to all."

Pleasing, indeed, it is to us, your brother priests, who owe much to the example of your prudent and unselfish life, while asking you to accept this chalice, as a souvenir of the event, to congratulate you most heartily on your silver to congratulate you most heartily on your silver whom is to reign." an ervice of thim "to serve whom is to reign." an ervice of them "to serve whom is to reign." an ervice you that when the Prince of pastors shall appear you shall receive a never-tading crown of glow.

M. J. Whelan, P. Lanon McCarthy, St. Patrick's, Ottawa, St. Bridget's, Ottawa, P. F. Ryan, T. F. Cole.

Pakenham, J. C. Dunne, South Gloucester, J. C. Dunne, South Gloucester, P., torkery, West Huntley.

J. A. Sloan. A. Chaine,
Fallowfield.
P. torkery, West Huntley.
June 3, 1896.

To Very Rev. Canon Foley, Parish Priest of Almonte:

Very Rev. and Dear Father — With sincere joy we hall the present happy occasion to offer you from our hearts our most sincere congratulations upon the twenty fifth anniversary of your ordination to the priesthood, and to assure you of our unbounded esteem and affection for your person. Twenty five years ago to-day you pronounced the vows which consecrated to the service of feed and His Church a life whose unswerving devotion to duty has earned for you that most sacred of all titles — a faithful priest.

Of the intervening years it is with pride we point to the fact that more than half of them nave been spent in our midst, during which time your efforts for the spiritual and material advancement of our parish have been incessant and untiring.

Of the spiritual results of your work, for the good you have accomplished, it is not for us to speak—these are immeasurable and incalculable by human standards—but it is our privilege to testify to your untiring zeal for religion, your charity for our faults, your unostentations piety, and your uniform kindness of heart, which have won for you an abiding place in the hearts of your people.

When you came to this parish some fourteen years axo, you assumed the onerous task of discharging a heavy burden of debt previously incurred, and thanks to your provident zeal and administrative ability, that indebtedness has been almost entirely cancelled, while at the same time substantial improvements have been made in and about the church property.

As evidence that an appreciation of your merits is not confined to your parishioners To Very Rev. Canon Foley, Parish Priest of

alone we need only instance the fact that your ecclesiastical superior. His Grace, the Archbishop of Ottawa, has recently elevated you to the high dignity of a Canon of his diocess.

As a slight token of our esteem for you personally, and of our thorough appreciation of your untiring labors on our behalf, we beg your acceptance of the accompanying purse.

That God in His goodness may long spare you talabor for His Church, and that you may spend many years in our midst, is the humble but earnest hone of your parishioners.

Signed on behalf of St. Mary's congregation:
D. P. Lynch, P. C. Dowdall, W. H. Stafford, W. Gallagber, John O'Reilly, John Slattery, M. Hogan, E. W. Smith, P. Daly, T. McAuliffe, P. L. Dowdall, Hugh Kennedy, D. Dowling, M. Dixon, Hugh Fay.

The esteemed paster of St. Mary's was deeply moved by the unexpected kindness and the warm expressions contained in the addresses from his fellow-clerry men and his parishioners. Nevertheless he expressed his appreciation in a very least the contained in the addresses from his fellow-clerry men and his parishioners. Nevertheless he expressed his appreciation in a vertex and the warm expressions contained in the addresses from his fellow-clerry men and his parishioners. Nevertheless he expressed his appreciation in a vertex and the sense of the

## DIOCESE OF PETERBOROUGH-

Campbellford, June 6, 1896. To the Editor CATHOLIC RECORD, London His Lordship Bishop O'Connor, of Peter-borough, administered confirmation in this place to over one hundred children and adults on Sunday, the 31st day of May last. A large number of people, including many from other denominations, were present. After administering the sacrament he ad-dressed the congregation zt considerable dressed the congregation at considerable length, explaining its nature most clearly, and afterwards addressed those to whom he had administered the sacred rite, exhorting them to persevere in the practice of their holy faith, and concluded by obtaining a pledge from those who were confirmed, who were under twenty-one years of age, to abstain from intoxicating liquors till they attained that age, and from those who were abstain from intoxicating líquors till they attained that age, and from those who were over twenty one years of age, to abstain therefrom for three years. After High Mass a deputation of the congregation proceeded to the altar and an address was read, heartily welcoming the Bishop to the parish on this his tirst visit thereto since his return from Rome.

In the afternoon the ladies of the Sodality presented His Lordship with a beautiful address, to which he replied in feeling and appropriate terms. On the following evening, Monday, the Bishop delivered a lecture in ad of the fund for the liquidation of the church debt, descriptive of his trip to Rome. The lecture was a most interesting, one and was devoted to a description of the ancient monuments and the ancient and modern churches of the city of Rome. His Lordship's description of the Collisseum and the Mammertine prison, in which St. Peter and St. Paul were confined, and in which he had received the high privilege of saying Mass, and also of the Pantheon, was much appreciated by the audience. He concluded his eloquent lecture by describing St. Peter's Cathetral at Rome, and the manner in which he portrayed the architectural beauties and the vast extent of this great church produced a vivid impression on his hearers.

His Lordship expressed himself as well

hearers.

His Lordship expressed himself as well pleased with his visit and with the piety of the people and the zeal and energy of the parish priest, Reverend Father McCloskey.

ST. VINCENT DE PAUL SOCIETY.

RESOLUTION OF CONDOLENCE.

London, Ont., June 2, 1896.

Mr. James Costello:
Dear Sir and Brother — At the regular meeting of Conference of Sacred Heart of St. Vincent de Paul Society, Sunday, May 31, the following resolution of condolence was moved by Brother Wm. Hurley, seconded by Bro. Jos. Pevier, and unanimously adopted:

by Bro. Jos. Pevier, and unanimously adopted:

Whereas it has pleased our Heavenly Father to call from the cares of this life your devoted daughter, Lulu,

Resolved that we, the members of this conference, extend to you and your family our heartfelt sorrow in the loss you have sustained in your loved child; and earnestly pray that Divine Providence who has called to her reward, earned by truth, conscientiousness and fidelity to our Holy Religion in the New World will enable you and your family to bear this cross during life with resignation and to look to a reunion in the better land where there is no parting.

With thee we sympathize and with thee we pray that Divine consolation descend upon your bereaved hearts.

J. Pevler, Sec.

## IS CHARITY WORTH WHILE?

Not Unless It Is "the Kind Taught Nearly Two Thousand Years Ago."

Ruth Ashmore contributes a helpful and practical paper on "Is Charity Worth While?" to May Ladies' Home

Journal," thus summarizing her discourse: But, after all, what we want to do, you and I, is to fill our lives with charity so that to whomever there may come need we can give help. The help may express itself in material things; it may be in the sympathy of kindly words, or it may be spoken only by the pressure of the hand. There is no charity in having your name on the list of generous givers, while someone near to you stays within doors because her coat is shabby, or because her clothing is not sufficiently warm. There is no charity in the giving of much money if you have been harsh and cruel to some one who deserved your consideration, and have made that one heart feel that there is nothing in the world but bitterness.

There is no charity in your being willing to write cheques that represent much money when you are quick to speak the unkind word, or to show to those who are around you a heart eaten up by pride, and lips that utter no words save those of scorn. All the gold in the world will count as nothing unless your charity is like that which was taught to the world nearly two thousand years ago. It meant that to feed the hungry, take care of the sick, to forgive the sinner, and to help, always in the best way, whoever asks for help, was Christ's charity. That is the charity, my friend, that you and I want to try to imitate. Begin by

being charitable with your lips, by being charitable in your thoughts and acts. And if, of your little store there can only be offered a few pence, you may be certain that they will be reck-oned by God Himself as greater than the many millions given by those who are so unwise as to think that charity means only the giving of the least of all things-money.

## A PECULIARLY CONSTITUTED YOUNG MAN.

Antigonish Casket. In the last number of The Presby terian Witness a young man, who says he was brought up a Catholic, gives a lengthy account of his "conversion" to the Salvation Army. This young man had some strange experiences in his Catholic days. For instance, one Sunday morning he was met by the priest, "just as he was entering the church, dressed in his priestly vestments," who saluted him with the question, "How much wages are you getting now?" How the last obstacle to his "conversion" was removed we shall let him tell in his own words:

"The difficulty which now presented itself to me was one common to Roman Catholic, viz., How could there be so many different religions all taken from one book, the bible; and all claiming to be right? While in conversation with one who was trying to lead me into the Christian life I propounded this difficulty. The answer was not the one I wanted; but nevertheless the one I needed. My friend replied, saying: 'I cannot understand these differences or why they existbut one thing I do know that there is none other name under heaven given to men whereby we must be saved, but through the name of Jesus.' This through the name of Jesus. This reply, I know now, was inspired by the Spirit of God. None other name under heaven,' the words fell upon my ears with all the enchantment of music, and kept repeating themselves. I could not shake them off—and would not if I could. And as they kept revolving in my mind, the light began to break; and I said, This has been my mistake:—calling upon other names; the Virgin Mary; the apostles, saints, Bishops, priests, angels, and others. This passage—for I had learned that it was a quotation from Acts 10, 12-says So I concluded, None other name. taking Scripture for my authority, that Jesus alone could save."

He then goes on to tell how that, shortly after the light began to break upon him as above, he went to an Army " meeting, confessed his earnest desire "henceforth to be a Christian, "and was duly saved. "I concluded, "says this interesting young man, "that Jesus alone could save," implying, of course, that this is not what he had been taught in the Catholic Church, He tall the himself that lic Church. He tells us himself that, when a boy, he studied Butler's catechism. He has thus, all unconsciously no doubt, furnished us with a means of

testing his truthfulness. In Butler's we find such questions and answers as the following:
Q. What is the meaning of these words Jesus Christ? A. Jesus signifies Saviour, and Christ signifies the Anointed; and St.

Paul says that in the name of Jesus every knee shall bow. Why did Christ become man?

To redeem and save us. A. How did Christ redeem and save us ?

A. By his sufferings and death on the cross

Q. Is grace necessary to salvation?
A. Yes; without me, says Christ, ou can do nothing.

Q. What is commanded by the first commandments? A. To adore God, and to adore but

him alone. Q. How do Catholics distinguish be tween the honor they give to God and the honor they give to the saints, when they pray to God and the saints?

A. Of God alone they beg grace

and mercy, and of the saints they only ask the assistance of their prayers. Surely this young man could have studied Butler's catechism to very little purpose if he did not learn from it that Jesus alone can save! There is also another doctrine taught in that catechism which he appears not to have learned, or to have forgotten, to wit:

Q. Is it lawful to tell an innocent or jocose lie, or to tell a lie for a good purpose?

No lie can be lawful or innocent: and no motive, however good, can ex-cuse a lie; because a lie is always sinful and bad in itself. (St. John, viii. 44 : Ex. xxii. 1. 3.)

## Does This Cap Fit You?

If the positions which some Catholics assume in church isn't any more edifying in the eyes of God than it is in the estimation of their brothers here on earth, they must certainly present a sorry sight to the Most High. You'll notice one of the "faithful" enter, make his little "duck" in front of the pew, and then proceed to deposit himself over the surrounding country. With his back well braced against the seat of his pew, and his arms extended over the biggest portion of the one in front of him, he looks like the modern bicyle rider who imagines that his position is indicative of scorching abilities.

## PRAYER BOOKS . . .

We have now in stock a very large and beautiful assortment of Prayet Books, ranging in price from 25c. to \$4.00. There are amongst the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sufficient that may be sent us, and if book is not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Address, THOS. COFFEY Catholic Record Office, London, Ont lecord Office, London, Ont

OBITUARY.

MRS. ELLEN BYRNE, LONDON.
Died, at the residence of her son in law, T.
J. O'Meara, Esq., 174 Mill street, on Tuesday, June 2, Mrs. Ellen Byrne. The funeral—attended by a long cortege of sorrowing friends and acquaintances — took place on Friday morning, to the cathedral, where a solemn Requiem Mass was celebrated by Rev. Father Noonan; thence to St. Peter's cemetery, where all that was mortal of a truly noble and Christian mother was interred beside her daughter, Mrs. O'Meara, who died a few years ago.

Mrs. Byrne was in her usual health up to the 1st of June, when she was attacked by paralysis, from which she died the following day. She had the happiness and consolation of receiving all the rites of Holy Church and of being attended on her death-bed by her only remaining daughter, Rev. Mother Celestine, Superioress of St. Joseph's Convent, Hamilton, Ont.

Mrs. Byrne was a perfect type of the Christian woman whom to know was to admire and love, and those who were privileged with her friendship will ever cherish a remembrance of the utter unselfishness of each act of her daily life.

May her soul rest in peace!

act of her daily life.

May her soul rest in peace!

CECILIA LONG KINNORA.

Seldom have there been evinced such expressions of genuine regret and heartfelt sorrow as were expressed at the news of the death on the feast of Pentecost, of Cecilia, third daughter of Mr. and Mrs. Bernard Long, of this place, at the early age of twenty four years. And indeed we do not wonder that such was the case, when we remember her happy and winsome disposition. It truly seems as though Our Queen of May specially selected the fairest flower to grace her heavenly court.

The deceased lady had been ill about four months, and though ailing so long it was not expected even by the members of her own family that death, so certain to all, would come so soon. She had recourse to the best medical skill, but the complicated nature of the disease, brought on by an attack of la grippe, seemed to baffls the powers of medicine, and which slowly but surely undermined her constitution until at last completing its fatal work by forever closing her eyes on the scenes of this life.

During her long and wearisome sickness she was patient in the extreme, ever displaying a thoughtfulness for her devoted mother and those attending unon her, but at all times reconciled to the will of her Creator and ready to comply with her fate, whatever it should be, though always buoyant with hope in the mercles of her Redeemer.

The dear young girl, by her genial manner, made for herself a host of friends and admirers, whose friendly feelings follow her beyond the grave, and whose warmest sympathies are now with the heart stricken parents. The hearts of all go out to the bereaved family who are now weeping for the loss of a second member, having only a few months ago been deprived of a most estimable young man of the remains of poor Cecilia were entombed, beyond the female of powers.

On Tuenday morning the funeral procession wended its way to St. Patrick's church, where solemn Requitem Mass was sung by the Rev.

On the firm of the procession was declared for home f

## NEW BOOKS.

NEW BOOKS.

A new Mission Book for Boys and Girls (bound in lambskin) is published by Benziger Bros., 36 Barclay street, New York City. It is a manual of instructions and prayers adapted to preserve the fruits of the mission and of first Communion: edited by the Redemptorist Fathers of St. Louis. The work bears the Imprimatur of the Archbishops of New York and St. Louis. Price from 35 cents to \$1.30.

Benziger Bros., New York, have lately published a handsomely illustrated edition of "Marcella Grace," which originally appeared in The Irish Monthly, when it was highly praised by Mr. Gladstone. Price, \$1.25.

Children for Adoption.

The Children's Aid Society. London, Ont., wish to obtain homes in Catholic families for a boy of five years and a girl of three years of age. Apply to Secretary Children's Aid Society, London, Ont.

## MARKET REPORTS.

LONDON.

LON

TORONTO.

TORONT

10., o to re; mutton, per lb., 6 to 7½c.; dressed hors, \$5 to \$5.25.

Detroit, Mich., June 11. — Wheat. No. 2, red., 63½c.; No. 1, white, 57c.; corn, No. 2, 27c; No. 3, yellow, 28½c; oats, No. 2, white, 21c; rye, 35½c; potatoes, best Michigan \$3.5 per bbl;, hay, No. 1, Timothy, \$13 per ton in car lots. Honey, best white comb, 12 to 13c per lb.; cheese, full cream Michigan, 8 to 9c per lb.; eggs, strictly fresh, 11½c per doz.; onions, Michigan, \$1 to \$1.25 per crate; butter, fancy dairy, 12c; first-class dairy lie; creamery, 15c per lb.; beans, city handpicked, \$5 to 90c per bushel; poultry, 10 to 12c per lb.

PORT HURON.

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Produce.

Port Hurron.

Produce.

Butter, 10 to 11c per lb.; eggs, 9 to 10c per bush.

barley.

Porduce.

Butter, 10 to 11c per lb.; eggs, 9 to 10c per dozen; lard, 6 to 7 cents per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, 88.00 to 810.00 per ton; baled, 810 to 811.00 per ton.

Beans, unpicked, 90 to 75c a bushel; picked, 75c to \$1.00 a bushel; wool, washed, per pound, 10 to 154c; unwashed, 7 to 104c.

Dressed Meats.

Beef, Michigan, \$5.00 to \$4.00 per cwt. (Dicago, \$5.50 to \$7.25 per cwt.; pork, light, \$4.25 to \$4.50; heavy, \$3.50 to \$4.00; live weight, \$3.00 to \$8.50 per cwt.; mutton. \$5 to \$7.00 per cwt; spring lamb, dressed, \$10.00 to \$1.00 per cwt; spring lamb, dressed, \$10.00 to \$1.00 per cwt; live weight, \$5.00 to \$6.00 per cwt.; weal, \$4.50 to \$5.00 per cwt.; spring chickens, 15 to 18c per pound; turkevs, 9 to 10c per pound.

Hides—Beef hides, No. 1, 4 to 45c per lb.; No. 2, 4 to \$3c. per lb.

Latest Live Stock Markets.

Toronto. Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Export Cattle.—\$3.75 per 160 pounds was the highest price paid, while \$3.50, \$3.60, and \$3.65 represented more nearly the average of what little shipping trade was done.

Butchers' Cattle.—Prices ranged for loads
from \$2.50 to \$2.65 and \$2.80, with a few loads of

butters Cattle.—Frices ranged for loads from \$2.50 to \$2.65 and \$2.80, with a few loads of extra choice at \$8 per 100 pounds. As the cattle trade is here at present, it will be money in the pockets of the farmers who can or will keep their stuff off this market for a week or ten days at least.

Sheep were selling at about 3c per pound without the wool, and 3½c with wool on; yearlings were wanted at 4c per pound, and spring lambs were plentiful at from \$2\$ to \$3.50 each.

Calves were selling at from \$1.75 to \$3, and occasionally \$4\$ each; the supply was more than ample.

occasionally \$1 each ; the supply ample.

The quotations for hogs were quotably unchanged, but weaker. For the best bacon hogs prices were from \$3.80 to \$4 per 100 pounds, \$10 to \$4 to \$10 to East Buffalo, June 11—Cattle—Receipts all consigned through, and nothing was on sale except a few head of butchers stock. The outlook is fair for next week for fat cattle of good quality and medium to light weights. Hogs—

Receipts, 50 cars; market active; Yorkers, good to choice, 83.50, to 83.55; roughs, common to good, 82.75 to 83; piga, common to fair, 85 to to 83.50. Sheep and lambs — Receipts, 5.600 head; market dull and slow; lambs, choice to prime, 85 to 25.50; culls and common, 82 to 83.50; sheep good to choice handy weight we'thers, 84.15 to 84.25; culls and common, 81 to 82.75.



Wilmington, N. C., Feb. 1894.

I was stricken with paralysis about two years ago, so that I couldn't use my right side. Three physicians treated me but without any success and I lost all hope, until I used Pastor Koenig's Nerve Tonic. It worked miracles on me; I would have never believed that such a cure was possible, but hundreds of my acquaintances can testify to it. Now my mind is perfectly clear again. I can transact my own business affairs, thank Go Ior it.

J. L. WINNER, 22 Market St.

## Fearful Paroxysms.

Carthage, Ohio, Jan. 1894.
We have used Pastor Koenig's Nerve Tonic in nany cases with the best effect, especially in those of hysterics, in which it suppresses those we still nearly verms. dany cases, hose of hysteries, in which is sept.
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lose of hysteries, in which is sept.
lose of good shepherd.

A Valuable Book on Nervous Dis-cases and a sample bottle to any address. Poor patients also get the med-icine free.

This remedy has been prepared by the Rev. Father Reenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III.

Sold by Druggists at \$1 per Bottle. 6 for 25 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.

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118 DUNDAS STREET, North Side. LONDON, Ont.

TEACHER WANTED. TEACHERS WANTED FOR THE ROMAN Catholic Separate school of the town of Renfrew. A male teacher as principal and two female assistants; principal must hold, at least, a second class certificate, assistants to hold second or third class certificates. Duties to began after the summer holidays. Applications, enclosing testimonials and stating qualifications and salary expected, will be received by the undersigned up to June 17th, P. O. Drawer E, Renfrew, Ont.

Wanted a Teacher, Holding A first or second class certificate. Must WANTED A TEACHER, HOLDING A first or second class certificate. Must know English and French, and have had some experience in teaching. The best of references will be required. Any one not having these qualifications need not apply. A good salary will be given. Duties will commence Ansust. 31. Apply to Joseph Girard, Secretary Separate School, Sturgeon Falls, Ont. 39-4f.

A 1 GENERAL CLERK WANTED. I MMEDIATELY, FOR DEPARTMENTAL store; between the ages of 25 and 35 years. Must speak French and English. Good salray and permanent position to right man. Apply. Box 95, Chatham, Ont.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every sonth, at 8 o'clock, at their hall, Albion Block Richmond Street. G. Barry, President; T. J.O'Meara 1st Vice-President; P. F BOYLE.

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(Established 26 years.)

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(Established 25 years.)

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Wm. Fraser, Proprietor.

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VOLUME XV

My Father's

" Letatus sum in his que Thou hast pitied my hear Thou hast stooped to my And opened unto my plear The long-sealed beautif

Through the wilds of gloo Thou has been my guid Into the light and sadnes Of the courts of Thy Ho Why should I fear or fal Under a roof so blest? Here, near Thy holy Alt Surely Thy child may

Here in Thy house it en My quest that was erst For the Spirit of Peace Stilling the olden pain In Thy House, my Fath
Is grief that burns an
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Nor the shadow that of

For Thy love makes rest And gain of the bittere And the glory and joy of In the shade of the dre

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Tells of the Irrelig Asbury Park, N. to day's session of th ary Union the Rev. livered an address, tacked social and re in Germany. The q he spoke was "Are in Germany?"

" Although the qu

preposterous," said

more than four yes study of the cond Germany showed me dition of affairs. My heart bleeds I love the German great masses in Ger

morality have no tion. THE DRINK HABIT H PEOPLE IN IT 'homes' for tramps travelers, is engage toxicating liquors. holds the German grasp. Of the thre peer and whisky consumed in Germ over twenty eight ant. Nearly a ba of every little babe ities estimate that

than 10,000 people victims to delirium seven per cent. of insane asylums of became insane thro 32,837 prisoners i 41 per cent. com while under the in " At Sunday sch ance meetings a meetings beer and used. A brewery following inscript letters on a marble door: 'To the L

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blessing where Hi "Gambling is many. "Having recei and philosophical universities, man own private views of the Bib which they canno for the dogmas Church have be State and are ma pastors (of the Sta is a tendency t belief for the pa the people. The

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