A Secret.

I saw a vio'et's face to day Peep out from 'nea h a stone, And kneeling close to it, I lay My cheek against its own,

And whispered: "Tell me, little one, With thy brave, tender face, How could you struggle to the sun In this ungracious place?

"An exile from thy kin and kith To bear so brave a par! How could you live, my sweet one, with This stone upon your heart?

"Why doth the laughter in thine eyes Bring sudden tears to mine? Is't that I see an anguish wise, Brave patience, dear, in thine?

establishing the Catholic Mutual Benefit Association, and the Catholic Benevolent Legion, in the control of the Catholic Benevity (Catholic Benevity) and the Catholic Benevit

us, and we heartily congratulate you thereon. We beg of you to accept this small token of our esteem and good will as a memory of this day, and we trust no hope that the God whom you have so well eved will shower His blessings upon the condition of the conditio

An address was then delivered by Mr. D. J. O'Donohoe on behalf of the League of the Sacred Heart. And the following by Mr. W. P. Reynolds in the name of the Sodality of the Blessed Virgin:

gated by the University of Georgetown to confer the degree of Doctor of Divinity on their beloved and revered pastor, the Rev. William Flannery. This University, he said, is the oldest in the United States, having been chartered by Pope Gregory XVI. in 1833 to confer degrees. The diploma of Rev. Father Flannery declares that it is usual to recognize great ability and learning by giving such degrees, and that it is in recognition of these qualities in Father Flannery that the present degree is granted. All will agree that Father Flannery well deserves this honor.

His Lordship had known Dr. Flannery for forty years, and had been peculiarly intimate with him, the ties which bound them together being somewhat like and even closer than those which bind together tather and child. He was therefore delighted in being the medium by which this honor is centerred.

Service of the control of the contro

A large number of people gathered at the cathedral in St. John, N. B., on Saturday morning to witness the ordination of Rev. Father Byrne, who was priested by His Lordship Bishop Sweeney at 7 o'clock Mass.

The Rev. Father is a son of Mr. James Byrne, of Sussex, and the first priest ordained from King's county. He studied arts at St. Joseph's college, Memramcook, from where, after working a very! brilliant career, he graduated with the degree of B. A., being the valedictorian of his class. He began his theological studies at the Grand Seminary, Montreal, but towards the close of the second term his failing health compelled him to return home. The tollowing antumn, however he accepted a professorship from his Alma Mater, where he continued his theological studies, and to admirably dispense the duties of his position, until a few days before his ordination.

On Sunday at Ward's Creek he celebrated his first Mass. Rev. Father Belliveau addressed his parishioners in a short sermon, in which he dwelt upon the blessing of hav-

ing the first Mass of a young priest and especially when he was a child of the parish, born in their midst. He pronounced it as something new on the archives of the mission. He also dwelt on the honor it reflected upon the family to have one of its members a priest, and concluded by requesting a few words from the young priest.

Father Byrne, notwithstanding the anxiety of the past few days and the fatigue which the ceremony of the morning entailed, was cool and collected, and preached an eloquent sermon. His appearance was splendid, his delivery distinct and impressive and his language perfect.

After Mass Father Belliveau invited the rev. gentleman's family to the house, where with some friends, he entertained them at dinner.—Communicated.

which were disposed of at the drawing at which Mr. W. A. Lunn, the courteous Secretary of the committee, very efficiently presided, we heard announced the name of Rev. Father Hinchey, of St. Mary's Cathedral, Hamilton, as winner of a plush purse, ticket No. 35, and that of T. Baine, M. P., of a pair of panels, ticket 240.

The band of the 77th Battallion was on the grounds and enlivened the day's enjoyment by playing at intervals many select pieces. On the beautiful green park at the foot of the hill a programme of a fathletic games and other competitive sports was conducted by a committee consisting of Messrs. W. F. Campbell, Ed. J. Carlin, M. B. Thomas, W. A. Ward, Ed. Collins, P. Trant and J. O'Brien. These were keenly contested by the several competitors who entered for them. The invincible "Barton tug of war men," captained by John Eastice, of Hamilton, were on hand against all comers; but no equal number could be found to successfully cope with them. About the middle of the afternoon the children of St. Joseph's convent gave a very pleasing entertainment. This consisted of pupils from the Brothers Academy, led by Master T. Sweeney, was well appreciated. An open air concert, conducted by Prof. D. J. O'Brien and Miss M. Harris, were well delivered and exceedingly well received.

Among the clergymen present we noticed Very Rev. Vicar General Heenan, Dean Laussier, Rev. Fathers Madigan, McEvay, Coty, Hinchy, Brady, Spratt and Kehoe. Rev. Father Madigan as chairman of the Committee deserves to be complimented on the excellence of the arrangements, which was no small factor in crowning with success every feature of the day's enjoyment. A reception committee of young ladies, consisting of Misses Beal, very courteously received visitors at the entrance of the House of Providence and showed them through the entire institution. It is needless to remark that the interior of the House of the house and industrious Sisters of St. Joseph. There are at present 96 adult inmates—41 men and 55 women, one of the latter a Mrs

There are not many who finish their lives before they die. Very few go willingly; most are forced and not a Very few go few are dragged to the grave. Instead of leaving the world they are forced out of it—Gotthold.

ARCHDIOCESE OF KINGSTON.

The Archbishop of Kingston has notified his clergy that he will dedicate the Church of St. Brendan, in Rockport, directly opposite Alexandria Bay, on Thursday, 14th inst., and the Church of St. Bridget, in Burgess, Large Composition—John Stanley and James O'Brien, Care acquoi; 1st acc., Jules Sifer; 2nd acc., Wim. Hennessy; 1st acc., Wim. Hennessy; 1st acc., John Walsh, Gratten, Mich. Wim., Hennessy; 2nd acc., George Farrell, Cincinati, Ohio. Lanark County, on Sunday, 27th inst. He will hold Theological Conference with all his clergy in Kingston on Wednesday, 20th, and Thursday, 21st. On the evening of Wednesday, 20th, he will proceed to Portsmouth, accompanied by the clergy, to lay the corner-stone of the Church of the Good (1st Division.) Thief, close by the Penitentiary.
This will be a \$20,000 stone Church, the entire front and side tower and window frames of which will be finely chiselled stone. Mr. Joseph Conuolly, window Franks of Mr. Joseph Connolly, chiselled stone. Mr. Joseph Connolly, architect, has supplied the plans in the Norman Gothic style. The St. Brendan, in whose name the Rockport Church will be erected, is the famous Lirish Abbot, who is credited with having discovered this Western conhaving discovered this voyage in the sixth century.

ASSUMPTION COLLEGE, SANDWICH.

THE TWENTY-SECOND ANNUAL DISTRIBU-TION OF PRIZES—NAMES OF THE SUC-CESSFUL STUDENTS AND THEIR STANDING IN THE DIFFERENT CLASSES,

The twenty-second annual distribution of prizes of this flourishing institution took place on Monday, the 20th ult. His Lordship the Bishop of London presided at the literary and musical entertainment which marked the closing exercises. The large hall was filled with the parents and triends of the students. Among the clerical gentlemen present we noticed the following: Yery Rev. Dean Wagner, the Rev. Fathers Marseilles, J. P. McMannis Brancheau, McKeon, Ronan, Marker, Beaudoin, Watters, Grand, Christian, Van Hoomissen, Renald, Cummiss, Bechard, Aylward, Hodgkinson, McMenamin, Gery, T. Kyan, Fleming, and the faculty of the college.

The Prize List,

The Prize List. The following are the prize winners: GOOD CONDUCT.

Senior Department - Prize presented by Very Rev. Dean O'Brien, Kalamazoo, Mich. Awarded by vote of the students to Jas. Calalan, Hubbardston, Mich; acc., John O'Keefe,

Jan, Hubbardston, Mich; acc., John O Reele, Strathroy, Ont.

Junior Department — Prize presented by Rev. A. Webber, Warren, Ohio. Awarded by vote of the students to John Scullen, Bellevue, Ohio; acc., Thos. Brady, Chatham,

by vote of the Students to Join Actions.
Bellevie, Ohio; acc., Thos. Brady, Chatham,
Ont.
Christian Doctrine—Prize presented by
His Lordship the Bishop of London; Jas.
Cahalan; acc., John Corcoran, Bay City,
Mich.
Literary Society, classical department—
Prize presented by Rev. Father Van Antwerp,
of Detroit; James Cahalan; acc., Thomas
Girnac, Sandwich, Ont.
Literary Society, English course—Prize,
Louis Cavanaugh, Muskegon, Mich; acc.,
Frank Filler, Columbus, Ohio.
Mental Philosophy—Prize presented by
the Rev. M. J. Tiernan, Chancellor of the
Diocese of London; James Cahalan; acc.,
M. J. Comerford, Detroit, and John Wall,
Dexter, Mich.
Natural Philosophy—Prize presented by
Rev. J. F. Smith, Shelby, Ohio; John
Corcoran; acc., John Hogan and Edward
Burns.

Christian Doctrine—Alex, Keho, Saginaw, Mich.; acc., Ed. Burns, Bay City, Mich. Excellence—Thomas Gignac, Sandwich, Ont.; Ed. Burns; acc., Philip Baillargeon, Tecumseh, Ont.
Latin and Greek — Thos. Gignac; acc.,
Ed. Burns.
English Composition—Thos. Gignac; acc.,
A. Ryan, Merlin, Ont.
History and Georgraphy—Ed. Burns; acc.,
Alex. Keho.

BELLES LETTRES CLASS. Christian Doctrine—Chas, Collins, Maidstone, Ont.; and Joseph Feurth, Woodslee, Ont.; acc., Peter McDonald, Mount Sterling, Ky.; and John Corcoran, Bay City, Mich. Excellence — I. John Corcoran: 2, Peter McDonald; 3, Ed. Kinney, Grand Rapids, Mich.; acc., John Maloney, Niles, Ohio, Jos. Fuerth. Christian Doctrine-Cl

Florth.

Latin and Greek — John Corcoran; acc.,
Peter McDonald.

English Composition — John Corcoran;
acc., Peter McDonald.

History and Geography — Jos. Fuerth;
acc., Ed. Kinney.

SECOND LATIN. SECOND LATIN.

Religious instruction—Frank Foster, Bay
City, Mich.; acc., Jas. B. McEvoy, Fort
Wayne, IndExcellence—I, F. Foster; 2, J. B. McEvoy;
Michael Crawley, Jackson, Mich.; acc., I.,
tenry O'Neil, Hubbardson, Mich.; 2, Paul
Ragan, Maumee, Ohio.; 3, Richard Comward Detroit Mich.

Ragan, Maumee, Ohio.; 3, Richard Command, Detroit, Mich.
Latin and Greek—F. Foster; acc., J. B.
McEvoy.
Research, Composition—I. McEvoy; acc., McEvoy, English Composition—J. McEvoy; acc., F. Foster. History and Physical Geography—J. B. McEvoy; acc., Michael Crawley.

SECOND LATIN CLASS.

SECOND LATIN CLASS.

(2nd Division.)

Excellence—1, Chas. Henigan, Jackson, Mich.; 2, Patrick O'Connell, Lima, Ohio; B. John Abel, Saginaw, Mich.; 1st. acc., Henry Conlin, Ann Arbor, Mich.; 2nd acc., Stanislaus Coppe, Cleveland, Ohio.
Catechism—Patrick O'Connell; acc., C. Henigan and Jno. Abel.
Latin and Greek—Jno. Abel; acc., C. Henigan and P. O'Connell.
English Composition—P. O'Connell; acc., C. Henigan and H. Conlin.
History and Geography—P. O'Connell; acc., H. Conlin and C. Henigan.

THIRD LATIN.

Excellence—I, Jas. W. Fogarty, Spring field, Ohio; 2, John Dempsey, Bellevue, Ohio; B. Henry Tomlinson, Amhersburg, Ont.; 1st acc., Wm. Lafferty, Petite Cote, Ont.; 2nd acc., Jas. A. Hanlon, Princeton,

John Dempsey.
Catechism — Henry T. Tomlinson; acc.,
Jas. W. Fogarty.
History and Geography—William Laferty;
acc., Henry T. Tomlinson.
Eng. Composition—Jas. W. Fogarty; acc.,
James A. Hanlon.

The following passed the graduating examination—Louis Cavanaugh, Muskegon, Mich; John Cabill, Niles, Mich; Frank Filler, Columbus, Ohio; Adolphe Gendren, Toledo, Ohio.

The prize presented by Rev. J. Garry Brighton, Mich.; was awarded to Louis

Excellence — John Cabill, Niles, Mich; acc., Frank W. Filler, Columbus, Ohio, Catechism—Louis Cavanaugh, Muskegou, Mich; acc., Adolphe Gendren, Toledo, Ohio.

Ohio., Grammar-John Cabill; acc., Frank W.

Gook,
History and Geog.—John Monaghan; acc.,
W. J. Marshall, Chatham, Ont.
Natural Philosophy—Ed. Cook; acc., John
Monaghan.

acquo.

Bible History and Geography — John H.
Daller; 1st acc., John Mearns; 2nd acc.,
Robt, E. Lee.
Eng. Composition and Grammar — Thos.
Tormey; 1st acc., John H. Daller; 2nd acc.,
Robt, E. Lee.
SECOND COMMERCIAL PRIZE LIST.

SECOND COMMERCIAL PRIZE LIST.

Twenty Students.

Excellence—John R. McBride, Grand Rapids,
Mich., 1st prize excellence; 1st prize exacquo,
grammar and composition; 1st ace, in reading
and spelling; 2nd ace, in scleace.

John Ouellette, Amhersburg, Ont., 1st prize
Christian doctrine; 1st prize science; 1st exacquo grammar and composition; 4th prize exacquo grammar and composition; 4th prize exacquo grammar and composition; 1st prize excellence; 2nd prize lastrumental imaste.

Herbiert Hillemeyer, Lexington, Kv., 1st prize
listory and geography; 2nd prize excellence;
ist ace, in science.

Chas, Lee, Detroit, Mich., 1st prize in reading
and spelling; 3rd prize in excellence.

Peter Corley, Emmett, Mich., 1st acc, in history and geography.

ELEMENTARY ENGLISH.

Excellence—1st div.—Jos. Trombly, Leeville.

Eugene Mailloux, Walkerville; acc. Thomas Brady, Chatham.
Reading—Gabriel Brossoit, Belle River; acc., Oscar Youngblood, Detroit.
Spelling—Eugene Mailloux; acc., Joseph Trombly.
Grammar—Joseph Trombly; acc., Jos. Cowan.
Geography—Jos. Trombly; acc., Jos. Cowan.
Catechism—Jos. Cowan; acc., Wilbert La
Point, Spanish River Station, Ont.
Excellence—2nd div.—Wilbert LaPoint; acc.,
Hector Onellette, Sandwich.
Reading—Hector Ouellette; acc.. Wilbert
LaPoint.

nac.

ist geometry class -1, Pat. Dungan, Emmett, Mich.; 2, Pat. O'Connell. Lima Ohio; 3, Francis Foster, Bay City, Mich.; 1st acc., Eastace Foster, Saginaw, Mich.; 2nd acc., Zeimmer, Williamston, Mich.
Elementary geometry -1, Paul Regan, Maumee, Ohio; 2, Harry Sparks, Jackson, Mich.; 3, Wm. Lafferty; 4, Thos, Luby, Kalamazoo, Mich.; 1st honors, Frank Sullivan, Belevue, Ohio; 2nd honors, Henry Conlin, Dexter, Mich.

d algebra-1, Wm. Lafferty; 2. P. O'Con i; 3, M. J. Crawley; 1st acc., Peter Mc nald; 2nd acc., P. Dunnigan, 3rd acc., D turphy. Elementary algebra-1, Frank Sullivan; 2 as. Hanlon; 1st acc., Jas. Laughrin; 2nd acc. Jas. Hanion; 1st acc., Jas. Laughrin; 2nd acc., H. Tomlinson.

1st arithmetic—1, Jas. O'Brien; 2, John Cahill, Srd. J. Walsh and John Abel.

2nd arithmetic—1. Wm. Hennessy, Grand Rapids, Mich.; 2, John MeGill, Saginaw, Mich.; 3, Wm. J. Marshall, Chatham; 4, Thoophile Devolder, Mi. Clements, Mich., and Robi. Lee, Detroit, Mich., ex acquo; 1st acc., Fred Williams, Grand Rapids, Mich.; 2nd acc., John Needham, Hubbardston, Mich.; 2nd acc., John Excellence—1, Julius Siffer, Somerzem, East

Excellence—1, Julius Siffer, Somergem, East Flanders, Beiginn; 2, Jas. L. Heffron, Gral-ant, Mich.; 3, — Hillenmeyer, Lexington, Ky., acc., John McBride, Grand Rapids, Mich., and Frank Mcintyre, Ann Arbor, Mich., equal.

Frank Meintyre, Ann Arbor, Mich., equal.
FOURTH ARITHMETIC.
1st div.—Ed. Desjardins, Stoney Point; 1st
acc., Amed Maillous, Sandwich.
2nd div.—I. Sidney Corby, Detroit; 2, Jas.
Freeman, Detroit; 1st acc., Alex. Nestman,
Windsor.
3rd div. Meater. Freeman, Detroit; ist acc., Alex. Nessman, Windsor.
Srd div.—Hector Ouellette, Sandwich; 2, Oscar Youngblood, Detroit; ist acc., Thomas Brady, Chatham.
4th div.—Jos. Robinet, Sandwich; 1st acc.,—St. Paul, Minn.
1st French class—John Maloney and E. Glement; acc., Alex. Keho and Chas. Pequegnot.
2nd French class—Ed. Kinney; acc., R. J.
Command.
3rd French class—1, J. B.McEvoy; 2, James Cahalan; acc., Chas. Collins. 2nd div.—Jos.
Robinet.

GEEMAN.

Robinet.

GEEMAN.

Sr. div.—1, M. J. Crawley; 2, Paul Ragan;
1st acc., Jos. Fuerth; 2nd acc., Jas. Cahalan,
Jr. div.—1, Jos. Mart; 2, Julius Siffer and P.
O'Connell; 3, John McGill; 4, Harry Sparks;
1st acc., John Blain; 2nd acc., John Daller;
3rd acc., John Lynch.

Srd acc., John Lynch.

IST BOOK-KEEPING.

2nd div.—Ed. Cook and W. J. Marshall, ex aequo; 2. Atick Kebo, Sagrinaw, Mich.; 1st acc.,
John McGill, Windsor; 2nd acc., Percival Todd,
Detold.

Ediametrary book keeping—Thos. Tormey; 1st
acc., Thos. Daly; 2nd acc., Fered Guindon.

Piano—I, John Cahill and Chas. Keho; 2.
(Chas. Pequegnot and P. Cullinane; 1st acc.,
Wm. Lennon and A. Gendron; 2nd acc., Jno.
Demosey.

Catechism — Henry T. Tomlinson; acc., Jas. W. Fogarty.

History and Geography—William Laferty: acc., Henry T. Tomlinson.

Eng. Composition—Jas. W. Fogarty; acc., James A. Hanlon.

ELEMENTARY LATIN.

Excellence—1, John Stanley, Corunna, Ont.; 2, Jas. O'Brien, Hubbardston, Mich.; 4, Henry S. Jackson, Mich.; 5, John Needham, Traverse City, Mich., 6, Jules Siffer, Munroe, Mich.; 1st acc., Mich. Leac., Mich. Leac., Chas. Youngblood Detroit; 3rd acc., T. Kearns, Ann Arbor, Mich.; 3rd div.—Chas. Comors, St. Paul, Minn.; acc., G. Parent, Windsor.



Mrs. William Lohr Of Freeport, Ill., began to fail rapidly, lost all Dyspepsia She could not eat vege-toast distressed her. Had to give up house-work. In a week after taking

Hood's Sarsaparilla She felt a little better. Could keep more foo on her stomach and grew stronger. She tool 3 bottles, has a good appetite, gnimed 22 lbs. does her work easily, is now in perfect health.

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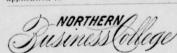
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CHAPTER XXIV .- (CONTINUED.) "If I could go with you myself," her

The New Man at Rossmere.

"Denny has made the mistake we all made-failed to manipulate negroes and lead them in the way they should go. His failure was the result of natural indifference : ours, the false pride and blind prejudice. They were compelled to have leaders of some sort and we left them to the worst sort. are more to blame, by long odds, than "Oh, go on, go on, if you deriv

any satisfaction from abasing yoursels and your old neighbors in order to ex alt the new man at Rossmere. Your humility is as refreshing as it is rare. Your Only I can not emulate it

Denny has done a deal more fo this county than it has ever done or ever will do for him," says Mr. Southmead, hovering over a recital.

Mrs. Southmead sniffed scornfully Saved a levee, and been worshipe

Wife, you are an ingrate." "Mr. Southmead, you are positively

abject. After which interchange of connubial courtesies, Mr. and Mrs. South-mead turned their backs on each other in a huff, and silently addressed them-

selves to slumber.

Mr. Southmead redeemed his promise of telling all that he had to tell the next morning at the breakfast table. A somber silence fell upon the group as he told the awful story of Manton Cray-craft's violent death. 'Sula broke it by

asking: "And what became of Squire Thorn?" "Robert Owens, who rowed me across the lake last night, tells me that his grief for his friend and remorse for his own instrumentality in causing his death became so violent that he had to be removed to Doctor Taylor's office, and placed under the influence o opiates. He was in the village when I left, Bob says."

"Then that unfortunate woman wa alone all night, and perhaps not mercifully spared the horror of this news as

you spared us, uncle."
"I shouldn't be surprised if she were a lunatic by this time," said Mrs. South-mead. "I'm sure I should be, in her

Sula rose from the table with he sweet face full of trouble. Mrs. South-mead watched her hurried movements uneasily and disapprovingly. She was folding up the sewing she had laid out

"What are you going to do, 'Sula?' she asked, finally.
"I am going to Mrs. Thorn as soon as I can get a horse saddled. Fred, will you kindly see to it for me? And

please tell Uncle Ephe I want him to go with me. I wish I had known it last night; I would have gone to her at once. Auntie," she said, a little later, after a hasty getting into her hat and habit, "we haven't been good neighbors to that poor woman. have lightened her lot more.

"Mrs. Thorn selected her own husband and her own lot, and I really de not feel called on to condole with her on her bad taste in the selections. I think your going there now, 'Sula, is the act

of a crazy woman. I must go," 'Sula said, walking restlessly about in her long habit. should never forgive myself if I did not. I never thave forgiven myself Sula blushed furiously to the

roots of her hair. 'Ursula "-Mr. Southmead looked in perplexity from the saddled horse that Ephe just then led into sight, to for it. Dey'd give a good deal to ondo where Sula was eagerly tying her hat-strings under her back hair—"this is

this morning."
"Why?" Sula asked, in genuine

If I could go with you, or-say, suppose you take Fred.

Fagged Out!!



MAT tired, worn - out feeling, of which so many women complain after a day's washing, is done away with by those who



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NEAR BIRKENHEAD TORONTO

"But Fred has lots laid off to do today. I heard him tell about it last night."

uncle began, hesitatingly.
"Which you certainly shall not do,"
says Mrs. Southmead, positively. "I
know Carl—poor little dear—and I are
not of much importance in the world, but I decline being left alone to be murdered in cold blood." Mrs. Southmead's handsome face was dispropor-tionately placid as she dwelt upon this

blood-curdling possibility.
"Why, Uncle George, I am in no danger alone! If I were in any trouble, I would call on our colored people to protect me, and they would do it, too. You dear old fogies, you do it, too. You dear old fogies, you and Aunt Amelia, have been looking for a 'general uprising' ever since can remember, and it hasn't come yet

come to the gallery with me. "What are you going to do?" asked Mrs. Southmead, following her as she swept out of the dining-room to the

"I am going to talk to Uncle Ephe about that awful affair.'

"Sula, you are insane."
"Sula, this is very indiscreet."
She heard them both, but she called down to the old man who was holding "Uncle Ephe."

"You were at the village yesterday, weren't you?" Ephe shook his head lolorously, and answered dejectedly:

"I wuz dere, Miss 'Suly. "Your people were very much excited, weren't they?"
"Cited ain' de word fur it, chile—

dey wuz crazy, plum' crazy! Wot wid mean whisky, en mean talk wid er passel er po' w'ite trash, en der heads kase of Sam's 'lection, dey done went plum' out'nt dar senses, en a black day's work dey done, too!"
"But they've had time to come t

their senses by this time, haven't Sula asked.

My dear girl, I must protest, said Mr. Southmead, in a low voice. "My dear uncle, you find it harder than I do to recognize the right of discussion in your old chattels. I only wish you had talked a little more

Well, Uncle Ephe?' before. The old man was shaking his head

and chuckling.
"Dat Medger Denny fotch 'em to 'em, honey. He fotch 'em to der senses wid a round turn. I tell you, missy, he talk to 'em lak a book. Lak de book uv de Gospils at dat. He tole em dey wuz mouty anxious to be call citizens, but dey wuz'n no better'n de brutes uv de fiel'. He tuk out his watch, he did, and he 'lowed 'em jis so many minits, en no mo', to cl'ar out from dat co't-yard. De time wuz from dat co't-yard. De time wuz plenty long, chile. De wuz scart for der own devilishniss, an' he scart 'em wus, he did, ladies en gentlemin, h

done dat ve'y thing."

A soft flush had come into 'Sula's face as Uncle Ephe gave this rude resume of Stirling's harangue, and her voice quivered suspiciously as she asked:
"And what then, Uncle Ephe?"

de word wid de bark on it, chile, an dey made deyseff sceerce. "What's going on to-day, old man?" asked Mr. Southmead, joining in the

conversation "Cotton-pickin' and prayin' to de Lord for to forgive yisterday's devil-ment," said old Ephriam, promptly."

"They are sorry for what they have done, then, Uncle Ephe?" "Sorry, chile? Sorry ain' no word

best. I know our people, you know your 'hands.' They may be lashed into temporary fury by low and designing men, but their wrath is as evanescent as the foam on the crest of powers on you, I do not believe you

"You have proven yourself an apt pupil," Mr. Southmead said, with a

laugh.

"Denny's. I think I recognized the "Denny's. He seems to have imbued become the seems to have imbued becomes the seems to have imbue ou with his own dauntlessness, too, God bless you, dear !

Sula blushed, and, running lightly down the steps, was soon mounted and cantering slowly in advance of Uncle Ephe on his unambitious mule.

An hour's ride through the bare and leafless woods brought her to the gate of Thorndale. The shutters and the doors were all closed on the front, giving the house, if possible, a gloomier look than ever. Two skiffs were moored to the stake at the landing, and the wet oars, lying crossed upor the seats, bespoke recent arrivals.

"The squire has come home, I suppose," Sula thought, and I'm sorry for it. I should so much rather see her alone."

She dismounted and found her way into the house without attracting any attention. Her knock on the front door remaining unnoticed, she turned the handle and passed into the silent hall. There she paused irresolutely a brief second. The stillness was so death-like it paralyzed her. She knew where the dining-room was. Mrs Thorn was probably there, for the sake of warmth. The door swung creaking on its hinges as she opened it. A tall form rose mechanically from a chair before the fire and stood motionless awaiting her approach. It was Agnes, with pinched, white face, and lackluster eyes. Sula swept impulsively forward and clasped her arms tenderly

the past that looked like cruelty.

Then the still, white pain in Agnes Thorn's worn face broke up into tem-pestuous sobs, and, dropping her head upon Sula's shoulder, she cried, and was saved.

"Thank God!" said an earnest voice behind them, which made 'Sula tremble under the weight of the sobbing woman.

Stirling Denny placed his hand upon hers as they clasped Agnes, for a second, and said, in a tone that thrilled her heart even in that moment of bewilderment: "This was good of you, and it was like you. I will come back presently." Then he left the two

Gently drawing Mrs. Thorn toward the lounge by the fire, 'Sula seated herself by her side and led her to talk of the events of the past day and night. Agnes told the pitiful tale of her night spent in the cabin of old Lottie, the Voudoo queen, and of her being found there by Stirling Denny, had come to take her to he husband, who, they told her, was in a very helpless condition. "It was good of him, wasn't it?" she said, imply, raising her head to look into 'Sula's eves.

"It was very good of him," Sula answered, looking far away toward the uncurtained window, at nothing in particular.

'But he is good to everybody, Agnes/said, dully, as if she were try ing to make talk.

"Yes; he is good to every body, ula assented. "Now suppose yo Sula assented. "Now suppose you go to sleep," she added, soothingly, "with me sitting by you and holding your hand. You need rest, poor dear. What a night of horrors you mus

have endured have endured.

Agnes shuddered, and clung to 'Sula's hands convulsively. "I cannot sleen. I wish I could. When I close sleep. I wish I could. my eyes, I see him - it - poor, poor Manton! You know it was all my husband's fault. That makes it mine, she said, claiming a dismal onenes with the squire. "We killed him be tween us. Put me to sleep if you can I must sleep! I have to go to the vil lage to my husband, but I am so tired I couldn't do any good just yet. couldn't think of anything to help him with my head hurting so badly. I

want to sleep, oh! forever and forever.
He, Major Denny, was writing something for me, I believe, when you
came in. Send for it, please. He said he was going to send for some-thing that would do me good. Jin Jim will go for it for me. I feel as if there was a fire here, and here.

She touched her heart and head, then turned her sad eyes toward the desk which stood behind the door through which Sula had entered That was the reason the major's pres ence was not noticed when she gave her first attention to Agnes. She walked over to the desk where he had been writing. The sheet of paper was lying as he had left it, and in big bold lettering she read and re-read and read again, without once realiz ing the shocking impropriety of her

own conduct, these words:
"My dear Mrs. Ralston: I feel confident that if you knew the sad condi tion of your neighbor, Mrs. Thorn, this request for your presence would not be needed. I regard her as in a very critical condition. She needs a

woman friend. I am sure—"
That was all. Her entra Her entrance had rought the note to a sudden termina 'Sula's usually pale cheeks

flushed rosy red. She, then, was what was to do this sorrowing woman "good." His thoughts had turned to her when he kindly thought of, and it sounds mean to curb your womanly impulse, but I don't like to have you take this ride this morning."

can't."

You see, uncle," says 'Sula, in discovery! She went back to Agnes's side, and her voice was ineffably soft best. I know our people, you know and soothing as she said. (D), soft and soothing as she said. and soothing as she said: "Perhaps Major Denny has gone to send the order himself. But if you will lie down and let me try my mesmeric

> will need any doctor's stuff.' Agnes obeyed with the docility of a tired child. Sula arranged the piltired child. lows of the lounge, and, laying ool, soft hand upon the fevered brow of the overwrought woman, she gentl soothed her into a profound and natural

When, half an hour later, Stirling Denny re-entered the room, 'Sula was standing by the fireplace gazing ab stractedly into the glowing heart of the He glanced at the sleeping woman on the lounge, then crossed the floor softly and stood beside 'Sula.

"My prescription has worked like a charm," he said.

'Sula blushed guiltily, and asked, eccitfully. "What did you predeceitfully.

"You!" he replied, with gentle boldness. "I came over here," he went on, quite as if it were his duty to explain matters to Mrs. Ralston, take Mrs. Thorn over to the village, by request of Mrs. Harris. Squire Thern has been so completely thrown off his balance by the shock of yesterday's tragedy that I should not be surpised if it ended in dementia. He has been removed to Lawyer Harris's, and it was thought best his wife should go to But I doubt her ability to be of any service at present.'

Sula walked over to the lounge laid her hand gently on Agnes's fore head, and came back to the fireplace. "She has considerable fever now but when she wakes up I suppose w ought to let her decide for herself whether she will go to the village or not. Why not bring her husband home?"
"He raves so wildly at any proposal

to remove him before the interment of my—unfortunate friend, that it has

"It is indeed hard to forgive him. His own suffering is tremendous, though. I would rather be in Manton's

place than his."
"What will become of her if the old man should lose his mind?" said 'Sula, reverting to the trouble nearest

"I can imagine her finding the strength to endure unto the bitter end. It was the suddenness of this shock and the medium through which it was com municated to her that threw her into her present helpless condition. What will we do if she is not able to accom pany me to the village?" he added presently, looking anxiously toward

the sleeper on the lounge.
"You will return there without her, Sula said, smiling at the perplexity in his face.

"And you?"
"Will remain here until my pres

ence is no longer needed."

Agnes moaned in her sleep, and
Ursula, hastening to her side, resumed
the mesmeric motion of a cool hand upon a hot brow, until the breathing of the sleeper became once more regu-lar as a happy child's, then went back to her chair by the fire.
"I have a confession to make," the

major said, very abruptly, quite as if he had been preparing it while she was over at Agnes's side. "I have wronged you in my thoughts, and I want to tell you all about it."

Sula sat with her hands lightly crossed on her lap, a graceful, listless attitude common with her when the busy hands were idle. Her eyes, clear, tender, honest eyes, were raised to meet his, as he stood leaning with his back against the mantle-shelf and his arms folded over his broad chest, somewhat as if her were forcibly confining some rebellious outburst of feel There was a look of such eager interest on her sweet face as she asked that laconic question, that the tempta tion to stoop and press his lips upon he

smooth white for headbeset him sorely "I have coupled you with other romen, and have been angry with you for making it possible for me fancied that you, too, had failed this lonely stranger in a strange land, by withholding the friendship that would have been such a priceless boon to her. I even imagined I saw you give your countenance to the cruel attempt to slight her that was made on a certain Sunday we both remember. I want to beg your pardon for wronging you.

"You did not wrong me," Sula said, bravely and honestly. "I have been very unkind to her. I have treated her worse than I knew it was in me to treat anyone. But," she flushed with sudden resentment, "why should I humble myself to you? What right have you to take me to task for my social short-comings?" "Pardon me," he answered, gravely

myself to task for having wronged Your presence here vou. proves that you were not among those who laid so cruel and unjust a ban upon the squire's wife, does it not?" "I was guilty as the guiltiest among them all," she repeated, and

"How greatly you err! I was taking

the clear eyes grew troubled. "Will you not tell me why?" he persisted.
"No, never!" Incautiously Sula

had shed light upon a dark spot in the major's perception, and it illumined his face in a flashing smile, which, however, soon faded, and he asked,

"May I go on being impertinent?" "If you can't avoid it, yes." 'Sula's

smile was kinder than her words. "I want to ask you one point-blank question. Has any specific charge ever been brought against this un-happy lady? Two point-blank ques I should have said. Do believe her to be unworthy the sweet solicitude that brought you here and soothed her as all my clumsy man's sympathy could not do?" To his dis may, Ursula Ralston, the quietest, demurest, most self - sustained women, suddenly dissolved in a pas

sion of tears. "Don't," he said, in a choked voice. 'Every tear you shed scalds my heart. Irsula, you know that I love you You have known it for so many months that it sounds trite to put it into words. Darling, I have been trying you pur-I knew you would b est to sheiter yourself behind the flimsy network of excuses I manufactured

for you. I—"
"Please stop," said 'Sula, growing calm as suddenly as she had grown tempestuous. "I am too honest, I hope, to allow you to continue protestation

that can never result in anything. "Never result in anything? why? Do not forfeit your character for honesty by becoming ambiguous. I do not believe you would wantonly cause distress to the meanest thing that lives, Mrs. Ralston; therefore I must charge myself with being a consummate puppy for supposing I had gained any degree of favor with you." "Oh, no, no! You know that I like you. Ah! my dear friend, why

have you disturbed the placid current of our friendly intercourse?' "The placid current of friendly intercourse is not sufficient for me. It must be more or less between us, Ursula.

Which shall it be? It was a masterful sort of wooingwooing in keeping with the man And Sula felt the fulness of a response that would have made them both very happy singing in her heart and crying ent of aloud for utterance. He was so strong, so self-sustained. Ah, what a restful

ward calmness, with only a drooping of the white lids over the troubl

Then let it be less." He turned and went away from her without another word, and presently she could hear the sound of oars, and she knew he was on his way back to the village. She sat very still, but every stroke of those oars strike upon a sore spot in her breast. Her eyes were turned upon the window that gave a small section of the lake to

She saw his little boat

past the narrow strip of water with the

swift motion of a picture upon the slide of a magic lantern, and then the

landscape ceased to interest her.

view

TO BE CONTINUED. THE TIDE OF THE CONTROVER. SIAL BATTLE.

Cleveland Universe. The thoughtful have observed a great change in the sphere of religious controversy in the past twenty years This change of themes is not confined to one locality. If we are to be up with the times and count for something in the "good fight," we must arm ourselves for the conflict. We commend to our readers the following oration delivered at the funeral of the Most Rev. William Smith, D. D., Archbishop of St. Andrews and Edinburgh, by the Right Rev. Monsignor Munro, D. D., Provost of the Cathedral Chapter, Glasgow, at St. Mary's cathe dral, Edinburgh, last March. been issued in a pamphlet to be sold for the benefit of Tranent Industrial school. We quote from the Weekly

Register, London:
Referring to the late Archbishop's
Book of Moses in its Authorship, its Authenticity, and its Civilization, the preacher said: "The author of this work felt that outside the Catholic Church the religious world was in a state of transition. The old themes and methods of controversy were about to give place to others of far different character and greater difficulty than those to which we had been accustomed. Rationalism was spreading its baleful influence in Germany and other Coninental countries, and symptoms were not wanting of its speedy invasion of our own. The Church's battle for the Faith once delivered to the saints was now to be waged not so much over is lated doctrines or historical events, but over the very fate of the foundations of the Christian religion. The tide of battle had begun to roll on to new fields, and unless the Catholic apologist were to be left outside the great struggle, in which he only can take an effective part, he must be prepared to follow the enemy to his own chosen ground. In the opening of this cam-paign it did not seem that the Catholic Church was immediately assailed by the new criticism, for it was directed against the Holy Scriptures rather than against the special dogmas of Divine revelation. Archbishop Smith saw that the questions arising were of mightier reach than those of criticism or interpretation which had hitherto been discussed. Sooner or later the Church would be called on to enter the new lists; to descend to the foundations and springs of human reason; to justify reason to reason itself; and to establish to reason the authority of the written as well as the spoken Word of God. Dr. Smith marked out for himself the lines of a vast work, the scope of which was to establish the authenticity, the genuiness, and the integrity of Christian records of Divine revelation. The first portion only, that dealing with the books of Moses, he was spared to complete. The immense value of this contribution of Christian apologe tics has been freely testified to by the learned world, without distinction of creed. Protestants and Rationalists, equally with Catholics, have spokeu in terms of highest praise of the ability, the learning, and the fairness of the work; and all who have looked into it regret the sad event which leaves us without hope of its completion. himself had hoped to finish his work. He was, indeed, arduously engaged upon it, I understand, till within a few days of his death. But his desire was not to be accomplished. soldier holds his post whether the issue is to be life or death, success or defeat for him. His is to do his work. may fall early in the fight. It is well. He has done his duty. Or he may come unwounded through all the perils of the battle, and share in the triumph which his grateful country awards him. Archbishop Smith fell in battle."

The Body of Pope Pius V. The miraculously-preserved body of St. Pius V. is treasured in Rome, and is annually exposed to public veneration on May 5. The sarcophagus is opened, and the body, perfect even to the flow-ing beard, is seen, and all around are placed beautiful flowers sent from the Vatican gardens. This remarkable Pope saw many great events in his six years' reign (1566-72)—the victory of Lepanto, the fall of the Huguenots in France, etc. He revised the Missal and Breviary. He wrote to and consoled Mary Queen of Scots in her prison, and excommunicated Elizabeth, her persecutor. The likeness between the dead Pope and the grand statue above the tomb is remarkable. The statue is enthroned between statues of St. Dominic and St. Peter, martyr.

"When your heart is bad, and your hand is bad, and you are bad clean throught, what is needed?" asked a Sunday-school teacher of her class. "I know—Ayer's Sarsaparilla," answered iithe girl when sid mother had recan," she said. "I have not been to you what I might have been, but you must let me atone for every thing in the past that looked like cruelty."

present."

present."

"God help him and forgive him!"

"And is oad, and you are bad cleam throught, what is needed?" asked a know—Ayer's Sarsaparilla," answered a little girl, whose sick mother had recombined throught, what is needed?" asked a know—Ayer's Sarsaparilla," answered a little girl, whose sick mother had recombined throught. The impulse to say, "Let it be more," was mighty, and hard to resist. cently been restored to health by that

(ALBA). CHAPTER When I first came reason, I found myself ar

the well-known but unit of Sapless-land. It consi

barren and desolate n offered nothing in the v

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small number of the in

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AN ALLEGOI

perties. Even these ha lly brought by the first a more favored and now Of indigenous produc had absolutely none sa thorns. A chilling in overshadowed it; the seemed to have forgotte sources of enlivenment ling lights of the neig Mammon, and, when favorable, the occasions cal strains supposed to a Grove situated somew bidden Valley. N however, the drearine heath, the inhabitants selves perfectly conter speak of the olden ar inhabitants; the risi vainly strove to disser ible weariness and d elders read us many unreasonableness of de beyond what our b afforded; pointed out thankfulness that ou cast in such pleasant land being, they said, spot on earth. Our been cast in the dark that gruesome haunt goblins — that strong robbers and ruffians tion, whose black for to the beams of day.
apropos of this awf
King of the whole calong way off, held
in such abhorence th mined to raze it to transferring, at the own residence to Sa was the region of al far as to name day two-fold event ; but a in succession with usual, the predicti into discredit; and back settlements of matters would cont heretofore ad infinit tors supplemented us against straying innumerable dange Mammon they spoke couragingly; prom were good children visit it, and enjoy grew older, I perce commerce with the was kept up by the substituted private sively considered youth of the distri explain satisfactori tentment. Being of a refle

> up and down the looked the Forbidd ing to catch such wafted from the c sipation, and dev certain latent lon; unknown pleasur attention would b attracted to the Ci certainly present spectacle, especia palaces, porticoes ments were bri How I longed for I might, perchan dweller in one of a felicity by n range of possibil understand. Ag though rarely, t a certain crag in of the moor, n would wander a gloomy mists wh of the horizon wl City of Terror. strange fascina the mysterious although in my tinguish none place-nothing mist where it advanced in yea built on a rocky that I could, a momentary glir me like Palm tre outlines by no metry, though mentioned thes

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work was over, con

the same time ! felt sure I ha greatly surpris of Terror lay i ual darkness. pared for the innocent rem der. I am sure

task for daring

served the lights as before, dying

slowly out, and filling the air with the

tresses and the tendrils which adorned

serpents! As I noted the transforma-

tion a shudder passed through me from

head to foot ; for at that moment I saw

approaching from behind the pillar on

which she stood, the same three dark

figures I had before seen carrying the

stretcher. The light, such as it was,

fell full upon their ghastly faces, and then I knew who ruled in the Grove of

Dissipation. The three sister-hags, Disease, Want and Grim Death, were

come to clear the floors for the revels of

an entirely new company on the fol-

TO BE CONTINUED.

LISTENING TO GLADSTONE.

Scenes in Memorial Hall While Awaiting His Arrival.

At 7 o'clock the early comers at

Memorial Hall never doubted that they

would be first in the field, says a re-porter for the Pall Mall Gazelte, but

they were disappointed. The hall was

An enterprising advertiser had pro-

vided Japanese fans by the thousand. They fluttered, like great butterflies.

above the multitude, and by 7:15 the

beauty of the majority was gone.

They had gone to wreck and ruin in the hands of the Liberal and Radical

Union. Only the ladies, most of whom

table in front of the platform, wielded the welcome fans to the very end. At

7:45 our good old friend, the proverb-

ial pin, could not have dropped. It was sweltering hot; and the first

hearty cheer of the evening was for

the bold man who took out a window

and let in a constant draught of air

and a square of the clear, glowing light of eventide. There was no need

waiting crowd were those of school-

boys on a holiday.

Then suddenly somebody discovered

that the bamboo handles of the fans were hollow, and in a moment the sound of innumerable improvised

flutes, somewhat hoarse, it must be confessed, sounded amid shouts of laughter, through the hot hall. After that the concert began. "The Men of

Harlech" were drowned in shouts of

"Gangway! Clear the gangway!"
"Auld Lang Syne!" followed, accom

panied by fan flutes and beaten time

by anything that came handy

Then followed the general potpourri,

Reserved," and the chair immediately

know full well; it grew louder

Through it as it swelled and

Everybody likes to hear Mr. Causton,

but on occasions such as yesterday's meeting many fervent prayers are

audibly uttered, and no doubt many

more remain unexpressed, but the chairman might be very brief. The chairman fully grasped the situation, and made his toward and restaurable towards.

and made his terse and pointed remarks

as brief as possible, ending very hap-pily, referring to Mr. Gladstone by

quoting the concluded lines of Words

This is the happy warrior; this is he That every man at arms would wish to be."

worth's "Happy Warrior:"

lowing night.

nearly full.

them writhed and twisted-a crown of

THE CITY OF TERROR. AN ALLEGORY.

(ALBA).

CHAPTER I. When I first came to the use reason, I found myself an inhabitant of the well-known but uninviting region of Sapless-land. It consisted mainly of barren and desolate moorland, and offered nothing in the way of sustenence excepting a few roots, which a small number of the inhabitants sedulously cultivated, without, however, as time went on, effecting any improve-ment in their flavor or nourishing properties. Even these had been originally brought by the first settlers, from a more favored and now forgotten land. Of indigenous products Sapless-land had absolutely none save stones and A chilling mist perpetually overshadowed it; the rays of the sun seemed to have forgotten it; its solitary sources of enlivenment were the twink ling lights of the neighboring City of Mammon, and, when the wind favorable, the occasional sound of musical strains supposed to be wafted from a Grove situated somewhere in the Forbidden Valley. Notwithstanding, however, the dreariness of our native heath, the inhabitants professed themselves perfectly contented and happy. I speak of the olden and more mature inhabitants; the rising generation vainly strove to dissemble an irresistible weariness and discontent. elders read us many lectures on the unreasonableness of desiring anything what our beloved country afforded; pointed out our obligation of thankfulness that our lines had been cast in such pleasant places, our moorland being, they said, the very choicest spot on earth. Our lot might have been cast in the dark City of Terrorthat gruesome haunt of ghouls and goblins — that stronghold of thieves, robbers and ruffians of every description, whose black fog bade defiance to the beams of day. (I may mention, to the beams of day. (I may mention, apropos of this awful city, that the King of the whole country, who lived a long way off, held it, we were told, it is not below that he had deterin such abhorence that he had determined to raze it to its foundations transferring, at the same time, his own residence to Sapless-land, which was the region of all others dearest to his heart. A few of our sages went so far as to name day and date for the two-fold event; but as each term passed in succession without anything unusual, the predictions fell somewhat into discredit; and not a few in the back settlements of our country opined that the "king" was a myth, and that matters would continue to go on as heretofore ad infinitum.) Our instructors supplemented their exhortations with excellent advice, strictly warning us against straying into the Forbidden Valley, wherein, they assured us, were innumerable dangers. Of the City of Mammon they spoke less, but more encouragingly; promising us that if we were good children we should one day visit it, and enjoy all delights. As I grew older, I perceived that a brisk

> tentment. Being of a reflective and imagina ative turn, I frequently revolved all these matters in my mind, but without imparting my cogitations to any one. In ever regret that step but once; many had not had gone there from Sapless-land, and had gone there from Sapless-land, any had some back were sorry much charm for me. My recreation, when work was over, consisted in wandering up and down the ridge which over looked the Forbidden Valley, endeavoring to catch such strains as the wind wafted from the distant Grove of Dissipation, and developing in my mind certain latent longings to taste of its unknown pleasures. Sometimes my attention would be more particularly attracted to the City of Mammon, which certainly presented a magnificent spectacle, especially at night when its palaces, porticoes, arcades and monuments were brilliantly illuminated. How I longed for the glorious day when I might, perchance, become the happy dweller in one of those grand edifices a felicity by no means beyond the range of possibility, as I was given to understand. Again it would happen, though rarely, that seating myself on a certain crag in the most solitary par of the moor, my eyes and thoughts would wander away to the dark and gloomy mists which obscured that part of the horizon where stood the dreaded City of Terror. They possessed that strange fascination which belongs to the mysterious and unknown; although in my childhood I could distinguish none of the features of the place-nothing save a mass of black mist where it was said to stand—as I advanced in years and in perception, I began to make out dimly that it was built on a rocky eminence, and to fancy that I could, at times, catch faint and momentary glimpses of what seemed to me like Palm trees, and of architectural outlines by no means lacking in symmetry, though of a somewhat military I one day inadvertently mentioned these observations to some of my fellow-countrymen; alluding the same time to certain lights which I felt sure I had seen and which had greatly surprised me, as I had always been given to understand that the City of Terror lay in profound and perpet-ual darkness. I was not at all preual darkness. I was not at all pre-pared for the commotion which my innocent remarks excited. Had I der, I am sure it would not have caused such a stir. I was angrily taken to task for daring to say such things when

with that delectable town

was kept up by the greater part of our

seniors, who, I had reason to believe, substituted privately its imported lux-

uries for the roots which were exclusively considered wholesome for the

youth of the district. This seemed to

explain satisfactorily the general con-

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id re-

into their heads, and who, allured by those lights I mentioned,—which were only Will-o'-the, wisps — had actually set out to seek their fortune in the City set out to seek their rortune in the of Terror, and had either perished miserably in the swamps which sur-rounded it, or were languishing at that very moment in the dungeons of that stronghold of evil. My admonishers instanced, particularly, one of the name of Fairheart, whom I knew well, and who had, shortly before, disappeared from Sapless-land. He had, they said, been often heard to make just such stupid remarks as I had been making; and so had he fared. I remem-bered the poor fellow well. I used to see him wandering up and down our moorland, looking starved and melan-choly, with a wistful expression in his hungry eyes. The vociferations of our elders recalled to me-what I should otherwise have forgotten—that it was chiefly in the neighborhood of the crag above mentioned that I used to meet Fairheart; and that it was a remark of his which first led me to try to trace some definite outline through the foggy horizon we were both contemplating. My advisers concluded by strictly for bidding all further study of that par ticular fog, as being likely to attract its pestilential influences towards our healthy and happy land; and as I felt no particular interest in the matter, it was not difficult to obey.

Not so, however, with the Forbidden From the stony ridges of Sap-Valley. less-land, where the days were bleak and drear, and the nights dull and stuffy, I cast many a longing glance below, attracted by the music, the lights, and the bursts of hilarity which, deadened by distance, occasionally reached me. In the monotonous round of daily duty I cheered myself by looking forward to the evening; for I must mention that none of the above named signs of merriment ascended from the Valley during the day. A curious cloud rested over it, apparently different in kind from the damp mists which enveloped our own territory. We had daylight of a sort, enough to allow the pursuit of necessary avocations; although where it came from was a mystery, as we never saw the sun. The cloud which hung over the sun. The cloud which hung over the Valley was dense and murky, and emitted an unpleasant odor of innumerable smouldering lamp-wicks. I concluded, however, that its disagreeable properties must be less, if at all, observable to those below, since it certainly did not seem to interfere with the nightly enjoyments, whatever these might be.

I had no distinct intention of descend ing into the Happy Valley, as I privately called it, although my life in Sapless-land was dull and aimless enough. But having one day had it pointed out to me, under rather pecul-iar circumstances, and somewhat reproachfully, that I was now a reason able being, whose duty it was to strike out for himself and use his eyes and his brains: that a young man could not tie himself all his days to his mother's apron-strings, but was bound to look about him and find out who was who, and what was what; I, after a long meditation, resolved to follow this advice, and to begin my study of things in general by a descent into the Happy Valley. My intention, which I duly announced, was met by a chorus of disapproval, falling considerably short, however, of what had confronted me on the former occasion. It was going headlong to ruin, they said; I should never regret that step but once; many he few who had come back were sorr wrecks. What my good friends advised me to do was to make a straight line for the City of Mammon, which presented such opportunities and induce ments to a likely young man. But my resolution was taken; so without so much as bidding them farewell, I strapped on the knapsack containing my small belongings, and turned my

back on the cheerless land of my birth. It was still day when I began the descent. I found quite an easy path down-hill; it was of smooth turr, slippery in places; but fortunately I had brought with me a stout stuff which had belonged to my father, and with that I steadied my steps, and kept myself from falling. By the time I reached the hollow I could perceive the lamps lighting up in the Grove of Dissipation and could hear the strains of lively music wafted on the breeze. As twi-light deepened into night, the scene became more and more attractive. The spreading trees arched overhead, and opened out on all sides dreamy and oetic vistas, across which flitted dancing nymphs of great beauty, their charms illuminated by the many colored lights which hung from the As I proceeded further into boughs. the grove, I could see that the revellers of both sexes were in great numbers ; and nothing could be more expressive of joyous exhilaration than their rapid and graceful movements. A sense of my own homely appearance and attire slackened my pace as I drew near and nearer to the scene of revelry; and I finally ensconced myself on the shadow side of a large tree, whence I could, at

my leisure, contemplate all that passed. The first particular which struck me, when I had recovered from my state of dazzled bewilderment sufficiently to note details, was the style of costume affected by the nymphs. The upper part of the figure, although not entirely denuded, approached so nearly to that condition as to leave upon the mind of in their efforts to snatch the fluid which the spectator an impression of intense disgust. Perhaps drapery, in all the

every one knew to the contrary. I was of rosy health which the damsels dis- trampled each other under foot. forcibly reminded of certain unfortu- played proved, on closer inspection, to nates who had taken the same notions be nothing but a daub of red powder, sparingly. Filled with horror at what I saw, it was only when the stifling at-mosphere began to choke me that I obsmeared on above some white chalky substance evidently employed to con-ceal the yellowness of the skin. One poor creature shocked me greatly. her beauty marking her out for special admiration. Finally, the whirl of the dance brought her close to whom the dance brought her close to whom the close to whom the dance brought her close to the dance brought her close to the dance brought her stood, and I saw on her cheek a yellow patch of wizzened, faded skin, where the chalk-stuff had rubbed off on the lappel of her partner's coat. luxuriant tresses at that moment becoming unfastened, she stopped to replace them with a large pin; and although it was rapidly and dexterously done, I had time to catch an undoubted view of the thin, grizzled hair over which she pinned them. Seen from a distance, every face appeared wreathed in smiles; but a nearer view revealed in every case a worn and haggard expression which deepened as the night wore on. After I became accustomed to the mask of paint and false hair, I recognized many whom I had formerly known in Sapless-land among the men, also, I perceived sev eral familiar faces. After a time I began to feel giddy

from watching the whirling motion which appeared to be the only dance patronized in the Grove of Dissipation and I longed for the company to sit down and rest awhile. But no such thought appeared to be in anyone's head, and I began to experience a feeling of amazement not far removed from fear, as I saw the well-nigh exhausted dancers stretch out their hands with nervous eagerness towards a species of refreshment of a pale green-ish color, handed round by impish looking waiters, and then, with flashing eyes, start off again upon their wild tarantula dance. I perceived that after once partaking of that refreshment, whatever it might be, the applications to it became more and more frequent, and, of course, its maddening effects more and more appar-One after another the unhappy victims dropped exhausted to the floor. and lay moaning among tattered shreds of drapery and trampled flow ers. The men, regarding them with more disgust than pity, began to of music and songs; the spirits of the saunter off in couples towards another part of the Grove. The music died away, and the lights, which were well-nigh burnt out, began to emit an insufferable smell; so that I was glad to abandon my post of observation and seek a purer atmosphere. I felt very for the poor creatures, but could be of no earthly use to them; and, besides, I perceived three sombre looking figures approaching, as if to render assistance, carrying between them what seemed a sort of stretcher. So, without more ado, I turned my

back on the hateful scene. That was at 8 o'clock. I had, as I have said, observed the male portion of of the revellers tendthe platform filled, the applauding be ing with great unanimity towards a gan. At 8:30 every platform seat was particular point from whence proceeded occupied, only the armchair in the ounds of uproarious mirth, and which, centre still showed the white label as I could see after following for a few steps in the same direction, was still behind the reading desk. But not for long. There came the distant roar illuminated with great brilliancy. As advanced through the Grove towards which frequenters of "Gladstone meetthis point, I noticed that the atmosphere did not at all improve; but I paid ings " and louder, the platform took it up and ess attention to it, being absorbed in then the hall, and in a moment there contemplation of the scene I was ap was a great vibrating noise of some In the midst of a wide proaching. thousands of wildly enthusiastic human arena, carpeted with smooth turf, and voices. Through it as it swelled and swelled Mr. Gladstone walked down the platform, pale, thoughtful, and with his sparse locks as white as the surrounded by lofty trees from whose branches hung innumerable lights there stood upon a broad marble plinth a square pillar of the same material flower in his buttonhole er as the a square pillar of the sand, supportant of inconsiderable height, supportant fewer which might have been dewy bouquet some one had quietly laid down beside his desk. ng a figure which mig thought of marble also, but for the rich bloom on her cheeks, the sparkle of her eyes and the captivating smile or her ruby lips. Her pose and draper-ies were of the purest classic, and her head was crowned with a garland of leaves from which long tendril drooped and turned among her waving tresses. In her right hand she held a richly ornamented vase or jug, and in her left a large goblet which she filled with a clear and sparkling amber liquid, and passed graciously to whatever eager hand was outstretched to take it. The arena was crowded, chiefly with men. some of whom I knew well by sight but none of them took any notice of me being, all of them, absorbed in the task of elbowing their way towards the fascinating dispensatrix of the alluring liquid. Attendants of the same impish type as those I saw among the dancers unceasingly supplied the Diva with fresh goblets which, as soon as filled, were hastily snatched by the thirsty multitude. After what I had already seen of the refreshments of the grove, I felt suspicious and watched sharply to note the effect of this. At first i seemed to exhilarate the recipients, and to render them very joyous; from these proceeded the songs and shouts of merriment which had attracted me to the spot. But I observed that far from allaying thirst, it had the contrary The applicants returned at effect. shorter and shorter intervals; the faces which had beamed with jollity became flushed and feverish; the eyes which had danced with pleasurable excitement became blood-shot and angry the tongue seemed parched, the voice became husky and the utterance choked and indistinct. I looked to see those who were already in this conditionand all were approaching it—retire from the scene; but instead of doing so they became more and more frantic was destroying them. They longer elbowed each other, i

fought like demons; the songs became

fought like definers, the shouts of hilarity became curses; the shouts of hilarity became the shouts of hilarity became the should be sh

tore the garments off each other; they

The "happy warrior" rose slowly amid a burst of tumultuous applause to deliver an electioneering addres which lasted nearly an hour and a half There was deep silence from first to last, only broken by occasional cheers; every face on the crowded platform was turned in the direction of the chair, all eyes in the audience were fixed on the figure that rose above the doral decorations along the platform. It was on the whole a quiet speech, but as toward the end Mr. Gladstone as toward the end Mr. Gladstone alluded to "Lord Salisbury's political incendiarism with regard to Ulster, his voice and gestures grew impassioned with indignation. And once again it rose when, in a fine peroration, he closed his speech.

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Societies For Young Men.

A parish must look after its young men, and encourage them on in every laudable ambition. Young men's socie ties are destined to do great good or great evil. Many young men have had all the good training of their homes withered in the corrupt associations of clubs that they formed.

The juvenile clubs of our cities are pestiferous breeding sinks of young toughs. Beer, cards, tobacco, filth, cursing and smut soon smirch all that is good in a lad, and he becomes a terror to the citizens and a curse to his home instead of a blessing. These clubs turn out the worst of our goodfor-nothing young men. The evil training of these clubs is so contrary to the laws required to preserve health that the sturdiest physical constitu-tions are soon undermined and the young man is broken. The break of his moral condition is still sooner, and, if he does live, he is always an idler, fre quently a thief, often a sot, and never respectable. He has lost all shame, and is best happy in living on the sweat of a poor mother or sister. The young toughs of these clubs air themselves in fine weather at the street corners of big thoroughfares, squirting tobacco filth, and using profane and obscene language. Such seem to have sunk beneath all self-respect, and wherever they are they become a veritable plague spot in a parish. Every boys' club may safely be put down as a crime breeder, and they have become so numerous as to fill with alarm al honest minds.

The surest way to wipe out of a parish these juvenile free dumps and deliver the community from the pesti-ferous miasma that nastily flows from the clubs into the homes, is for the best young men in every parish to organize for the special work of having in the parish associations formed with the object of forwarding the religious, intellectual, and physical improvement of the members, and to work honestly along those three lines It is a downright calamity that the Catholic young men of America are not organized. We have no such established and exquisitely disciplined combinations as the Young Men's Christian Association, and why not?

Truly Awful.

Rev. Dr. Douglas, "the venerable blind Orangeman of Montreal," as a despatch describes him, is in a state of high indignation at Sir John Thomp-son, for no other reason than that Sir John is a convert from Protestantism to the Catholic Church, and that he is spoken of as a man who may some day be Premier of Canada. This is alto gether too terrible a contingency for the "venerable Orangeman" to contemplate with patience, and so he goes for "Sir John in vigorous style.
'I stand here," exclaimed the "venerable" in a speech the other day at the Niagara Methodist Conference, "to substantiate before this Conference and before this Dominion, my conviction that Sir John Thompson is a lay Jesui in the government of Canada." that! What are things coming to when a "Papist," and a "lay Jesuit" to boot, is permitted into the govern ment of Canada, which contains than twice as many Catholics as Methodists, the natural and proper Orange ordering of such matters being, of course, that the "Papist" majority should be ruled by the Protestant minority according to the style long estab lished under Orange auspices in Ire and .- N. Y. Freeman's Journal.

Other sufferers from cold in the head and catarrh have been promptly cured, why not you? Capt. Dr. H. Lvon, manager and proprietor of the C. P. R. and R. W. & O. car ferry, Prescott, Ont., says: I used Nasal Balm for a prolonged case of cold in the head. Two applications effected a complete cure in less than 24 hours. I would not take \$100 for my bottle of Nasal Balm if I could not replace it. not replace it.

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"Liver complaint and indigestion made my life a burden and came near couling my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most deliente could be digested at all. Wirkin the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do eny permanent good until I commenced the use of Ayer's Sarsaparilla, which has preduced wonderful results. Soon after commencing to take the Sarsaparilla Tould see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength im-

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, July 9, 1892.

REV. A. H. BALDWIN ON DEACONESSES.

Wycliffe College, Toronto, is an institution which was established in the interest of the Low Church party of the Church of England of that diocese, because that party was not content with the general management of the Church, which is in the hands of High Churchmen. It is a factional institution, not under control of the Church, but of the most rabid antidifferences which exist on doctrinal points in the Church of England, it accounts also for the fact that Wycliffe College so frequently comes prominently forward as the headquarters of those who wish to find attentive listeners to ribald and slanderous attacks against the Catholic Church.

We believe that members of the Church of England generally have no sympathy with these calumniators. Yet they are to some extent responsible for them, as they allow them to speak in the name of the Church, usually without repudiating them.

On Tuesday, the 21st of June, there was one of these scandalous and contemptible exhibitions, in which Rev. A. H. Baldwin was the principal figure. A meeting was held "for the purpose of considering the advisability o organizing an order of deaconesses in connection with the Church of England in Toronto." The report of the proceedings was evidently furnished by porter would descend so low as to pen the following sentences:

'The deaconesses are evangelical in their methods. They take no vows and wear no Popish garments.

These gratuitous and vulgar references to Catholics by the nickname "Popish." and to the use of special vestments in the Catholic Church, are, of course, brought in to propitiate the Low Church public, who can never be satisfied except when Popery is abused. They serve also to conceal the fact that the new Protestant nunneries are merely an awkward attempt to ape the usages of the Catholic Church, in giving women an equal opportunity with men to labor in God's cause.

Nunneries have always been the object of Protestant vituperation, and it requires a certain amount of tact for Protestant ministers to cover their changes of doctrine, and their favorite mode of doing this is to abuse Catholics. But the Low Church public, into whose eyes dust is thus being thrown, must be a remarkably intelligent population if they can be made to accept as proper and lawful what has hitherto been held as immoral, simply by a rhetorica reference to " Popish vestments," as if the millinery of the ladies were decisive proof of their orthodoxy.

A well-known poet very apathy ex claims:

"What a reasonless machine Can superstition make the reasoner r

We have, however, a second proof of orthodoxy in this: "They take no gentlemen discover that it is wrong for ladies to take vows? All Church of England Bishops, deacons and Low Church adherents are usually powerful advocates of women's rights, nothing wrong if ladies do the same vows to the Lord should be kept faith fully. If this be the case they must be lawful, provided the thing promised be good and lawful, as we might suppose the objects of the proposed "order of deaconesses" will be. We see nothing have no vows, for the repudiation of the Jesuit order. fows would rather lead to the suspicion that that their purposes are not always to be lawful, so that they could be made an offering to God, or that God might accept them as a sacrifice holy name.

The Catifolic 2.2000. in the address of Rev. A. H. Baldwin, who stated that its purpose is to have a "religious order which will not be Roman Catholic in its tendencies. Such a statement implies that earnestness in religion, naturally and logically, leads devout souls to the Catholic Church. This appears also to be borne out by the fact of the recent wholesale conversion of about four score Protes. tant religious of the order established by the pseudo-Benedictine monk, Father Ignatius, at Ll'Anthony, Wales. But this ought not to be the occasion for so virulent an attack upon Catholic religious orders as Mr. Baldwin has made. He acknowledged that Catholic nuns do good work in attending to the sick, but declared that he believed all the stories of the immoralities of religious houses which have circulated since Protestantism began. He is a firm believer in the impure nonsense related by Maria Monk, Edith O'Gorman, the apostate Chiniquy, and Dr. Justin D. Fulton. He said "he believed what is written in history about the Jesuits. At the time of the Reformation there was not an honest and pure monastery in England. Rev. Father Chiniquy had also Catholic party in the Church, and told them of the evils of nunneries of while this illustrates the irreconcilable the present day. . . He had read history . . . and you cannot point to any one place in the world where sisterhoods have been kept pure. They cannot be so. Their habits are

The universality of Mr. Baldwin's statements is professedly based upon his belief that Religious orders are essentially bad from their nature, and it must be supposed that his conclusions have special reference to the Sisterhoods of which he knows most which are the Sisterhoods of the Church of England. He names one of these, which he condemns, the Sisterhood of St. John. We stamp as a most barefaced calumny his statement as far as it concerns Catholic Religious Orders. Their zeal and piety are so well known that it is needless for us to add one word in their defence, more than to tion. say that there are thousands of Prohave spent years under the training of Catholic Religious. These ladies the managers of the meeting; for we occupy the highest positions in the cannot imagine that even the Mail re- | Province ; and we venture to say that, one and all, they will attest the unsurpassed, nay the elsewhere unequalled virtue of the Catholie nuns unde whom they received their education They will all agee that the Rev. A. H. Baldwin is a calumniator of the most unscrupulous character.

contrary to the laws of God."

It is not in our Province to defend the English Church Sisterhood of St. John from Rev. Mr. Baldwin's aspersions. They will probably find defenders who know more of them than we do : but we may presume that he belies them, just as he does the Catholic But as a minister of the orders. Church of England Mr. Baldwin may Sisterhood. We deny his right, how. pressly for the purpose of enabling the world.

upon their character. From the rise of that order down to the present day there has been no body of men to equal them in learning, zeal, piety and complete sacrifice of self "for the greater glory of God," which expression they have adopted as their motto and as the guiding principle of their lives. And to this principle they have been a body last election that it had exhausted itmost faithful. It is almost unheard of vows." But where did these sapient that a Jesuit has strayed from the path of virtue. We would be glad if we could say the same of the Anglican clergy, of which Rev. Mr. Baldwin is a that Catholics will be in a majority, "presbyters" take vows; and as the shining light. He is himself perfectly conscious that no such statement peat the coup detat by which Catholics Lordships will be obliged to submit to could be made of them: and it is a piece they ought to recognize that there is of shameless effrontery on his part to proper share in civic government. speak disparagingly of the Jesuits. He Holy Scripture also informs us that takes care to deal only in generalities when he speaks of them. But if a comparison is to be instituted, it would ability, nor piety, nor in the excellence of the work they are doing, will the body of which Mr. Baldwin is a memto boast of in the fact that they will ber bear to be placed side by side with

Mr. Baldwin complains of the St John's Sisterhood on another groundthat they imitate Catholic idolatry by burning "candles and coal oil" before an "image of the Virgin Mary." This of praise and adoration offered to His is a revival of the old calumny that quences. Catholics give divine honor to the The general animus of this new Blessed Virgin. It is true we honor

she is the Mother of God, and because principal one. During the year 1891 God Himself so much honored her. We are told in Holy Scripture, (Luke the State of Massachusetts, and though i, 1,) that "He that is mighty hath this is the largest number of divorces done great things to me (Mary), and recorded for one year, the number is holy is His name; and behold, from henceforth all generations shall call

Blessed Virgin, and when Catholics land States have a similar record, burn a light before her image, it is though the proportion of divorces is not merely the expression of our lawful quite so large in them as in the State Sisterhood do the same they do a lawful act of homage. Imitation is the strongest possible expression of admiration; and if pious Church of England of the New England States into the same ladies imitate Catholic devotions, it category with it. proves that though in the past the Church of England condemned them as idolatrous, the conviction is spreading that the accusation is false. The open quarrel between two different sections or parties in the Church of England only proves that that Church does not know its own creed on these subjects Indeed it is doubtful whether it knows its own creed on any subject whatsoever.

THE PURITAN STOCK OF NEW

Some Boston papers have recently been calling attention to the fact that the old Puritan stock of the New England States is gradually but surely giving way to a rapidly increasing Irish-American and French-Canadian population, so that the result must be in the near future the preponderance of these two Catholic elements.

This change in the population of the French-Canadians is comparatively recent, but the rapid increase of the Irish-American population was noticed as early as in 1850 by Dr. Jesse Chickering, who said that during the years 1849 and 1850 "the whole increase arising from the excess of births over deaths was among the foreign popula-

It has been known for many years testant ladies throughout Ontario who that though the population of Boston still has a majority of Protestants, there is a Catholic majority of children in attendance at the schools, and in recent years that Catholic majority has been growing. As the children must form the future population of the city, it is easy to see that before many years Boston will be a Catholic city. The Pur itan population appear to be thoroughly alarmed at this prospect, which they see no means of averting.

The fact that Catholics must inevi tably preponderate in the city ought not to be a cause for serious alarm, if the matter be viewed from the standpoin of the best interests of the city; for the Catholic citizens are quite as progres sive as their Protestant neighbors, and they have occupied many of the most ment. prominent positions which they have claim to speak authoritatively frem honorably filled. Boston was never ment Bill which the present Governpersonal knowledge of the St. John's more prosperous than while the Mayor's ment had before Parliament as "a tion in Parliament, proved that it was the saints, and for believing in the seat was filled by a Catholic, though by ever, to apply his inferences to Catholic | a fanatical appeal to the prejudices of Sisterhoods, which are organized ex- Protestants this state of things was changed three years ago. It is doubtladies who belong to them to devote ful, however, if this appeal would have themselves more completely to the serv- proved successful, had it not been that Ulster Orangemen, and it takes from ice of God than they could do in the the women who were qualified as voters them all semblance of reason for their were specially called upon to register violent opposition to the measure. But It is not necessary for us to vindicate themselves and to vote for the antithe Jesuits from Mr. Baldwin's attacks | Catholic ticket. Twenty thousand women responded to this appeal, while very few Catholic women took the trouble to become registered voters: and the consequence was that Catholics were for two years excluded from the civic government.

This wave of bigotry, however, was but transient, and it was proved at the self. The city must soon return to its children are growing up into manhood, and the inevitable must come to pass and it will be no longer possible to rewere for a brief time deprived of their

But this growth of Catholic population is not confined to Boston. It is e very easy to show that neither in tantism. The cause of this state of are sure to give Liberal majorities, lished Church of England. affairs is well understood, and this is the greatest cause of alarm to the Pur- England will give a small Liberal itan stock. The falling off of this stock majority. But even if England should arises chiefly from the greater morality give a Tory majority at this election, the Puritan stock to adopt the Catholic do, and they must submit to the conse- kingdoms.

movement was exemplified especially her more than any other saint because condition of things, though not the facts will be known within a few days. doubtedly had the effect which Arch- the one fold of Christ.

there were 3,402 persons divorced in constantly increasing. These instances of the breaking up of families, are, of course, almost entirely confined It is, therefore, lawful to honor the to non-Catholics. The other New Eng reverence for her by an outward we have mentioned. The result of all symbol. If the ladies of St. John's this must be that though Boston will be the first important locality which will become Catholic, the operation of the same causes will soon bring the whole

THE BRITISH ELECTIONS.

In accordance with the announcement already made, the British House of Commons has been dissolved, and the election campaign is now in full blast. The writs have been issued for new elections, which will all take place within a few days, and the result will be declared by the 14th inst.

It has been frequently said by those with whom the wish is father to the thought that the Liberal party are tired of the issue of Home Rule, and that this issue would be laid aside during the present campaign. All who knew the honesty of Mr. Gladstone were perfectly aware that such would not be the case, but if further proof is required, such has been furnished by Mr. Gladstone himself in his opening campaign speech in Edinburgh.

The House was dissolved on 28th June, and on the 30th Mr. Gladstone New England States has been going on addressed an enormous meeting in for the last fifty years. The influx of Edinburgh, where he not only re asserted that Home Rule for Ireland is to be the main issue at the elections but he gave the details of the Bill which he intends to offer for adoption as soon as Parliament will re-assemble.

He showed in this speech the incom consistency of Lord Salisbury's presen opposition to Home Rule, as His Lordship had endeavored to persuade Mr Parnell in 1885 that the Conservative and Parnellite policies were quite reconcilable with each other. Why then does Lord Salisbury now declare that Home Rule means anarchy, and that its advocates are enemies to law and order?

Mr. Gladstone said that the Bill which the Liberal party will propose to the new Parliament will give Ireland "full and effective control of her own local affairs, under certain conditions. including the supremacy of the British Parliament, in which Irish members will have their due voice." Pecuniary burdens will be fairly adjusted. minorities will be specially protected, but exactly how these results are to be attained can be decided only after the advent to power of a Liberal Govern-

He stigmatized the Local Governdeserves to be so described.

No one can reasonably object that minorities. This ought to satisfy the it is to be remarked that there are other minorities in Ireland which must be protected besides the Protestant counties of Down and Antrim. There is in these very two counties a Catholic minority, which must be protected against the oppressiveness of the bigotry by which they have hitherto been ground down.

It is to be remarked that Mr. Gladstone is not the least terrified by th threats of Ulster Orangemen to ignore normal condition; but meanwhile the the authority of the proposed Irish have been made by such men as the encouraged by Lord Salisbury, their character. the law equally with people of more humble rank.

doubt that the Liberal cause will be noticed throughout those States which triumphant in every section of the were once noted for their ultra-Protes- Empire. Ireland, Scotland and Wales and it may even be expected that of Catholic families, and the greater re- which will be counterbalanced by the spect for the sanctity of marriage. Liberal majorities of the other sections The most effectual remedy would be for of the Empire, she must accept the work. Nearly all the old controversies consequences of the Legislative Union code of morals, but this they will not which she forced upon these other

The frequency of divorce is, of achieve a victory. It is almost useless will be so without any doubt." course, one of the causes of the present to prognosticate, when the actual The High Church movement has un- pared the way for England's return to

we have but little doubt that the Liberal victory will be complete and decisive.

THE CHURCH IN ENGLAND.

In an interview which a reporter had recently with Dr. Vaughan, the new Archbishop of Westminster, His Grace is reported as having expressed his conviction that England will once more become Catholic, and that "she is already half way to that goal."

When it is considered that not many years have passed away since England could be moved to its very depths by any demagogue who thought proper to raise an outcry against "Popery," the magnitude of the change indicated by Dr. Vaughan will be appreciated.

A century ago a half sane noblema was able to raise a rabble of eighty thousand men in the British metropolis, who, to the cry of "no Popery," kept London in terror for weeks while they destroyed the residences and shops of Catholics, together with many public buildings, and even besieged the Houses of Parliament to prevent Cathlies from obtaining the smallest possible relief from the operation of the most cruel penal code which ever disgraced the statute books of a civilized nation.

It was not, however, until 1829 that substantial relief was given to Catho lics by the passage of the Act of Emancipation, which left but a few disabilities, which still serve as a disgraceful memorial of the repealed penal code But great revolutions in the general sentiments of a nation are usually effected slowly, and it was not to b supposed that the old antipathy of had died out.

It was still easy to arouse the dormant hostility, and this was done when Pope Pius IX., having determined to restore the Catholic hierarchy of England, appointed Cardinal Wiseman Archbishop of Westminster, with Primatial authority, while at the same time the whole kingdom was once more divided into dioceses with titular bishops to rule them.

It was due to the Government of the day, with Lord John Russell as its leading spirit, to inflame the public mind by means of speeches against the aggressiveness of Rome, and a Bill was passed by Parliament imposing heavy fines and imprisonment against the hierarchy if they should dare to assume the territorial titles conferred on them by the Holy Father.

The ecclesiastical Titles Bill, by which name the new Act of Parliament was designated, was never put into force, but it remained on the statute books as a monument of the temporary insanity of the age, until sheer shame ; but though this statute was never enforced, the anti-Catholic demonstrations which took place at the time when it was under considerastill possible to excite the populace to atrocious acts of violence against Catholics by making a strong appeal fair treatment shall be guaranteed to to their passions with this object in

> since these things occurred, and this thoughtful Oxford students, that the makes Dr. Vaughan's statement all true Church of Christ must teach the the more remarkable.

clergy generally have endeavored to their studying the writings of the keep alive the smouldering fire of bigotry. This is true especially of some that the doctrines which had been reof the non-Conformist sects, and it is jected by Protestantism, under pretrue of a considerable section of the tence that they were modern innova-Anglican clergy likewise, especially of tions, were really those which the those who are known by the name of primitive Christians believed, as they "the Evangelical party." Never was a name more inappropriately applied; for while the Holy Evangels or Gospels inculcate charity and good-will to all, Parliament. Though these threats the party named from them have always busied themselves with foster-Dukes of Argyle and Devonshire, and ing sentiments of an entirely opposite

But from Archbishop Vaughan's account of the present state of affairs, we are to infer that during the current There seems to be no reasonable half century there has been a great change for the better, and he attributes this in great measure to the High Church movement within the Estab-He says:

"The mental attitude of England has undergone a great change in favor of the Church. Take, for instance, the High Church movement, which is doing Though it may rest us great service. half way, on the whole it is doing our have died out, and our doctrines are now taught where they were formerly denounced. England herself will never, I think, be Catholic throughout, The Tories claim that they will but the main religion of the country

says, that High Churchism has pre-

It will suffice, therefore, to say that bishop Vaughan attributes to it. It did not bring to the Church all who took part in it, but of the Anglican clergy who took part, hundreds became Catholics, among whom were the two illustrious converts who were afterwards raised to the dignified position of Princes of the Catholic Church-Cardinals Manning and Newman. Of course, the influence of the most highly respected of the clergy had its weight with the Anglican laity, and it was to be expected that from amongst them thousands would follow the example set to them by the clergy, and this is

exactly what happened. The Tractarian or High Church movement resulted in suddenly increasing the number of Catholics in England, but even though hundreds and thousands of the Tractarians still adhered to Anglicanism, it was to be supposed that the new light which they received, and which led them to engraft the doctrines of the Catholic Church upon Anglicanism, would lead them also to look upon Catholicism with more favor than it had been regarded before.

The Tractarians cling to the theory that the Establishment is simply a branch of the great Catholic Church which is spread throughout the world, the other branches being "the Roman and the Greek."

In other respects also they approx-

imated toward Catholicity in doctrine. They acknowledged that the saints in heaven pray for mankind. They restored the crucifixes, which had been abolished from the churches for nearly three hundred years. They recognized that it is lawful for us to use images of Christ and His saints as a means to lead us to understand Englishmen against the Catholic faith heavenly things, and to imitate Christ and the saints. The Blessed Virgin. whom Protestantism delighted to dis honor, became once more an object of religious veneration : the divine institution of the priesthood was again acknowledged, and even the power which Christ conferred upon priests to forgive sins; and, as a result, it became the practice of the Anglican ministers to call themselves priests, to hear con fessions and to profess to give absolution. It was even acknowledged that the bread and wine in the Holy Eucharist become the body and blood of Christ by virtue of the words of consecration, though to this day High Churchmen adopt the absurd Lutheran doctrine of Consubstantiation in preference to the Catholic one of Transubstantiation, which alone is consistent with the words of Christ, "This is My body: this is My blood."

The Tractarians still remained separate from the Catholic Church, and clung to Anglicanism; but with the new creed which they adopted, they could not but have it was afterwards repealed through their animosity against Catholics moderated by the great similarity of their belief to that of Catholics. They could no longer reproach Catholics as idolaters for honoring and invoking Real Presence, when they themselves believed the same doctrines, or almost the same.

The Tractarian movement arose from

the consciousness which gradually but Half a century has not yet elapsed surely impressed itself upon the more same doctrines which were believed in There is no doubt that the Protestant the ancient Christian Church. On early Christians they soon discovered had received them from the Apostles. The error into which these Tractarians fell was the belief that they could turn a false and schismatical church into the true Church by adopting these once rejected doctrines as they were discovered to be the primitive truth. They overlooked the fact that the supreme authority of the Pope is as essential to the true religion, and was always as integral a part of the true faith, as were the doctrines they adopted, and thus while admitting the general truth of Catholic doctrine they adopted it only partially, and remained in their schism. Some of them, however, received more light, and thus beginning with High Churchism, they ended by becoming Catholics without reserve. But those who still adhered to Anglicanism became more tolerant in their demeanor towards Catholicity, which they now discovered and acknowledged to be in possession of a larger share of Christian truth than

Protestants had hitherto supposed. It

is true, therefore, as Dr. Vaughan

dists, Anglicans and other far off. We are of opin High Church movement I towards preparing the union of faith, with unity, than have all th which have recently ta tween the discordant sec no common creed. Ritualism, which is which High Churchism m was at first weak and the great majority of An has now become a power The use of vestments is o this. Ten years ago ments were used in 34 England. They are now

> lights has increased wit ity, it being estimated now used in 2,050 ch nearly four times the used them ten years ago. It is not too sanguine f that these facts will lead crease in the number from Anglicanism to Ca that the archiepiscopate Vaughan will be marke of a majority of the En

In 1882 incense was used

It is now used in 890. T

PRINCE BISMARCK CRACIES

the one true fold.

It is not to be denie Bismarck has been a g the history of German last half of the presen his recent trip from Fr Vienna to be present at of his son, and his r Bavaria, gave the popu of Germany through w an opportunity which neglect to testify their the man of "blood and

His journey throug Empire to Austria was triumph, and, notwith represents the principl ated Austria at Sadowa too, received him very under his regime as Cl German Empire that t Triple Alliance bety Austria and Italy was whatever may have feelings previously Austria on account of they were supposed to aside when the triple to between the three con Hence Bismarck wa triumph, with the ex-Imperial Court stud showing him any spec was due to the fact th not now in favor w William III. of Germ not be in keeping relations which appe tween the Austrian Courts, to receive wi one whom the Germ

gards with suspicion, the more decided feel Prince Bismarck's German Chancellors have been tantamour nothwithstanding all which passed at the the actual state of affa time Bismarck has b growling in his de tiger, and from time manifest his conviction of the Empire were g would continue to go were placed once m

State. He seems, howev peculiarly indignant was not taken of him Court, and at an int published in the Ne Vienna, he made which were so recl lated to raise distrus and Germany that fi official circles have

disturbed. It is believed th revenge for the co wards him by the Joseph, who did not an audience dur Vienna, He adr while he was in p seemed to be mo Austria, and when seemed to be a most the two powers, he time to cut loose fro by he could appeare The Austrians ar

double dealing ceas ment of Bismarck They do not see an

garding the union of Christians, and utterances of Bismarck render the just Governments everywhere; and is seen that the terrorizing influence of it has been supposed that the day of Tripple Alliance very precarious, and even to Governments which aim at the Anarchists is becoming less potent, be at least twenty diocesan exhibits, union between Presbyterians, Metho- they may possibly result in altogether being just, though some of their meas- and it is due to this that the sentence as notice has been received from this active part, each lady performing the dists, Anglicans and other sects is not new and unexpected combinations ures may not be all that is to be de- of death has been passed upon this number of dioceses that they will take work assigned her, in most hearty and far off. We are of opinion that the High Church movement has done more unless Chancellor Von Caprivi can oblige Catholics to support injustice, If the country is to be freed from the towards preparing the way for a real succeed in reassuring Austria of the or even to endure gross injustice and terrorism of Anarchy, it will be necesunion of faith, with the centre of honesty of Germany's intentions tyranny. The Emperor William, there- sary to administer the laws firmly and unity, than have all the negotiations towards her. which have recently taken place between the discordant sects which have no common creed .

Ritualism, which is one form in which High Churchism manifests itself, recover his former influence in the was at first weak and distasteful to the great majority of Anglicans ; but it has now become a power in the Church. avowal of duplicity should keep him The use of vestments is one evidence of this. Ten years ago Catholic vest- do so. No ruler can afford to have an heart the welfare of the people, and ments were used in 340 churches in England. They are now used in 1,033. In 1882 incense was used in 9 churches. It is now used in 890. The use of altar lights has increased with equal rapidity, it being estimated that they are nearly four times the number which used them ten years ago.

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It is not too sanguine for us to expect that these facts will lead to a rapid increase in the number of conversions from Anglicanism to Catholicism, and that the archiepiscopate of Archbishop Vaughan will be marked by the return the one true fold.

PRINCE BISMARCK'S IDIOSYN-CRACIES.

It is not to be denied that Prince Bismarck has been a great figure in the history of Germany during this last half of the present century, and Bavaria, gave the populace of that part of Germany through which he passed an opportunity which they did not neglect to testify their admiration for the man of "blood and iron."

His journey through the German Empire to Austria was one continued triumph, and, notwithstanding that he represents the principle which humiliated Austria at Sadowa, the Austrians, too, received him very well. It was under his regime as Chancellor of the German Empire that the Dreibund or Triple Alliance between Germany, Austria and Italy was cemented; and whatever may have been the bitter feelings previously entertained by Austria on account of her humiliation, they were supposed to have been laid aside when the triple treaty was signed between the three contracting powers. Hence Bismarck was received in triumph, with the exception that the Imperial Court studiously avoided showing him any special honor. This the country. was due to the fact that the Prince is not now in favor with the Emperor not be in keeping with the cordial relations which appear to exist between the Austrian and German Courts, to receive with royal honors one whom the German Emperor regards with suspicion, if not even with the more decided feeling of antipathy.

Prince Bismarck's resignation of the together." German Chancellorship is known to have been tantamount to a dismissal, nothwithstanding all the compliments which passed at the time to conceal the actual state of affairs; and since that time Bismarck has been discontented, they will throw off the mask and growling in his den like a chained violently force the now half open door growling in his den like a chained tiger, and from time to time making manifest his conviction that the affairs of the Empire were going wrong, and would continue to go wrong unless he were placed once more at the helm of State.

He seems, however, to have been peculiarly indignant that more notice was not taken of him by the Austrian Court, and at an interview which was published in the Neue Frie Presse, of which were so reckless and so calculated to raise distrust between Austria and Germany that financial as well as official circles have been considerably graceful policy of persecution which disturbed.

It is believed that he did this in revenge for the coolness shown towards him by the Emperor Francis Joseph, who did not even accord him an audience during his stay in Vienna. He admitted that even while he was in power, and when he seemed to be most cordial towards Austria, and when the Triple Alliance seemed to be a most firm bond between the two powers, he was ready at any time to cut loose from Austria if thereby he could appease Russia.

The Austrians are now asking if this double dealing ceased with the retire-They do not see any security that such have alienated from the Government. It would appear, however, that the which has been made in Catholic

In any case Prince Bismarck has next to impossible that he should ever population of his Empire. counsels of his country; and notwithstanding his ability, his shameless avowed double-dealer at the head of his administration in the present precarious position of European politics.

We cannot regret that it is impossible for Prince Bismarck to become again the Chancellor of the Empire, now used in 2,050 churches, being for he showed himself to be an uncompromising enemy of the Catholic Church while he occupied that position. He forgot the lovalty and devotedness of the German Catholics to the Empire. and relentlessly persecuted the Church until he was forced by the determined stand taken by Herr Windthorst and the devoted Centre party of Catholics of a majority of the English people to in the Reichstag, to withdraw from the course which he had marked out for himself. But even to this day there remain on the statute books of the Empire some of the penal laws which Bismarck succeeded in placing there during his insane crusade against the Catholic Church, though for the most part they have been repealed, and repealed under Bishis recent trip from Friedrichsruhe to marck's own regime. It was once Vienna to be present at the marriage his boast that he would "never go to of his son, and his return through Canossa:" but to Canossa he was obliged to go.

> The madness with which Bismarck seems to be just now affected is not limited to his purely political utterances. While he was on his way to Kissengen, he visited Augsburg, and there unbosomed himself still further, deeming that he was among friends to whom he could discourse freely on his grievances. But the ubiquitous newspaper reporter was on hand, and a full account of his sayings was made public through a United Press correspon-

> He spoke of the Emperor as "Der yunge mann " (the young man.) He observed that the Emperor's foreign policy is based partly on his receiving support from Radicals and Poles, and Ultramontanes, all of whom, he says, were opposed to the unification of Germany. Their support of the Government, and the Emperor's friendship for them, constitute a danger ahead for

He admitted that his measures had been in some respect harsh; but he William III. of Germany. It would said that harsh measures were necessary for the purpose of keeping the Kaiser would sooner or later regret bitterly his having nursed a viperous coalition of parties, each striving for the mastery only in order to undo what it took almost a life-time to put

He continued:

"The latter-day moderation of Anarchist cause. the Social-Democrats is illusive. This attitude they will main-tain only until they constitute a strong minority in Parliament. Then and thrust the Kaiser's chair out. The Ultramontanes would prefer to bargain with an Atheistic Socialist President than with a Protestant Emperor. He added :

"When the Kaiser consented to meet the Czar at Kiel, he started on the road to Canossa.

The Prince is very fond of his meta-Canossa; but he ought to be ashamed of it, as he himself traversed that Vienna, he made some statements road, albeit he did so unwillingly. However, it is not the passing over the road to Canossa which is disgraceful. It is the having first pursued a dismade it necessary to go afterwards to Canessa.

The time is not suitable for the persecution of the Catholic Church in Germany; and it was a weakness to an era of persecution.

of the serious dangers which are semination of Anarchist doctrines, it was necessary to raise the strongest ment of Bismarck from official life. country, whom Bismarck's policy would crime.

between the other powers of Europe, sired. But Catholic Faith does not nardened criminal. mistake than to have persevered in late France on the new energy shown shown himself to be a mischief maker; Bismarck's tyrannical course towards by the officers of justice in their purand after such utterances it seems a resolute thirty-six per cent. of the suit of these criminals. There have

Prince Bismarck tries to make it appear that Catholics, or Ultramontanes, as he thinks proper to call them, were in league with the Social Demoout of power, and will undoubtedly crats. The Catholic Church has at so far she is democratic; but she has no sympathy with Anarchical principles, or the upholders of such. The Prince's prognostications on the effect | supreme. of a combination of the two forces is therefore purely imaginary, and does not deserve a serious answer. We may say, however, what is known to be a fact, that the Anarchists are entirely from the ranks of the Protestant sects.

We are gratified to observe that the Prince's theories have by no means increased the manifestations of triumph which greeted him before he gave utterance to them. The North German

"Prince Bismarck's utterances throw a cloud on his great historic figure, which is calculated to injure both the State and the Empire Unless he intended solely thus to vent his ill-humor, his action can be ex plained only by his desire for personal changes in the Government. question is whether he has not abused his right of criticism. We do not remember a case of similar conduct or the part of a retired statesman of any country.

Elsewhere the Gazette says that his remarks are disrespectful to the Emperor; and it hints that Bismarck is possibly the real, though secret, leader of the opposition to the Government.

It is even believed that the Govern ment will bring the Prince to account for his foolish utterances.

THE FRENCH ANARCHISTS.

It will be a relief to friends of order to know that notwithstanding the lenient sentence inflicted on the Anarchist dynamiter, Ravachol, on his first trial, he has been condemned to the punishment he so well deserved on his second trial, which began on the 21st June and ended on the 23rd. He will shortly be executed by the guillotine.

He was charged on his second trial with the perpetration of five murders, and with having violated and robbed the tomb of the Baroness Roche-Taille in the St. Jean Bonnefonds cemetery. Among those whom he was accused of killing there were two ladies, and an elderly man named Brunell, who was

Rayachol, named Francois and Mennier. Their purpose was to avenge the delivery of Ravachol to the officers of justice, as it was M. Very who had disclosed to the police the assassin's hiding-place. The detectives are searching in London for the two culprits, who will be given up to them by the London civil authorities phorical allusion to the road to if they are discovered. Both men were arrested after the explosion, as they were under suspicion, but for want of proof against them they were released. Since that time proofs have been obtained of their guilt, and they are again sought for.

The light sentence passed at first upon Ravachol, the principal figure in all these outrages, was caused by the terror into which the people of Paris were thrown by the numerous Anarchist outrages which had been perthe Empire that Bismarck inaugurated petrated. It was to mollify the An archists that the jury took the unex-The Emperor William III. has had pected and unprecedented course of the good sense to see that in the face recommending such a scoundrel to mercy while rendering their verdict : threatening all Europe from the dis- and it would seem that the judge was similarly terrorized, when he passed sentence of imprisonment for life, possible bulwark against them, and leaving the hope of escape so that that bulwark could be raised only by Ravachol would have a possible oppormaking peace with the Catholics of the tunity to begin anew his career of

fore, could not have made a greater sternly. We may, therefore, congratubeen threatening letters sent to all concerned in the prosecution of Rayachol, but as the Anarchists have been shorn of much of their power by the newly displayed vigor of the officials of the Government, less attention is paid to these threats than before, and it is to be hoped that there will now be a restoration of the reign of justice, and that the law will be once more

EDITORIAL NOTES.

WE congratulate the good parish priest of St. Thomas, Rev. W. Flannery, because of the deserved honor just conferred on him. He has spent length of years in the service of God's Church: he has ever been the faithful priest at the call of duty, while his talents and acquirements have shed a lustre on his adopted as well as upon his native country. Long may he live to enjoy the distinguished title now so this extent the Catholics of Nova Scotia deservedly bestowed!

By A decree of the Sultan of Turkey were closed forcibly, but, owing to the strong remonstrances of United States Minister Hirsch and the French Ministwo Ministers acted upon instructions from their respective Governments in following the course which they adopted, and Lord Salisbury has since instructed the British Ambassador to las detects a Jesuit plot in it. unite his representations with those of the French and American Ministers. wonder that the Methodists of Tilson burg could have had a night's res Both Catholic and Protestant schools were affected by the decree, which it is tribe. expected will be entirely countermanded, owing to the firm stand taken on the subject by these Christian powers. President Harrison's orders to the American Minister were especially firm and resolute, and the change in the attitude of the Porte is attributed chieffy to the action of the American Minister.

THE Free Church of Scotland has finally adopted as a sufficient Declaration of Faith, the milder standard of belief which softens down the harsh doctrines of Calvinism on the subjects of fore-ordination and preterition. It will no longer be necessary for ministers to preach these doctrines which have now become quite unfashionable, nor will the people be obliged to behave now become quite unfashionable, known as the Hermit of Chamblers.

Ravachol was closely questioned by the Judge regarding these murders, and he admitted that he had killed the hermit in order to rob him, and that he had obtained 31,250 francs (\$6,-250) on the premises. His object to save himself from starvation, and to obtain money for the aid of the Anarchist cause.

The dynamiters who blew up Monsieur Very's restaurant, killing the proprietor and his wife, are now known to be two Anarchists, friends of Ravachol, named Francois and Mensieur Presbyterian Church. The end at the prospects of the Presbyterian Church. The end at the prospects of the Presbyterian Church. The end at the prospects of the progress of the Ravachol, named Francois and Mensieur Presbyterian Church. The end at the Hermit of Chamblers.

Ravachol was closely questioned by the propele be obliged to believe them as truths of religion. The teachers have, besides, a good library of the premise. The schedence call the prown at their own at their ow Empire together. He said "the Judge regarding these murders, Fifty-five presbyteries voted for the of the Presbyterian Church. The end justifies the means, you know.

> NEW LONDON, Conn., has been elected as the place where the recently adopted plan of a Catholic summer school will be put into operation. The managers offer to the students abundant instruction in various departments of knowledge by competent teachers and lecturers who are quite up to the times' and able to throw upon their subjects the higher and still broader light of central principles, of spiritual truth and of coher ent faith." The place selected for the first meeting is a pleasant summer resort, and teachers as well as students will be enabled to have a pleasant summer's recreation while improving their minds. Board can be obtained there on reasonable terms, and the fee for the series of lectures will be only \$5. The school will open on 30th July The plan of instruction will be some what after that which is adopted at Chatauqua. A number of pleasant excursions have been planned for visitors during their stay.

THE preparations which are being made for a Catholic educational exhibit at the Columbian Fair in Chicago in 1893 are on a grand scale, and will show to great advantage the progress

States. It is expected that there will vention for professional purposes. part. Other dioceses have the matter | creditable manner. under consideration, and some dioceses, the authorities of which do not consider that they could make sufficwill unite their exhibits with some of the religious teaching orders, all of which will have special exhibits. The object is to make known to the American public, and indeed to the public of all nations, what has been done for Catholic education in America. There is no doubt the exhibition will be most creditable. Brother Maurelian, of Memphis, Tennessee, is the Secretary and manager of the Catholic exhibit.

In another co'umn will be found an admirable answer of the St. John, N. B., Daily Sun, to the violent attack of Dr. Douglas on Sir John Thompson. The Sun shows to demonstration that the meddling Doctor is guilty of falsehood in pretending that Sir John worked the Legislature of Nova Scotia for all that it was worth to the advantage of his new faith. We fully believe that Sir John Thompson's occupancy of a seat in the Nova Scotian Cabinet was beneficial to the country as a whole, and to profited by it, but no further. Another of Dr. Douglas' nonsensical

statements is that the new Redistributhe Christian schools of that empire tion Bill was made in the interest of the Catholic hierarchy. The absurdity of this will test the seriousness of the most pious among the members of ter, the operation of the decree has the doctor's sect. Not one of the Equal been suspended, and the schools have Righters of Parliament thought of been re-opened for the present. The bringing this objection to the Bill. It was surely an oversight. The Re-formers objected to the Bill because they considered it to be a gerrymander to secure some additional seats for Con servative candidates. But Dr. Doug a dreadful bugaboo the Jesuit is! since they heard Dr. Douglas' dia

OUR SEPARATE SCHOOLS. Amherstburg.

Last week was an important one for the Separate schools in and around the town of Amherstburg. The Government Inspector spent nearly the whole week examining the different schools and performing other official duties in connection therewith. As to the work of inspection the following extracts from his report on the town school speak for themselves:

1. The building is of stone, durable hand

The schools of Anderdon and Malden also found to be in algood, healthy conditionall within the limits of the Rev. Father Ryan's mission, to whose watchful care the whole system, both the town and country schools are chiefly indebted for their success.

TEACHERS' CONVENTION.

The work of inspection over, the religious teachers of the Order teach ing in Amherstburg and elsewhere in | gists, or hat western section, having been pre

Much has been said of late years re- is the case. It is stated that these The Catholic Church is indeed loyal to Parisians are becoming more bold, as it education throughout the United viously notified, assembled there in conproceedings lasted two days, in the course of which all the teachers took an The inspector presided and contributed to the exercises of the occasion. The pastor, Rev. Father Ryan, and his assistant, Father Renaud, attended during a large part ient display for a separate exhibit, of the time, greatly encouraging the ful one and produced most gratifying Evidently the Separate school people in the west are determined not to take a rear position in the educational procession

Attendance — Pupils enrolled, 8t; parpils present, 66. Pupils sent to High School during year (July '91), three.

Organization and Discipline — Ungraded school, regularly classified. State of discipline satisfactory. Rather too much work for one teacher.

Proficiency of the pupils — Reading and grammar, excellent and good; spelling, writing, arithmetic, drawing, geography, singing, composition and Christian doctrine, good. English literature, good and middling. History, middling.

The premises—Two good play-grounds; needs some improvement as to fencing and entry. Lighting and ventilation, good.

Equipments — Desks and seats generally good, but some new ones needed. Blackboard, on the whole, good. Good/maps; large globe wanted.

Employed.—The general proficiency of this

wanted.

Remarks—The general proficiency of this school is very satisfactory and progress is being steadily made. The attendance, always large, is also (if anything) improving. It is hoped that a more desirable building will be secured as soon as circumstances will permit.

CONSUMPTION.

N its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later of that disease, the cough is wonderfully relieved by this medicine.

wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eddson, M. D., Middleton, Tennessee.

"Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

"Several years ago, on a passage home.

Darien, Conn.

"Several years ago, on a passage homo from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

Ayer's Cherry Pectoral, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. So'd by all Druggists. Price \$1; six bottles, \$5

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1884. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 602.000

I. W. LITTLE. JOHN BEATTIE, . Vice-President DEPOSITS of \$1 and upwards received at highest currant rates.

DEBENTURES issued, payable in Cansda or in England. Executors and trus-tees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real MORTGAGES purchased.

G. A. SOMERVILLE,



A FREE TRIP TO PARIS And a Valuable and Handsome Prize will be

Given Free to Everyone.

The publishers of THE LADIES' PICTORIAL WEEKLY will give a risk France, and return, with all expenses for a six weeks' solourn leash, not to exceed \$100) to the person sending them the largest number of the person sending them the largest number of the sending them. Upitight Fland 1. To the person sending next to the largest list will be given an ELE-TWO HUNDIED DOLLARS. To the person sending the third largest list will be TWO HUNDIED DOLLARS. To the person sending the fourth largest list will be given a CART and HARNISS complete (valued at \$150. To the verson sending the fifth largest list. DOLLARS in cash. A committee consisting of the verson sending the fifth largest Pollars and the sending of the person of the person

ronto will be invited to be present and assist the ludges in the award of prizes. ADITIONAL PRIZES to be awarded in order of merit, three Ladies Gold Watches, three Ladies Coin Silver Watches, two French Music Boxes, two complete China Dimore Sets (consisting of over 40 pieces each. The North Music Boxes, two complete China Dimore Sets (consisting of over 40 pieces each. The North Music Boxes, two complete China Dimore Sets (consisting of over 40 pieces each. The North Music Boxes, two complete China Dimore Sets (consisting of over 40 pieces each. The North Music Boxes, two complete China Dimore Sets (consisting of the North Music Boxes). The North Music Boxes is not be used in the construction of any word more times than four letters each. 2, 80 eleter can be used in the construction of any word more times than Itappears in LADIES PICTORIAL WEEKLY. 3, Words having more than one meaning, but spilled the same, can be used but once. 4, Names of places and persons are barred. 5, words well less and suffixes are not allowed by themselves, the China Person are barred. 5, words well less and suffixes are not allowed by themselves, Webster's Dictionaries may be used as the governing authority. Each list must contain mane of person sending same, with full postoffice address and number of words contained therein, and be accompanied by fifty contained and message for ladies. The subscription price of fifty cents must accomplete humber of postmark will receive the most price of fifty cents must accompanied by the construction of a complete north second in separate enclosure. If two or more the second prize. The complete number of postmark will receive the majet find must be forwarded at one time. No alterations or additions to the list can be made after it has been sent to us. On account of the extra work involved in these competition or rules thereof. All lists must be mailed on or before Septimeter and these competition on rules thereof. All sits must be mailed on or before Septimeter and these competition on rules ther

THE FIRST FRIDAY.

The Monthly Communion of Bapara tion to the Sacred Heart.

In the second of the three great rev elations made to Blessed Margaret Mary, "the well-beloved disciple of His Sacred Heart," our Lord taught her a practice of devotion which she undertook and performed during the rest of her life. This was the First Friday Communion of Reparation. In the story of her life, written by herself at the command of her confessor, she tells us of the Revelation :

Once when the Blessed Sacramen was exposed, my soul being absorbed in extraordinary recollection, Jesus Christ, my sweet Master, presented Himself to me. . . He unfolded to Himself to me. . . He unfolded to me the inexplicable marvels of His pure love and the extreme to which He had carried it in loving men from whom He received only ingratitude.
'This,' He said, 'I feel more keenly than all that I suffered in My Passion the more so that if they but made Me some return of love I would esteem as little all that I have done for them and I would wish, if it were possible, to do even more; but they show Me only coldness and scornful indifference in return for all My eagerness to do them

good. "'Do thou, at least, give Me pleasure by supplying, as far as thou art able, for their ingratitude.

will be thy strength: fear not, but b attentive to My voice and to what I ask of thee to prepare thee for the accom-plishment of My designs. First, thou shalt receive Me in the Blessed Sacrament as often as obedience will permit thee in spite of the mortification and humiliation that may come to thee on this account; these thou must receive as pledges of My love. Moreover, thou shalt go to Holy Communion on every First Friday of the month.

This Revelation Blessed Margaret Mary made known to her Superior, and asked her permission to do as our The Superior demanded Lord wished. some sign of approval on the part of our Lord in order that she might act with due prudence. The sign demanded was the complete restoration of Blessed Margaret Mary's health, which was then so poor that the Com-munity at Paray thought that she was at the point of death. The favor was The asked and obtained immediately. desired permission was granted and thus was begun the First Friday Com-

munion of Reparation.

This practice of devotion was interrupted for a time by command of a succeeding Superior, who wished to prevent what seemed to some a singu larity. The prohibition was displeasing to our Lord, and the blessed nun was thus admonished: "Tell thy Superior that she has displeased Me greatly in this, that to please creatures she has not feared to cause Me displeas by prohibiting the Communion which I had ordered thee to receive on every First Friday of each month to satisfy the Divine Justice, by offering Me to My Eternal Father through the merits of My Sacred Heart, for the faults committed against charity. Hearing this message the Superio

withdrew the prehibition.
On the First Friday of the month signal favors were always given to Blessed Margaret Mary. One of these which was repeated every First Friday is thus told us in her own words : This Sacred Heart was represented to me as a sun shining with brilliant light and its burning rays fell straight apon my heart which then felt itself consumed by such a burning fire that it seemed to be on the point of reducing me to ashes. It was especially at that time that my Divine Master taught Me what He wished of me and disclosed to me the secret of His ami-

In letters that have been preserved to us as among the most precious treas-ures of the Visitation Order we find Blessed Margaret Mary again and again urging the performance of special practices of devotion on the First Friday of the month. The following

extracts are given in her own words.
Writing to Mother de Saumaise, who had been her Superior, she says: "It seems to me that you would do a thing very pleasing to God if you would con-secrate and sacrifice yourself to the Sacred Heart, if you have not already done so. You should go to holy Com munion on the first Friday of the mont and after Communion make the sacri fice of yourself to It, consecrating you entire being to Its service and to pro curing It all the glory, love and praise in your power. I think, dear Mother, that the Divine Heart asks this of you to perfect and to consummate the work our sanctification.

To Mother Soudeilles of Moulins she wrote: "If you desire to be numbered among the friends of the Sacred Heart, you must offer It the sacrifice of your self on a first Friday of the month after holy Communion which you will receive for this intention. Consecrate yourself entirely to It, to give and to procure It all the love, honor and glory in your power."
In another letter she relates that

while praying for a person for whom her prayers had been asked she heard these words: "Let him devote himself to giving special homage to My Heart by the virtue of patience and of charity and on every first Friday of the month let him have Mass said or let him hear Mass so that he may place himself and all that belongs to him under Its pro tection; let him make the little act of

consecration every day."

The practice of the First Friday Communion made such great progress years that intervened between the date of the Revelation and the closing days of Blessed Margaret Mary's life that raised herself and ejaculated: "O

she was able to write as follows of one

city in France:
"The twenty-seven religious house of Marseilles have taken up this devo tion with such ardor that some have erected altars and others built chapels in honor of the Sacred Heart. The in honor of the Sacred Heart. people have besought the preachers to explain it fully to them, and in less than two weeks it was so widespread that an incredible number of devout persons receive Holy Communion every First Friday. We are told, too, that the devotion is to be established in all the houses of the Reverend Jesuit Fathers and that the First Friday has been made a Communion day for the

Before this time she had written that all those "who desire to honor the Sacred Heart choose the First Friday as the day upon which they are to pay

It special honor."
One of the greatest pleasures given her toward the close of her life was the homage paid the Sacred Heart by her brothers, one of whom was parish priest and the other mayor of Bois ainte Marie. Of this she wrote as fol-

"My brother the layman has built a chapel in honor of the Sacred Heart, and my brother the priest has provided by foundation for a Mass which is to be said there every Friday forever. Mass is to be sung with solemnity or the First Friday of each month.

Five months before her death Blessee Margaret Mary wrote: "We receive Communion twice a week, on Sunday and Thursday, and I have been per mitted, in addition to these days, to re ceive on the first Friday of the month. Having thus studied the origin and

history of the First Friday as a day of special devotion and reparation to the Sacred Heart, we will be prepared to appreciate the promise which is given word for word from a letter written in May, 1688, by Blessed Margaret Mary to Mother Saumaise, of whom mentio has been made above. "One Friday during Holy Communion He (our Lord spoke these words to His unworthy lave, if she does not deceive herselfthis last phrase she used by command of her Superior : 'I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months, the grace of final penitence: they shall not die in My disgrace nor without receiving their Sacrament; My Divine Heart shall be their safe refuge in this last moment." — Messenger of the Sacred

AMONG THE INDIANS OUT WEST.

Missionary's Experience with the Dusky Boys and Girls of Oklahoma.

This letter, which is more interest ing than a story, has been contributed to the Ave Maria by a Benedictine priest who is stationed at the sacred Heart Mission in Oklahoma Terri

AMONG THE INDIANS OUT WEST. Dear Children of the "Ave Maria In the midst of the woods of the Indian Territory, far away from cities

and railroads, surrounded by tribes of poor Indians, there is a dear little spot called Sacred Heart Mission. indeed is that spot to the heart of the missionary, who goes out from it to preach to the Redmen ; dear also to the Indians, who learn from him the saving truths of our holy religion.

We have in our school there

times as many as one hundred Indian children. We teach them to read, write, count, and also instruct them in some trade. But, above all, we teach them to know and to love God, to care for their souls—to avoid sin and prac-tice virtue. How do they profit by our teaching, you will ask. Well, they profit by it very much indeed. First you must know that even before they are made Christians by holy baptism they sometimes live in a state of innocence that is truly wonder-

The first year I was at Sacred Heart Mission one of our youngest pupils was found one night crying and sobbing in his bed. The prefect came around and asked what was the matter. 'Are you sick? Have you fever? he inquired, at the same time placing his hand on the forehead of the boy 'No, no, I am not sick," he answered but I am not yet baptized, and might die before I am. O, Father, please let me receive holy Baptism to-I have already waited so norrow! ong, so long!" A month seemed to him as long as ten years. He received not only baptism, but holy Communion on the same day—it was during the month of May,—and I never saw among white boys a more angelic face radiant with more heavenly joy, than his when he came to the altar. He is still a pupil of Sacred Heart, grown almost to the full strength of manhood; but he has preserved all the gentlenes

A young Indian woman, whom I had baptized a year previously was very desirous to receive holy Commun-ion. I told her she must first go to She asked, in surprise 'Father, must I go to confession if I have not committed sin? You told me after baptism to be careful and avoid sin, and I have done so." Another young woman, educated at the Mission, was dying at a great distance from it, surrounded by Protestants, and a minister who wanted to press his services upon her. She called one of the Indians to her and said: "Get your horse and go to the Mission as fast as you can, that the priest may bring me holy Communion. I am going to die."

and innocence of manners of his boy-

God, I believe in the Holy Catholic What a beautiful profes-Church !' sion of faith that was from the lips of a dying Indian! How much it must have pleased our Father in heaven It brought tears of joy and emotion to the eyes of the priest. He gave her the Sacraments of the dying, and a He gave her the sun was sinking behind the distant hills her pure soul took its flight into eternity

Isolated from the white man, proserved from the contagion of vice that s so common in large cities and towns, the Indians are not as bad as they are represented. They are naturally religious; they pray as best they can, and it is perfectly natural to them re vere the missionary as the messenge of the good God, sent to teach them the way to please Him and gain heaven. An old Comanche chief, who was in-

firm and blind, in thanking one of our missionaries for his instructions, said: 'I did not know before where I came from nor whither I was going ; I know I came from nothing, created by Almighty God; and I go to Him who made me." How many proud philosophers have not yet learned the esson of this dusky child of the forest Four years ago an Indian named Wenwague died near our Mission, at

the extraordinary age of one hundred and twenty-five. He used to come to the Mission every Holy Saturday for his Easter duty. He came a distance of three miles on foot, led and assisted He came a distance by a young man; for he was almost blind. He looked more like a walking skeleton than a man. The last time he came I took him to the sacristry. and asked him to sit down instead o kneeling to make his confession, he was so weak. But he would not do it All my arguments were unavailing. He knelt down and made his confession, slowly, and with a touching display of sincere sorrow for having

offended God.

But I should never be done if I were to record all such edifying little in stances of genuine piety in the Indians. I will relate one more that seems to bear a beautiful lesson. A good Indian woman I know of always rises at 2 o'clock at night, when she hears the bell of the monastery ringing the Angelus. She recites the prayer to the Blessed Mother of God, and then goes to sleep You may be sure her first again. thought in the morning is a good one, and she is not tempted to begin the day as so many do without saying a prayer.

Now to return to our Last November ten were baptized in one day. In their animosity and towards Catholic schools, the officers of the Indian Department have curtailed our contract to fifty children. If we take more, it is entirely at the expense of the Mission. Yet we have e so; we have taken fifteen more, and almost every day we receive ap plications from Indian parents who want to give their children a Catholic education. Alas! we cannot receive them for want of funds, unless we get ome help from friends abroad. dear children, can you not help us dear children, can you not help us a little? You can procure by your charity the grace of holy baptism and first Communion and of a good Christian education for some of these poor Indian children. They will bless you and pray for you, and we will do the same. Our Blessed Mother will smile on you, and our Divine Lord will reward you.

And now let me ask you one more favor, my dear children. While you interest yourselves in our Indian boys and girls, will you not also interest your parents in the building of our church? We must build it, or let our Indians crowd at the door and windows

Indians crowd at the door and windows of the chapel next winter, and be chilled or frozen by the piercing air. Who of us would stand it if obliged to stay out of doors during divine service? We have already begun the building of a church dedicated to the Sacre Heart of Jesus; and this, you know, is the month of the Sacred Heart and of the Blessed Sacrament. He who gives toward this edifice gives an alms to the Sacred Heart of our Divine Master.

Dear children, deny yourselves som thing for the sake of the poor Indians, and entreat your parents to be generous; they can not refuse you, and I know you will not refuse me. Send your offerings to the Editor of the Ave Maria ;" he has promised to rereive them for me.

Your friend in Our Lord, AN INDIAN MISSIONARY.

The next episcopal consecration announced is that of Rt. Rev. M. F. Howley, vicar apostolic of St. George's West Newfoundland, which has hither to been a prefecture.

Preparations for the opening of the Catholic Summer School are well ad It will begin July 30, at vanced. New London, Conn., and continue three weeks. Over thirty prominent Catholic literary men, among them Geo. Parsons Lathrop and Maurice Francis Egan, have promised to attend and deliver lectures. The school will ormally open with a solemn Pontifical Mass, on Sunday, July 31. Bishop McMahon, Hartford, will pontificate, and Archbishop Corrigan has been invited to preach. There will be three lectures each day and they will be delivered in the Lyceum theater, New

Cold, cough, coffin is what philosophers term "a logical sequence. One is very liable to follow the other but by curing the cold with a dose of Ayer's Cherry Pectoral, the cough will be stopped and the coffin not neededjust at present.

MILBURN'S BEEF, IRON AND WINE is recommended by Physicians as the best. DR. LOW'S WORM SYRUP removes worms of all kinds in children or adults. Children cry for it.

Minard's Liniment cares Garget in Cows.

STUBBORN THINGS.

ORANGE LIBERALITY ILLUSTRATED BY A
PROTESTANT.

Mr. Arthur Houston, a Dublin Protestant lawyer ofhigh standing and ability, is to be the Liberal candidate for Warrington (England) at the approaching general election. In some of hisrocent speeches in Warrington he commented strongly on the bigotry and intolerance of the Orange party in the North of Ireland. His remarks having been questioned by a correspondent in the Dublin Tory paper, the Daily Express, Mr. Houston has addressed to that journal the following letter, which we venture to say would make pretty good campaign literature for the contest in To the Editor of the Daily Express.

To the Editor of the Daily Express :

Warrington:

To the Editor of the Daily Express:

SIR—In my answer to the letter of your correspondent, "Truth," I said that if I had made any mistake in imputing to the Corporations (Town Councils) of Belfast and Derry that they employed none but Protestant officials, I should be the first to acknowledge my error. I therefore hasten to redeem my promise so far as Belfast is concerned. I have now before me a document which, when speaking in Warrington, I had not seen, and of the existence of which I was then unaware—namely, the minutes of the evidence given on the 9th of May last before the Select Committee (of the House of Commons) on "The Belfast Corporation (Lunatic Asylums, etc.) Bill, the members present being Mr. A. Elliott, Sir E. Harland, Mr. Hinckes, Mr. Knox, Mr. Shaw-Lefevre, Mr. T. W. Russell and Mr. Sexton. The first witness, Mr. Charles Mc Lorinan, a Roman Catholic ratepayer and burgess, who carries on business in Belfast, and has lived there for sixty years, handed in a memorandum, setting forth the proportions in which Catholics are employed by the various public bodies in Belfast, acity which contains 70,000 Roman Catholics out of a total population of, I think, 273,000. If the figures in this memorandum are trustworthy the matter stands thus: The Corporation (Belfast Town Council) consists of forty members, all Protestants, and employs ninety-one officials, at an annual expense of £16,610. These are of various grades, commencing with a tortunate Town Clerk, who receives £2,300 a year increasing annually by £100, till the handsome figures of £2,500 a year is reached. This latter sum is just £100 a year is reached. This latter sum is just £100 a year is reached. This latter sum is just £100 a year is reached. This latter sum is just £100 a year increasing annually by £100, till the handsome figures of £2,500 a year is reached. This latter sum is just £100 a year is reached. This latter sum is just £100 a year is reached. This latter sum is just £100 a year is reached. This latter sum is just £10

Clerk of Dublin. Of the ninety-one officials two are Roman Catholics, viz., one of the four superintendents of the fire brigade and street inspectors, who among them get £720, and, as I infer therefore, £180 a year each; and the library superintendent, who gets £240 a year. These two gentlemen, therefore, get between them £420 a year, not one-fifth of the salary of the Town Clerk, and little more than one-thirty-minth of the aggregate salaries received by their eighty-nine Protestant colleagues. This, it will, I think, be admitted, is not very striking evidence of "Orange liberality: "but still it is something to be thankful for, when it is compared with that of the Harbor Board, which consists of twenty-two commissioners, all Protestants, and employs thirty-seven officials, among whom not one Roman Catholic is to be found. The Water Commissioners, sixteen in number, include one Catholic, but not one of their seven employees belong to that proscribed creed. The Poor Law Guardians consist of 22 elected, all Protestants, and 22 ex-officio, of whom 1 only is a Roman Catholic. They have 94 employees, of whom 3 viz., 2 out of the 5 workhouse teachers, and 1 of the 41 nurses, are Roman Catholics. Lastly, the Board of Governors of the Asylum, numbering 22, includes 3 Roman Catholics and employs 73 persons, of whom 8 out of 68 attendants are Roman Catholics. I may add that the petty sessions clerks, 6 in number, are all Protestants; so are the Recorder, the clerks of the peace for the County and the borough, the Coroner, and the sub-Sheriff. Sir, the lesson to be learned from these figures is plain. The Catholics of Belfast are officially ostracised. I commend the fact to the gentlemen who are to take part in the approaching (Belfast Tory) convention. I shall be curious to see how they will deal with it. Floods of elequence and torrents of rhetoric will not sweep it away. I am not going to assert that some, aye, many, who will perform on that remarkable stage will not be genuinely apprehensive that a Home Rule Governme

and an autodefe will be going on in which I perhaps shall be playing a part more promment than agreeable. I recognize the force and persistency of prejudice, for I well remember when I felt the same myself, and how long the feeling of dread and aversion towards a "Papist" survived in my own breast, although my intellect had been convinced that it was unfounded and unworthy. But these feelings are not to be nursed and nurtured and fostered, as will be done when this anachronous and anarchic convention is held. They are to be argued and fought against until they are conquered. It is many years ago since I went through the struggle myself, and I have ever since thought it my duty to try to bring others to the same state of mind to which by study and observation and reflection I had arrived. It is for this reason that I have dwelt on the strange and striking contrast between the treatment received by the Protestants of Dublin from the Roman Catholic Corporation here (in Dublin) and that received by the Catholics of Belfast from the Protestant public bodies there. Facts are stubborn things. Your obedient servant.

ARTHUR HOUSTON.

52 Fitzwilliam square, Dublin, June 4, 1892.

P. S.—I may add that the (House of Commence) executive consisting of the least of the structure of the least of the structure of the structure.

52 Fitzwilliam square, Dublin, June 4, 1892.
P. S.—I may add that the (House of Commons) committee, consisting of two Irish Unionists, two Nationalists, one Conservative, one Liberal, and one Dissentient Liberal, struck out of the Bill the clauses giving to the Corporation of Belfast the same powers in respect of reformatories and industrial schools now actually exercised by the Corporations of Dublin, Cork and Limerick, manifestly on the ground that their unfair dealing towards their Catholic fellow-cicizens rendered them unfit to be entrusted with powers that can be, and are, with safety entrusted to Roman Catholic Corporations. I wonder how Sir Edward Harland and Mr. T. W. Russell looked when pronouncing this condemnation. A. H.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives reliet by removing the cause. Give it a trial and be convinced. Monthly Prizes for Boys and Girls Monthly Prizes for Boys and Girls.
The "Sunlight" Soap Co., Toronto, offer the
following prizes every month till further notice,
to boys and girls under 16, residing in the Province of Ontario, who send the greatest number
of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd,
\$1; 4th, \$1; 5th to 1sth, a Handsome Book; and
a pretty picture to those who send not less
than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not
later than 29th of each month, and marked
"Competition;" also give full name, address,
age, and number of wrappers. Winners'names
will be published in The Toronto Mail on first
Saturday in each month.

Oh. My Head!

Oh. My Head! Oh. My Head?

That splitting headache, aching brow and irritable feeling can be immediately relieved and permanently cured by Burdock Blood Bitters, the best remedy for headache, constipation and all disordors of the stomach, liver, bowels and blood.

No other Sarsaparilla has effected such re-markable cures as Hood's Sarsaparilla, of Scrofula, Salt Rheum, and other blood dis-

THE PULPIT AND THE PEW.

tions in Canada have been, and are, holding their annual meetings of clerical and lay delegates; and every issue of the newspapers contains one or more accounts of the proceedings of these bodies. The usual reports, resolutions and addresses are read, discussed and reported. Home and foreign missions, temperance, education and kindred topics are more or less formally considered. Doctrines and dogmas are modified, amended, defined or ap-proved. Local enthusiasm is aroused The members enjoy socia to a degree. The members enjoy social intercourse with their fellows, and are

clergy by reason of their habits of life and thought are year by year becoming more removed from the people. The sermons that are preached and the addresses that are delivered contain very little which has a direct bearing upon the practical life of the age They are characterized by a lack of religious fervor, spiritual power and human interest, which is to be deplored. Christian doctrines are discussed in a formal manner as if they possessed no more than a purely academic interest. The language is ornate, and frequently florid, on the whole be traying more of literary culture, but it is lacking in that precision and power which is ever characteristic of profound conviction and earnestness of mind. In the same spirit and with no less effect might the teachings of Gautama. Mahommed, or Plato be developed by a professor in some Hindoo school of

philosophy.

The obvious result is that the churches are not retaining their proper influence over the minds of Religious worship is degenerat ing into a cold formalism, from which the life and spirit is departing. The churches are partially filled because social custom has made it respectable to go to church. Sensational preaching and attractive side-shows are found useful in arresting the attention of the people. The spirit of true worship is

departing.
One effective remedy is available if the clergy would but give it a fair trial. If instead of living apart from the people they would mingle with them, study their needs, enter more fully in their joys and sorrows, their trials and temptations, become more democratic in their sympathies, their teachings would contain more of real human interest, and would be heard with more of gladness. The doctrines of the Christian religion may be un changeable; but character, life, thought and customs change, and to prove effective the old truths must be differently applied to meet the needs of mankind in this last half of the nineteenth century. As the physician studies the life, character and habits of his patients, so the clergyman must look more closely into those of his people, and intelligenty apply the truth according to their needs. H should become more thoroughly acquainted with the world of to-day, while he himself must needs be less worldly in his own individual There are a few mild suggestions from the pew in which the pulpit, if it be wise in its day and generation, will find no cause to take offense. In this respect Protestants may learn something from the attitude of their Roman Catholic brethren.

Nothing So Good.

A Sure Reliance

August Flower"

after eating and a heavy load in the pit of my stomach. I suffered frequently from a Water Brash of clear matter. Sometimes a deathly Sickness at the Stomach would overtake Then again I would have the me. terrible pains of Wind Colic. At such times I would try to belch and could not. I was working then for

City, Pa., in whose employ I had een for seven years. Finally I used August Flower, and after using just one bottle for two weeks, was entirely relieved of all the trouble. I can now eat things I dared not touch before. I would like to refer you to Mr. McHenry, for whom I worked,

at 39 James St., Allegheny City, Pa. Signed, JOHN D. COX.

G. G. GREEN, Sole Manufacturer,

Halifax Herald, June 22.

The several Protestant denominathe better for their holiday trip, with its change of scenery and its pleasant re-unions and associations. All this

is praiseworthy.
It is noticeable, however, that the

Hood's Sarsaparilla absolutely cures all diseases caused by impure blood and it builds up the whole system.

G. A. Dixon, Frankville, Ont., says: "He was cured of chronic bronchitis that troubled him for seventeen years, by the use of Dr. Thomas' Eclectric Oil."

DEAR SIRS.—I have used Dr. Fowler's Extract of Wild Strawberry in my family for a number of years, and find nothing so good for diarrhoea and sick stomach as it has proved itself to be.

GENTLEMEN,—We have a family of seven children and have relied on Dr. Fowler's Extract of Wild Strawberry for the past ter years in all cases of diarrhoza and summer complaints. It never fails us and has saved many doctor's bills.

J. T. PARKINSON, Granton Ont.

I had been troubled five months with Dyspepsia. The doctors told me it was chronic. I had a fullness Thomas McHenry, Druggist, Cor. Irwin and Western Ave., Allegheny

who knows all about my condition and from whom I bought the medicine. I live with my wife and family

Woodbury, New Jersey, U. S. A.

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FIVE-MINUTE ST Fifth Sunday after FORGIVENESS OF 1

JULY 9, 1892.

If therefore thou offer thy and there thou remember that anything against thee, leave before the altar, and go first thy brother; and then coming thy gift. (Gospel of the Day.) There are few thing life, my dear brethren, m

than the fact that some consider themselves go and well worthy to rec ments, who have a g some of their neighbo speak to them ; perhaps even if spoken to by people seem to think, I are worthy to receive t and this not only at Eas be, quite frequently. and devout ; they say, prayers every night a in the morning—thoug thought of the words or not know how they cou one Our Father. "those who trespass aga to stick in their throats. speak to those person think, have trespassed they wish, then, that C nothing to say to then give us," they say to h give; we will not speal not thou speak to us; t us, pass us by; that our neighbors. Cut friendship, send us t what every Our Fath mouth of these detes when they say, "Fo give."
How these people g

confession and receive surprising as that the the attempt to do so. no doubt, once in a be feared that a lar either by saying noth ful disposition in whi telling a lie to the I their own hearts, if th amine them, by putting the other party.
party appears, then the truth. "I spot
they say, "but got n

let it be dist that to refuse to an speaks to us with a g take no notice of a given with a view to ship, or even out of or is, in almost every Of course I do not me the omission comes f carelessness; no, I m tended as a cut to About the only ins his own hands, and A father, for instan child at a distance way as a punishme offence; but I speak of whom can have the other.

But you may say has injured me grie ought to beg my this is so; though other as God sees th beg pardon as muc is rare that an un done by any one co out what seems a to himself. But e the injury is really provoked, do you bor to go down on l to humble himself b Would you find it thing yourself, how

No by turning you put the balance yourself, however been the other's such a slight unat even brothers and suchthings, and, If Body and Blood w Let us have, th

If one is not will with his or her her not come to con coming, take car reconciled with th coming, thou shall The wonderful Holy Father bega Encyclical to the of France on the 2 ten days he wrot

and the aged Pe deep in the study noon and night tary of State was Father's intention The document wa can, and on the 1 Count Pecci, nep on his way to F for the Governme sidered that Leo years of age, the more remarkable

Her Personages of his patrons of a gre House, Iver, Bucks has suffered from years, especially tstaded to buy St. fortnight's use of it have left her. The Edwards will never

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Ity.

But you may say: "This person has injured me grievously. He or she ought to beg my pardon." Perhaps this is so; though often, if you could see your own heart and that of the other as God sees them, you ought to beg pardon as much as he or she. It is rare that an unprovoked injury is done by any one consciously and with-out what seems a pretty good excuse to himself. But even granting that the injury is really grievous and unprovoked, do you expect your neighbor to go down on his knees to you, or to humble himself by a formal apology, "They not knowing how it will be taken? Would you find it easy to do such a thing yourself, however guilty?

No by turning him off in this way you put the balance of injury against yourself, however great may have been the other's offence. No one should dare to go to Communion after such a slight unatoned for. And yet even brothers and sisters have done such things, and, I fear, received Christ's Body and Blood with this sin on their

Let us have, then, no more of this. If one is not willing to be in charity with his or her neighbor, let him or her not come to confession, or, at least, if coming, take care to state the matter as it really is. "Go first and be reconciled with thy brother; and then, coming, thou shalt offer thy gift."

The wonderful energy of Leo XIII. is shown by a recent incident. The Holy Father began work on his last Encyclical to the clergy and faithful of France on the 2nd of February. For ten days he wrote almost constantly, and the aged Pontiff could be seen deep in the study of his work morning, noon and night. The Cardinal Secretary of State was not aware of the Holy Father's intention until February 12. The document was printed in the Vati can, and on the 17th of the same month Count Pecci, nephew of the Pope, was on his way to France, bearing copies for the Government. When it is considered that Leo is nearly eighty-two bits of new rope had saved the lives of years of age, the feat appears all the more remarkable.

Her Ladyship.

Personages of high rank in England are patrons of a great remedy. Bridgefoot House, Iver, Bucks, Eng. "Lady Edwards has suffered from rheumatism for several years, especially the knees. She was perseaded to buy St. Jacob's Oil, and after a fortnight's use of it, all the rheumatic pains have left her. The relief is such that Lady Edwards will never be without a bottle."

It was feel languid and hiljous, try North-

Edwards will never be without a bottle."

If you feel languid and bilious, try Northrop & Lyman's Vegetable Discovery, and you will find it one of the best preparations for such complaints. Mr. S. B. Magim, for such complaints. Mr. S. B. Magim, for such complaints. We see the language of the best preparations for such complaints. We see that the language of the secondary of the see that the secondary of the sec

to last for years."
"No; I'll put in new halyards; I promised to make a thorough job of it. "Then you'll miss the game. I'm

Tom ran across the field; Bob hesitated as he looked after him. It was a sharp disappointment to miss the game. The old halvards were worn, but they

were still stout.

were still stout.
"They'll stand this summer well enough!" muttered Bob.
Then, with a quick, decisive movement, he cut them, and proceeded to put in new ropes. "I'll make the job thorough," he said.

That very evening the New York gentleman took a party of his friends out for a sail, among them several persons whose lives were especially valusons whose lives were especially validable to the community, and whose death would have been a calamity.

When a mile from the land, a fierce squall struck the boat. They steered squan struck the boat. They steered toward the shore. The boat was carrying too much sail for such a wind.
"If your gaff gives way, we are gone!" said a physician in the party, in a leavening.

in a low voice.

"It all depends on the halyards. They are new. But there's a terrible strain on them.

Every eye in the boat was upon the short, knotted ropes. They creaked ominously; but they bore the strain, bits of new rope had saved the lives of all on board.

Bob's faithfulness in doing a "thorough job" would have been compara-tively little to his credit could he have forseen the momentous consequences of his actions. Who would not be particular about a rope if he knew beyond a question that human lives would hang upon it within twenty-four hours? The truly faithful souls are those who do their duty, as he did, no matter how

arithmetic, prize in grammer and geo-graphy.

Master H. O'Loane, prize in English, arithmetic, geography and grammar.

Miss E. McGrath, 1st prize in 2nd class English, 2nd in 2nd class arithmetic, prize in grammar and geography.

Master J. Megan, 1st prize in 2nd class English, 1st in 1st class arithmetic, prize in grammar and geography.

Miss M. Daggan, prize in 2nd class Eng-lish.

lish.
Miss M. Dillon, prize in 2nd class English.
Master Leon Duggan, prize in 2nd class
English, 2nd in preparatory class instru-

Master Leon Duggan, prize in 2nd class English, 2nd in preparatory class instru-mental music.

Miss M. Daly, prize in 2nd class English.
Miss Lottie Lavalle, prize in 2nd class English and 1st prize in preparatory class instrumental music.

Master J. Goetz, 1st prize in 2nd class English, in preparatory arithmetic and in language lessons.

English, in preparatory arithmetic and in language lessons.

Master J. O'Flaherty, prize in 2nd class English and in preparatory arithmetic.

Master G. Cooper, prize in 2nd class English, improvement in preparatory class instrumental music.

Mister J. McIntyre, prize in 2nd class English.

Miss T. Scanlon, 2nd prize in 2nd class English and in preparatory arithmetic.

Miss M. Macklin, 2nd prize in 2nd class English and in preparatory arithmetic.

Miss A. Salkeid, 2nd prize in 2nd class English.

Master E. O'Donoghue, prize for improvement.

ment.
Prizes for being good little girls—Misses
E. Graig, J. Salkeld, L. Welsh, L. McQuade,
Beatrice King, M. Stock, Ellie Goodwin, W.
O'Brien. HONOR ROLL SENIOR DIVISION.

Miss F. Macdonald, 1st prize in 5th class English, 2nd in 3rd class French, 2nd in division class instrumental music, and improvement in singing.

Miss L. O'Loane, 2nd in division 4th class instrumental music.

Miss A. D'ignan, 2nd prize in 6th class English, 2nd in 1st class French, 2nd in 2nd class water color painting, 2nd in pastel drawing, and improvement in singing.

Miss M. Kennedy, 2nd prize in 2nd class instrumental music.

assistant in the person of the duke; and the duke was so delighted with the sterling worth and honesty of the boy that he ordered him to be sent to school and provided for at his own expense.

Faithful.

Two boys were at work rigging a small sailboat. It lay in an inlet on the New Jersey coast, and had been hired from them for the season by a stranger from New York.

"Come along, Bob!" said one of the boys. "It's all right now. We'll be too late to see the ball match, if we don't start at once."

Bod had taken down some of the old ropes, and rigged the boat with new ones. The halyards he had not yet examined.

"They're all right," urged his companion, trying them,—"strong enough to last for years."

"No: I'll put in new halyards: I

Loretto Collins, prize in 3rd class junior division English, 2nd in 2nd class junior division English, 2nd in 2nd class junior division 3rd class English, 1st in 2nd class arithmetic, prize in grammer and geography.

Master H. O'Loane, prize in English, arithmetic, geography and grammar, Miss E. McGrath, 1st prize in 2nd class English, 2nd in 2nd class arithmetic, prize in 2nd class English, 2nd in 2nd class arithmetic, prize in grammar and geography.

Master J. Megan, 1st prize in 2nd class English, 1st in 1st class arithmetic, prize in grammar and geography.

Miss M. Duggan, prize in 2nd class English, 1st in 1st class arithmetic, prize in 1st class arithmetic, prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic, prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class arithmetic. Prize in 2nd class English, 2nd in 2nd class English, 2

UCCESS. Hood's Sarsaparilla accomplishes the great-

Hood's Sarsaparilla accomplishes the greatest CURES.

Is it not the medicine for you?
Constipation is caused by loss of peristaltic action of the bowels. HOOD'S PILLS restore this action and invigorate the liver.

Rev. J. B. Huff. Florence, writes: "I have great pleasure in testitying to the good effects which I have experienced from the use of Northrop and Lyman's Vegetable Discovery for Dyspepsia. For several years nearly all kinds of foods fermented on my stomach, so that after eating I had very distressing sensations, but from the time commenced the use of the Vegetable Discovery I obtained relief."

Holloway's Corn.Cure destroys all kinds, of

commenced the use of the Vegetable Discovery I obtained relief."

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

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C. M. B. A.

Resolution of Condolence.

Cayuga, Ont., June 27, 1892.

At a regular meeting of Branch 25, Cayuga, Ont., the following resolution was passed:

Moved by Brother John A. Murphy, seconded by Brother Richard Simpet, and
Resolved. that whereas it has pleased Almighty God to remove from our midst by death oursesteemed Brother Thomas McCrossin, the members of Branch 25 desire to place on record the protound sorrow which they feel for the death of Brother McCrossin and the deep sympathy for his afflicted wife in her sad bereavement, and we pray God to give her the grace to bear with Christian fortitude her heavy cross;

parace to bear with Christian lorentees to bear with resolution be sent to Mrs.
That a copy of this resolution be sent to Mrs.
McCrossin and other copies to the London CATHOLIC RECORD and the Montreal C. M. B.
A. Journal. Yours fraternally,
J. A. MURFHY, Sec.

Campbellford, Ont., June 29, 1892, other Rev. D. J. Casey, Spiritual Ad-e of Branch No. 98, C. M. B. A.: DEAR REV. BROTHER — Whereas it has deased Abnighty God in His infinite wisdom to emove by the hand of death your beloved

pleased Aimighty of the presence of the property of the presence of the presented to our esteemed Rev. Brother; also be written in the minutes of this Branch and published in the CATHOLIC RECORD.

Signed on behalf of Branches,

JAMES GIBSON, Vice-Pres.

C. J. ANDERSON, Rec. Sec.

Guelph, July 2, 1892.

To the Editor of the Catholic Re

To the Editor of the Catholic Record:

DEAR SIR AND BROTHER—I am requested by the members of Branch 31 to send you the following for publication:

A the last regular meeting of Our Lady's Branch, No. 31, C. M. B. A. held on the 27th of Juur Here were representatives from five different branches of the C. M. B. A. present. The question of separation came up for discussion. All the visiting members expressed themselves greatly in favor of a separate beneficiary. If that was not granted, then they were in favor of total separation. They said they only voiced the sentiments of members of the different branches to which they belonged. I may also add that all our own members of Branch 31 are of the same opinion.

Jas. Kennedy, Rec. Sec.

Re-Conway vs. C. M. B. A.

This is a petition by Elizabeth Conway, of Stayner, widow of Patrick Conway, who in his life time was a member of the C. M. B. A. Brother Conway made his beneficiary certificate payable to his infant children, and the petition is for the appointment of Mrs. Conway as guardian of the said children and also for payment of the amount of the beneficiary to her to enable her to maintan the said children during their minority. The application is made to the Chancery Divisor of the High-Court of Justice under K. S. ichapter 138, and the amended act 51, Victoria chapter 138, and the amended act 51, Victoria chapter 129. The petition sets out the fact and states that Mrs. Conway is unsable to jurnish the necessary security to enable her to lake out letters of guardianship for the children, and she asks the Court to have her appointed without such security being furnished. Brother O'Meara, of Ottawa, acting on healf of the association, does not oppose the application as far as the letters of guardianship for the Court as to whether the provisions of the Act in question apply to an association like the C. M. B. A., and also whether a payment made by the association pursuant to an order of a Court of the Province of Ontario, or to the guardian of infants appointed by said Court, would have the effect of discharging the association and of indemnifying it against their majority, brought in New York State. The matter came up in Toronto last week, when the petitioner not being rendy to proceed, it was adjourned. Marsh, Q. C., for the petitioner, J. Hoskin Q. C. for the heatnes, and the court of the Court way for the association. In the event of the Camela, and the the event of the Camela of the court of the Court way for the speciation. In the event of the Camela of the court of the court of the propose an amendment to the constitution in the interest of the Camelan membership, in order to cover the above and all future cases of a similar nature. Re-Conway vs. C. M. B. A.

A Golden Wedding.

A happy event in the history of the township of Smith and one that will long be remembered by numerous friends and scores of relatives of Mr. and Mrs. Thos. Hoolihan, took place Fri daynight, when the above named agred and most respected couple, surrounded by friends and relatives from far and near, celebrated in a most delightful and happy manner their golden wedding. Among those who took part in this most pleasant gathering were Messra. Ambroad Thomas Hoolihan, of Bufarroom of fifty years, and such that the surrounded by friends and Thomas Hoolihan, of Bufarroom of fifty years, and such and thomas Hoolihan, of Bufarroom of fifty years, and such and the formal of the bufarroom of fifty years, and such and the formal of the property of the formal o

TO THE FRIENDS OF HOME RULE FOR IRELAND,

Secretary's Office, Cooper Union, New York

Secretary's Office, Cooper Union, New York.

The dissolution of the British Parliament is announced, and the general election is to be held immediately.

The struggle of Ireland for Life or Death is at hand. Now is the time to help her, if you wish her to live—that is, to be Free,

We speak for the majority of the Irish National Party, presided over by Justin McCarthy, and your subscription will be devoted to its support. Help to any faction opposed to that majority is help to disunion, dishonor and disaster.

We ask you to assist the party on whose side are found the best and purest of the Irish people, the law-abiding, wise and patriotic sons of Ireland in America, and the Irish people, the law-abiding, wise and patriotic sons of Ireland in America, and the Irish hierarchy and clergy, the faithful friends of the National cause. Funds are needed to carry 85 seats in Parliament, and the legitimate, legal expenses will be \$150,000. The legal tees must be deposited before candidates are eligible for election. But two weeks remain to procure this money. Will you help?

Checks or Drafts should be made payable to Enguene Kelly. Treasurer Corner Livin. hecks or Drafts should be made payable

aguene Kelly, Treasurer, Cooper Unior Dr. Thos. Addis Emmet, President. Joseph P. RyAn, Cor-Secretary. EUGENE KELLY, Treasurer.

DR. DOUGLAS' ADDRESS.

Daily Sun, St. John (N. B.), 17th June.

A contemporary observes that the Sun has misrepresented the attack of Dr. Douglas, ston Sir John Thompson. The best answer to this charge is the publication of the full text of the speech of Dr. Douglas, which will be found in this number. As the Sun has pointed out the sketch which the eloquent and erratic Methodist divine has given of the Minister of Justice is incorrect in every important particular. His story of voung Thompson's change of faith is not history, though his theory of "occult forces" cames the contradicted without the infallible knowledge of the heart which is cenied to all others than Dr. Douglas. Whatever political position Mr. Thompson obtained, his ability and industry certainly earned for lim, and it was not for seven or eight years after he ceased to be a Methodist that he entered the Legislature of Nova Scotia. The statement that he worked the Legislature for all it was never suggested in Nova Scotia, and now after ten years is heard of for the first time. He did not attain to the honor of Daily Sun, St. John (N. B.), 17th June

knighthood as a judge, but was knighted several years after his retirement from the bench. He did not resign his judgeship on the call of the Church, but on the strong and urgent call of the late Sir John Macdenald, supported by leading I rotestant Liberal-Conservatives of the province. That he did not aspire to the premiership is shown by the fact that he refused the position when it was offered him a year ago. Sir John Thompson was more than once elected in Antigonish before the alleged interference on his behalt of Bishop Cameron. He has had more Protestant than Roman Catholic support in his county, and in the event of his defeat there could easily secure election for another constituency. The farmer fishermen of the coast of Antigonish, to whom Dr. Douglas attributes the iniquity of electing the Minister of Justice, number perhaps thirty or forty persons. Respecting the Jesuit Estate question, the position taken by Sir John Thompson was that the Quebec Legislature had the constitutional right to do as it liked with its own money. It was the postion taken by the then Premier, all the Ministers and by every member of Parliament except thirten. The statement that Sir John Thompson's course started Mr. Mercier on his career of political ruin and entailed a loss of \$33,000,000 to the province of Quebec ignores the fact that Sir John Thompson was then a subordinate member of the Ministry at Ottawa, and the other fact that Mr. Mercier had come into power three years before, that he had during that period been supreme in Quebec, and had already squandered the greater part of the \$13,000,000. Sir John Thompson has in fact been one of Mr. Mercier's most determined political opponents, and has performed his nill share in the excellent work of placing the Count in his present position.

The position of Dr. Douglas as a minister of the Gospel does not absolve him from criticism when he makes a deliverance on public men and public affairs. Probably he does he will not get it. He can, if he chooses, call Sir John Thompson

A PROTESTANT VIEW.

Secret Societies Considered a Danger to the Church.

Protestant circles have been greatly nterested by the recent discussion the secret society question indulged in by the Catholic press. As showing opposition of the Protestant Church in secret societies we present the following address delivered by President Charles A. Blanchard before the Chicago Theological Seminary, at the request of the faculty and published in he Advance (Protestant) of Chicago Secret societies are one of the charac ristics of the age in which we live Within a few weeks I gave an address in a town where there were three churches, all of them weak and living by permission of the world, while at the same time, in that town, there were said to be sixteen different secret orders. In another town where I recently spent the Sabbath there were two churches, both of them largely sustained by men who do not profess Christianity, and ten secret lodges of various kinds. The Masonic order claims in the United States more than six hundred thousand members. The

The Knights of Pythias claim more than half that many. These are but three out of scores of different orders, some of them professing good objects, most of the composed exclusively of men, and all of them drawing money by hundreds of thousands of dollars from the earnings of the people.

directory something like a thousand lodges. There are, I believe, counting everything that pretends to be relig ous, only about three hundred churche The figures in New York, Boston, New Orleans, Cincinnati and St. Louis will not differ materially. I think it safe to say to-day that in the United States there are four lodges to every church I do not affirm this, for it would be difficult to make the count, but from facts known this would seem to be a fair inference.

Counting, as they do, their member revenues by million, and their lodges, chapters, councils, commanderies, etc. by tens of thousands, it is obvious that they are one of the great forces affect ing men for good or ill. It is apparent that these organizations can be known by persons who choose to inform them-selves. The public services which they hold, the literature which they put forth and the testimony of con cientious men who, having united with them in ignorance, have come out from them and borne their testimony against them, afford a full and complete guidance for every hones man who desires to know the truth concerning them and to act as Chris-

tian duty requires. Availing ourselves of these sources of information, there are several facts which we think the candid observer will speedily arrive at. In the first place he will see that while the names, rituals, form of obligations and nor essentials generally of these different organizations vary, their principle i substantially one. There is no way in which a person can consistently justify one of them and condemn the rest Even a secret temperance order involves all the essential principles of Free Masonry, and the man who is a faithful and enthusiastic member of one of these organizations cannot be a consistent enemy of the rest, nor of any o

In the history of the Grange, for example, we are told that the persons who organized that fraternity were Masons: the Knights of Pythias, are, in our cities and towns in general, promoted by a little circle of Free Masons and Odd Fellows, and while largely different in Membership from the Masonic order, they nevertheless have a little circle of influential men who are members of both organizations. This is true, so far as I am informed, of all modern secret orders.

antly appear to the candid searcher ath, is, that these organizations gious in character. While this are religious in character. is true of all of them, it is in a marked degree true of Free Masonry; and as of its professions and claims in this re gard seems needful.

who had never read at all would arrive at the conclusion that Free Masonry was a religious organization. The various Masonic bodies have chaplains, prelates and priests. All of them have what they call an altar. One of them has a baptismal service, by which the children of members of the organization are in a sense inducted into it while yet in infancy. The burial services which are prepared for them in case of death of members of the organization intimate that the person who has belonged to it and died, is sure of an eternity of happiness, because of his relation to the other. So clear is this impression that ordinary Masons who have no interest in denying the truth, say without hesitation that the man who lives up to his Masonic obligations is sure of heaven. Or, as they more frequently put it, "Masonry is good enough religion for me." These religious officers and imple

ments, together with the impression

produced upon common men by the

services of the order, are two proofs

that this lodge is religious in charac

ter. But the most decisive evidence is contained in the statements of the learned and influential men of the order. For example, we find in Mackey's Lexicon of Free Masonry, page 369, an article entitled "Prayer." The anthor says: "All the ceremonies of our order are prefaced and termin ated with prayer, because Masonry a religious institution." Mr. Daniel Sickles, a thirty-third degree Mason, who has occupied many if not most of the officers in the higher bodies in New York State, says, in his notes on the third degree: "We now find man complete in morality and intelligence, with a state of religion added, to in-sure him the protection of the Deity and to guard him against ever going These three degrees thus form astray. a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." These words are found in his "Free Masons Monitor," on pages 97 and 98 * * * Persons owever, who are conversant with the writings on this subject, will under stand that while Masonry distinctly laims a religious character, and pro esses to send those who conform to its obligation to what they call "the Grand Lodge above," the organization is, clearly and distinctively, not only non - Christian, but anti - Christian. This is evident, in the first place from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble serving, and aspires to be useful t others. The religion of Free Masonr s proud, vain and loves display. is fairly stuffed with such titles as Worshipful Master, Grand Master, High-Priest, Grand King,

Then, too, the regalia which is used by the fraternity belongs in the same category of anti-Christian charac-teristics. The aprons and collar The aprons and collars which are used by the lower degrees might seem more a subject for mirth than serious objections; but as one advances towards the higher degrees, the ignorant and barbaric love of feathers and collars is continually manifested. The same thing is to be observed in some of the other orders sprung from notably the Knights of Pythias, who delight to parade in the garb of soldiers.

Prelate, Prince, Sovereign, etc.

The fact that the religion of Free Masonry cannot be Christian, again comes out in the membership of the A man may unite with the Church and be a bad man, but he must also be a hypocrite, for he must at least profess sorrow for his sins, love for God, love for his fellow-men and a purpose to live a holy life. No Church will receive a man unless he so covenants : but men are received into the Masonic church on the payment of the initiation fee and the taking of the oath, without any purpose expressed or understood to live a holy life prayerless, godless, profane, drunken embers of the lodges do not break any part of their covenant if they continue in their vices and sins.

In fact, strange as it may appear Masons seem quite proud to say that pirates, savages, robbers and murderers are members of their order in good and regular standing. The book entitled "The Mystic Tie," containing facts and opinions illustrating the character and tendency of Free Masonry, edited by Albert G. Mackey, whose Lexicon of Free Masonry has already been mentioned. ains, we believe, something like nine different articles ing that pirates, savages, robbers, murderers, or men combining two or more of these characters, have been Masons in good standings and have promptly recognized their Masonic obligations when called upon to do so It does not require argument with in- impurity-let us remember we are bap telligent persons to show that an organization admitting persons of these classes, without any professed purpose to change their actions, is not Chris-

tian. Still further, the explicit statements of the later Masonic writers contradict directly the earliest authors, who claim Webb says, in the quotation above made, that Christians, Mohammedans,

Another fact which will very pleas-ntly appear to the candid searcher fter truth, is, that these organizations to Free Masonry. Of course, if this be the case, Masonic religion cannot be Christian. On page 402 of Mackey's Lexicon of Free Masonry, above quoted, under the article. "Religion." the author says: "The religion of Lexicon of Free this organization is mother and model Free Masonry is pure theism, on which of other lodges, a detailed examination its different members may engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or false hood with the truth of Masonry." This statement is of high authority, and its purport is perfectly plain. The Chris-tian who joins the Masonic lodge may engraft his belief in Christ on the deism of Masonry, but he must not introduce his Christianity into the lodge nor connect its truth or falsehood with that of Free Masonry.

The article, "Blazing Star," on the

61st page of this Lexicon, says: "Formerly the blazing star was said to commemorate that light which appeared to guide the wise men of th East to the place of our Saviour's nativity; but as this allusion, however beautiful, interferes with the universal character of Masonry, it is now gener ally omitted, and the blazing said to be an emblem of Divine Providence." That is, formerly the ritual of the lodge contained here a recognition of our Saviour, but as this would interfere with the universal character of Masonry, it is to be stricken out. In Chase's Digest of Masonic Law, on pages 207 and 208, the writer says: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both and yet we see no good reason why they should not he made Masons. In fact. Blue Lodge Masonry has nothing whatever to do do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry. It would be something else.

It it be true that Free Masonry is a religion, and that it is not the Chris tian religion, it is evident that it is a false or idolatrous religion, and the hundreds of thousands of men who are forsaking the prayer meeting, neglect ing the Bible, profaning the Sabbath and attending to their lodges, are in they called he would be tired or andanger of losing their souls. They are simply pagan worshipers in a Christian land. Many share the ad-They vantages of a Christian civilization, but they do not contribute to the progress of the Christian faith, which alone renders a Christian civilization pos sible. While it is true that Free Masonry is less than two hundred years old, it is also true that organizations essentially the same in character have been in the world for thousands of years. Tho mysteries of India, Greece, were all of similar in character to the lodges which are now meeting over stores blacksmith shops, and in costly temples which their members have erected over our land. The effect which these lodges are producing on society is like that which the old lodges produced on the society of day ; and it is certain, either that the men of our nation will become separated from these secret pagan religions, or our nation must cease to be Christian. It would seem to be almost unneces sary to ask what should be the attitude of the Christian ministry and the Christian Church towards these rival antagonistic religions which are springing up on every hand, and which are withdrawing members and money from the Church. If it is a duty to seek to convert the heathen in Asia and Africa, t is certainly a duty to seek to per suade our neighbors and friends from being deceived by similar false relig ions to abandon their lodges and attach themselves to the religion of the Lord Jesus Christ. If the ministry and the Church do not exist for this purpose, what are they for?

We know that thousands of worthy men have united with the legion of modern orders in ignorance of their real character, and with no intention of denving the Christian faith. None the less it is true that these lodges ar rivals of and substitutes for the Church of Jesus Christ. As Lincoln said 'This country cannot continue to exist half-slave and half-free;" so it is evident that it will not permanently continue half-Christian and half-Pagan. An honest and intelligent protest on the part of the ministry of our land will save tens of thousands of young men from these snares, traps and pit falls; will strengthen the Churches, and aid in forming the public sentiment. which, in God's good time, will sweep the whole list of secret order from the

The Obligations of Baptism.

earth.

We should learn from the study of oly baptism to live for religion and to bring up our children to live for religion. Baptism is no idle ceremony. There is a touch of God in it. There is the blood of Christ in it. tized soul can never be as if we were imparted will remain either for recompense or for judgment. If we want a thought and a motive to lift us up from the engrossing claims of daily life, we have it here, dear children, in Jesus Christ. If we would live with modesty and dignity, let us remember our baptism. If we would cast off sin and its habits-drunkenness, sloth and If we would encourage our selves to frequent the house of God. the angelic feast of Christ's Body the cleansing Sacrament of His forgiveness, let us think of the obligations of our baptism. If faith is sometimes hard to flesh and blood, if the world's temptations are strong, if the cross of that Masonic religion is Christian. our shoulders is heavy, let us recall the day of our dedication-the day on which we were signed with the sign of our Jews, Buddhists, Parsees, Confucians Master. For when our life is over that and Pagans in general, are all elligible sign will be our warrant for a happy

eternity. When time is at an end and

will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven .- Chalmers.

The Friends of Married People.

During these latter years the appalling frequency of divorce, and the causes which lead to it, form the subject of sermons, lectures and writings. Mrs. Evelyn Horvier, in writing this subject, says that husband and wife should have the same set of friends.

"Many married pairs drift gradually apart simply because they have a different set of friends. I know at a re-ception I attended last winter not three the guests knew their host; they were acquaintances of the wife. It was not her fault. She was proud of him, and would have gladly have had him meet her friends, but whenever noyed, or for some slight disinclination would say: 'You must make my excuses to them, my dear.' bands have their club friends, who never meet the wife. If the husband vould entertain his friends at his home, and the wife insist that he should know her friends, one great element of dis rust and discord would be removed. husband should be his wife's guardian. Is he not wanting in his great trust when he allows her to have friends with whom he has no acquaintance: Have your friends in common. eads to delightful evenings and mucl happiness.'

MARKET REPORTS.

MARKET REPORTS.

London, July 7.—There was a large market to day, and a considerable quantity of grain came forward. Wheat was steady, at \$1.25 to \$1.25 per cental. Oats came down from \$3 to 356 per cental. The meat market had a short supply, and beef was easy, at \$5.59 to \$5 per cwt. Veal was steady, at \$5 to \$6 a pound. Lambs were in good demand at 11 to 12c a pound. Molesale. Mutton, 6 to 7c a pound by the carcass. There was no change in poultry. Young ducks were in good demand at 16 to 12c a pound, of 16 to 16 appears of 16 to 16 appears of 16 to 16 appears of 16 appears of 16 to 16 appears of 16 appears of

Boffalo, July 7.—Cattle—The market closed for the week with the receipts light, only 3 cars; feeling firm and prospects rair for next week for anything of a fair quality, and the efferings readily sold at full strong yesterday's prices; fair to good butchers' cows sold at \$8.15 to \$8.25, and fairly good 1,000 lbs. steers at \$8.85. SHEEP AND LAMBS.—There was no material change in the market from Friday. The receipts were small, only 7 cars, and 1 mostly of the common order, which sold slow at unsteady prices, and a few lots of good Ohio wethers brought \$5, and fairly sheep sold at \$8.15 to \$8.25. The lambs on sale were mostly common, and sold at \$4.25 for 59 lbs.; common and fair 61 lb. lambs brought \$5,374. The market closed for the week with only a fair outlook for the week. Eastern reports show no improvement in the trade, and the general outlook is lower.

Hous — The market was only moderately active to-day, and prices were generally easier on the top grades by about 5c than yesterday; 15 cars were received fresh, and about 5 cars of the lighter weights and yesterday's late receipts held over unsold. Vork buyers only took a few loads, and packers have not taken hold freely for the past few days; packers' weights and heavy hogs sold at \$5.75 to \$5.89 and a deck at \$8.80 to \$5.50 and slow; roughs, \$4.75 to \$5.55, and 130 to 140 lbs, at \$5.50 to \$4.25. The market closed slow for light grades and easy for the best hogs, with about all of the better weights sold.

LONDON CHEESE MARKET.

Saturday, July 2nd, 1892.

The market was well attended to-day, and a BUFFALO LIVE STOCK.

The market was well attended to-day, and a large number of buyers and factorymen were present. The following sales were made:—300 boxes at 9½ per pound, 3,122 boxes at 92 per pound, 1,125 boxes at 92 per pound, 1,126 boxes at 8,15-16c per pound, 1,126 boxes at 8,15-16c per pound, 1,126 boxes at 8,15-16c per pound, 1,126 boxes at 8,125 per pound, 1,126 boxes at 8,125 per pound, 1,126 boxes at 8,125 per pound, 1,126 per pound, 1,

TEACHER WANTED

TRACHER WANTED

FOR S. S. NO. 10, WEST WILLIAMS, A second class teacher, male or female. Duties to commence August 16, 1872. Address CAPT. B. DISMAN, Secretary, Springbank P. O. Parkhill, July 2, 1892.

PAY YOUR

Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT

0. ELWOOD, Secretary.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

Something for Nothing

eternity. When time is at an end and all this world has passed away, with its conflicts, its achievement, its empire, its vicissitudes, one thing will stand erect in the silence and stillness. The cross of Christ will stand—and every soul which bears that sign will enter with Christ into His Kingdom.

Live for Something.

Thousands of men breathe, move and their lives pass off the stage of life and are heard of no more. Why? They did not do a particle of good in the world; and none were blest by them; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, 0 man immortal? Live for something.

Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love and mercy, on the hearts of the thousands you come in contact with, year by year, and you will never be forgotten. No; your many your deeds will be as legible on leading the stand on the deal of the deal of the stage of the stage of the sale at our store, which means dry goods at 45c on the dollar, and no other flouse in house can, but we can give you first-class dry goods at 45c on the dollar, and no other flouse in house can, but we can give you first-class dry goods at 45c on the dollar, and no other flouse in London can. The spring and summer portion of the bankrupt stock of Kalph Long, of Woodstock, has just been opened up for worlds warrounding districts. Nover before did we have such bargains to offer all conting and unrounding districts. Never before did we have such bargains to offer all conting and unrounding districts. Never before did we have such bargains to offer all conting and summer of Woodstock, has just been opened up for Woodstock, has just been opened up for worlds and our store, which means dry goods at 45c on the dollar and non the liegs the and our store, wh

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc. use Gall Borden "Eagle" Brack Condensed Milk. Directions on the label. Sold by your grocer and druggist.

Edward Linlef, of St. Peters, C. B., says-That his horse was badly torn by a pitch-

ork. One bottle of MINARD'S LINIMENT cured him."

Livery Stable men all over the Dominion tell our agents that they would not be without MINARD'S LINIMENT for twice the cost



A MARVELLOUS FLESH PRODUCER



ST. JOHN'S ASYLUM, KENTON, KY., Oct. 9, 1830, nervousness to such an extent that she oftti in the night got up, and with fear depicted on every feature and in a delirious condition, would seek protection among the older people

would seek protection among the older people from an imaginary pursuer and could only with great difficulty be again put to bed. Last year Father Koenig while on a visit here happened to observe the child and advised the use of Koenig s Nerve Tonic and kindly furnished us several bottles of it. The first bottle showed a marked improvement and after using the second bottle and up to the present time the child is a happy and contented being. All those suffering from nervousness should seek refuge in Father Keenig's Nerve Tonic.

Diseases sent free to any address and poor patients can also obtain this medicine free of charge.

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, Jondon, Ontario.



Auction Sale of Timber Berths.

DEPARTMENT OF CROWN LANDS. (WOODS AND FORESTS BRANCH.)

Toronto, 27th of June, 1892. NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz.: in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth Forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomasing Lake, in the Algoma District: Berths one and seven, Thunder Bay District: and eleven, twenty-seven, thirty-six, thirty-NOTICE is hereby given, that under Order in and eleven, twenty-seven, thirty-six, thirty-seven, sixty four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirteenth day of Octob at 1 o'clock p. m., at the Department of Crown Lands, Toronto. ARTHUR S. HARDY,

Commissioner.
Note.-Particulars as to locality and de scription of limits, area, etc., and terms and conditions of sale will be furnished on applica-tion personally or by letter to the Department of Crown Lands.

No unauthorized advertisement of the above will be paid for.

VOLUME XIV.

A Blue-Eyed Ma Dove of the blue eye, papa's Sunlight plays around thy Gentle life, oh, sweetest t ul Will fill that life, and m the Dove, Dove, ever above List t , the song of holy

Dove of the cooling heart, in Flower to cling round the Sapphire eye, my pretty p Thou art of precious thing Love, Dove, ever abov List to the song of hol

God Keeps His I do not know whether my fur Through cain or Whether the way is strewn w This much I know. Whateer I shall be guided safely on; if Will keep His ow

Clouds may obscure the sky a:
Wear channels d
And haggard Want, with all
Make angels we
And those I love the fondest,
But through it all I shall be I
Will keep His ox

DIOCESE OF PETEI THE CATHOLIC CHURCH VILLAGE BLESSED BY NOR, AND DEDICATED ST. PAUL'S CHURCH—A BISHOP.

Peterborough Revie
The Catholics of Lakefield have a church in which to worship, and it was bless vesterday forenoon by His O'Connor. The church is modious frame building a used for some years by the After the union of the Me building was owned by the and was used for different by the Royal Templars a Institute.

After the building was pairs were made to it and was serected, and a has structed, painted pure where the structed painted pure where and thowers.

The church will be service Sunday.

THE CEREM There was a large attal

Sunday.

THE CEREM

There was a large attreligious service held in present possessors, includield and vicinity—Youn Peterborough and other p Point choir was present hymns during the service as well as the choruser manner very creditable to the conducted by His Lord nor, assisted by Rev. Father Desaulniers of Messrs. M. O'Brien, of Peterborough, studer College, Toronto. The assistant clergy the church, where to prayer. The Bishop, then walked around the with holy water, while the both Palm. When the was again reached the B prayer, after which a p and proceeded into the aisle to the altar, dur Litany of the Saints was end of the litany the solemnly asked God to pursue of the altar, and proceeded in the solemnly asked God to pursue.

PURIFY AN the church and the alta church to God, in the n Bishop then offered oth before the altar. Final panied by the clergy, I terior of the church and with holy water, the a at the same time recitir 121st Psalms. Then the was offered by the Bis God's mercy might be invoked His holy name At the conclusion of mony Mass was celtime in the church, by THE BISHOP. PURIFY AN

THE BISHOP

His Lordship then at tion. He congratulat blessing God had besting a cinurch whe this district might mad sacrifice. Hithe city of numbers and shad no church, and was held in a private ful for the opportunity ing, already erected. God's worship. Hence there for prayer and in the sacrifice of the munion, in accordan of Christ given. Christ had estate on a firm and last forever. The Sised to direct and gui were not to prevail a manded "teach them and His Church was and the people, for assurance that what of God, Christ said "all days even und Otherwise some mig that it was not Christ had this Church wo as He had met with that the truth mighwhere they would find the Apostles, whi and He would be they called the Canot moved by even had, therefore, to coing this beautiful cit. meet for prayer and Bread of Life broke

Bread of Life broke of God poured int "when two or three there am I." Wh home, they should church. He pointe religion was only honest. That was required them to a virtues and to raise the Old Law God in that man might ac the Old Law God II that man might acl upon Him, and the Christ, they found ing sacrifices. not look at the gave of religion their duty towa duties toward G ten commandment ments, which inclu was the first and