

THE CITY OF TERROR.

AN ALLEGORY.

(ALBA).

CHAPTER I.

When I first came to the use of reason, I found myself an inhabitant of the well-known but unvisited region of Sapless-land. It consisted mainly of barren and desolate moorland, and offered nothing in the way of sustenance excepting a few roots, which a small number of the inhabitants sedulously cultivated, without, however, as time went on, effecting any improvement 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 thorns. A chilling mist perpetually overshadowed it; the rays of the sun seemed to have forgotten it; its solitary sources of enlightenment were the twinkling lights of the neighboring City of Mammon, and, when the wind was 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 older and more mature inhabitants; the rising generation vainly strove to dissimulate an irresistible weariness and discontent. Our elders read us many lectures on the unreasonableness of desiring anything beyond 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 Terror—that 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, apropos of this awful city, that the King of the whole country, who lived a long way off, held it, we were told, in such abhorrence 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 commerce with that delectable town was kept up by the greater part of our seniors, who, I had reason to believe, substituted privately its imported luxuries for the roots which were exclusively considered wholesome for the youth of the district. This seemed to explain satisfactorily the general contentment. Being of a reflective and imaginative turn, I frequently revolved all these matters in my mind, but without imparting my cogitations to any one. The sports of my companions had not much charm for me. My recreation when work was over, consisted in wandering up and down the ridges which overlooked 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 part 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; and 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 character. I one day inadvertently mentioned these observations to some of my fellow-countrymen; alluding at 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 perpetual darkness. I was not at all prepared for the commotion which my innocent remarks excited. Even a murder, I am sure it would not have caused such a stir. I was angrily taken to task for daring to say such things when

every one knew to the contrary. I was forcibly reminded of certain unfortunate ones who had taken the same notions 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 of Terror, and had either perished miserably in the swamps which surrounded it, or were languishing at that very moment in the dungeons of that stronghold of evil. My admonitions 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 remembered the poor fellow well. I used to see him wandering up and down the moorland, looking starved and melancholy, with a wistful expression in his hungry eyes. The vociferations of the 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 forbidding all further study of that particular fog, as being likely to attract 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 Valley. From the stony ridges of Sapless-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 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 descending 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 peculiar circumstances, and somewhat reproachfully, that I was now a reasonable 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-string, 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, 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 had gone there from Sapless-land, and the few who had come back were sorry 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 inducements 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 turf, slippery in places; but fortunately I had brought with me a stout staff 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 strains of lively and could hear the strains of lively music wafted into my ears. As twilight deepened into night, the scene became more and more attractive. The spreading trees arched overhead, and opened out on all sides dreamy and poetic vistas, across which flitted dancing nymphs of great beauty, their charms illuminated by the many colored lights which hung from the boughs. As I proceeded further into 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 the spectator an impression of intense disgust. Perhaps drapery, in all the played is scarce and hard to come by in the Forbidden Valley. Then I began to observe that the delicate bloom

of rosy health which the damsels displayed proved, on closer inspection, to be nothing but a daub of red powder, smeared on above some white chalky substance evidently employed to conceal the yellowness of the skin. One poor creature shocked me greatly. Through the crowd of dancing figures I had for some time been watching her; her beauty marking her out for special admiration. Finally, the whirl of the dance brought her close to where I stood, and I saw on her cheek a yellow patch of wizened, faded skin, where the chalk-stuff had rubbed off on the appeal of her partner's coat. Her 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 several 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 greenish 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 mad-denying effects more and more apparent. One after another the unhappy victims dropped exhausted to the floor, and lay moaning among tattered shreds of drapery and trampled flowers. The men, regarding them with more disgust than pity, began to saunter off in couples towards another part of the Grove. The music died away, and the lights, which were well-lit burn out, began to emit an in-fernal odor so that I was glad to abandon my post of observation and seek a pure air. I felt very sorry for the poor creatures, but I could be of no earthly use to them; and, besides, I perceived three sombre 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. I had, as I have said, observed the male portion of the revellers tending with great unanimity towards a particular point from whence proceeded sounds of tyrannous mirth, and which, as I could see after following for a few steps in the same direction, was still illuminated with great brilliancy. As I advanced through the Grove towards this point, I noticed that the atmosphere did not at all improve; but I paid less attention to it, being absorbed in contemplation of the scene I was approaching. In the midst of a wide arena, carpeted with smooth turf, and surrounded by lofty trees from whose branches hung innumerable lights, there stood upon a broad marble plinth a square pillar of the same material and of inconsiderable height, supporting a figure which might have been thought of marble also, but for the rich bloom on her cheeks, the sparkle of her eyes and the captivating smile on her ruby lips. Her pose and draperies were of the purest classic, and her head was crowned with a garland of leaves from which long tendrils 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 glowing their way towards the fascinating dispensatrix of the alluring liquid. Attendants of the same impish type as those I saw among the dancers, were hastily snatched by the thirsty multitude. After what I had already felt of the refreshments of the grove, I felt suspicious and watched sharply to note the effect of this. At first it 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 effect. The applicants returned at shorter and shorter intervals; the faces which had been with jollity become 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 condition—and all were approaching it—retire from the scene; but instead of doing so they became more and more frantic in their efforts to snatch the fluid which was destroying them. They no longer elbowed each other, but fought like demons; the songs became curses; the shouts of hilarity became execrations and blasphemies. They tore the garments off each other; they

trampled each other under foot. Knives, clubs, fire-arms were used sparingly. Filled with horror at what I saw, it was only when the stifling atmosphere began to choke me that I observed the lights as before, dying slowly out, and filling the air with the suffocating cloud which rested all day over the Valley. But the raving multitude tore at each other in the gloom, while the Diva's radiant smile developed into a hedonist grin, and her tresses and the tendrils which adorned them writhed and twisted—a crown of serpents! As I noted the transformation 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 following night. TO BE CONTINUED.

Societies For Young Men.

A parish must look after its young men, and encourage them on in every laudable ambition. Young men's societies 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 good-for-nothing young men. The evil training of these clubs is so contrary to the laws required to preserve health that the sturdiest physical constitutions 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, frequently 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, spitting 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 all honest minds. The surest way to wipe out of a parish these juvenile free dumps and deliver the community from the pestiferous 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 these three lines. It is a downright calamity that the Catholic young men of America are not organized. We have no such widely 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 Thompson, 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 altogether 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 Jesuit in the government of Canada." Fancy that! What are things coming to when a "Papist," and a "lay Jesuit" to boot, is permitted into the government of Canada, which contains more 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 established under Orange auspices in Ireland.—N. Y. Freeman's Journal.

Other sufferers from cold in the head and catarrh have been promptly cured, why not you? Capt. Dr. H. Lyon, manager and proprietor of the C. P. R. and E. W. & C. Co. carried 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 it could not replace it." Gives Good Appetite. SIRS,—I think your valuable medicine cannot be surpassed, according to the benefit received from it. After suffering from headache and loss of appetite for nearly four years, I tried B. B. with the greatest success, finding it gave me great relief and good appetite. I now enjoy good health, which I owe to your valuable medicine. MISS MINNIE BROWN, London, Ont. VICTORIA CARBOLIC SALINE cures Cuts, Burns, Sores, Bruises, Wounds, Chapped Hands and Cold Sores. Price 2c. HARSH COLICUS, Heavy Colds, Hoarseness, Asthma and Bronchitis cured by Dr. Wood's Norway Pine Syrup. The best in the world.

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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 reporter for the Pall Mall Gazette, but they were disappointed. The hall was nearly full. An enterprising advertiser had provided 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 had seats just behind the reporters' table in front of the platform, yielded the welcome fans to the very end. At 7:45 our good old friend, the proverbial fan, 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 evening. There was no need of music and songs; the spirits of the 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, accompanied by fan flutes and beaten time by anything that came handy. That was at 8 o'clock.

Then followed the general potpourri, the platform filled, the applauding began. At 8:30 every platform seat was occupied, only the armchair in the centre still showed the white label "Reserved," and the chair immediately behind the reading desk. But not for long. There came the distant roar which frequenters of "Gladstone meetings" know full well; it grew louder and louder, and in a moment there was a great vibrating noise of some thousands of wildly enthusiastic human voices. Through it as it swelled and rolled Mr. Gladstone walked down the platform, pale, thoughtful, and with his sparse locks as white as the flower in his buttonhole or as the dewy bouquet some one had quietly laid down beside his desk.

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 terse and pointed remarks as brief as possible, ending very happily, referring to Mr. Gladstone by quoting the concluded lines of Wordsworth's "Happy Warrior": "This is the happy warrior; this he is: That every man at arms would wish to be." And the "happy warrior" rose slowly, amid a burst of tumultuous applause, to deliver an electrifying address 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 floral decorations along the platform. It was on the whole a quiet speech, but 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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The Catholic Record.
Published weekly at 494 and 496 Richmond street, London, Ontario.
Price of subscription—\$5.00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVE,
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J. NEVEN and **M. G. O'DONNELL** are fully
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Rates of Advertising—Ten cents per line each
insertion, agents measurement.

Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of London, Hamilton
and Peterboro, and the clergy throughout the
Dominion.
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 anti-Catholic party in the Church, and while this illustrates the irreconcilable differences 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 of organizing an order of deaconesses in connection with the Church of England in Toronto." The report of the proceedings was evidently furnished by the managers of the meeting; for we cannot imagine that even the *Mail* reporter 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 rhetorical reference to "Popish vestments," as if the millinery of the ladies were decisive proof of their orthodoxy.

A well-known poet very apathy exclaims:

"What a reasonless machine
Can superstition make the reasoner man?"

We have, however, a second proof of orthodoxy in this: "They take no vows." But where did these sapient gentlemen discover that it is wrong for ladies to take vows? All Church of England Bishops, deacons and "presbyters" take vows; and as the Low Church adherents are usually powerful advocates of women's rights, they ought to recognize that there is nothing wrong if ladies do the same. Holy Scripture also informs us that vows to the Lord should be kept faithfully. 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 to boast of in the fact that they will have no vows, for the repudiation of vows would rather lead to the suspicion 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 of praise and adoration offered to His holy name.

The general animus of this new movement was exemplified especially

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 Protestant religious of the order established by the pseudo-Benedictine monk, Father Ignatius, at L'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 told them of the evils of nunneries of 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 contrary to the laws of God."

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 say that there are thousands of Protestant ladies throughout Ontario who have spent years under the training of Catholic Religious. These ladies occupy the highest positions in the Province; and we venture to say that, one and all, they will attest the unsurpassed, nay the elsewhere unequalled virtue of the Catholic nuns under whom they received their education. They will all agree that the Rev. A. H. Baldwin is a calumniator of the most unscrupulous character.

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 believes them, just as he does the Catholic orders. But as a minister of the Church of England Mr. Baldwin may claim to speak authoritatively from personal knowledge of the St. John's Sisterhood. We deny his right, however, to apply his inferences to Catholic Sisterhoods, which are organized expressly for the purpose of enabling the ladies who belong to them to devote themselves more completely to the service of God than they could do in the world.

It is not necessary for us to vindicate the Jesuits from Mr. Baldwin's attacks 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 most faithful. It is almost unheard of 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 shining light. He is himself perfectly conscious that no such statement could be made of them; and it is a piece of shameless effrontery on his part to speak disparagingly of the Jesuits. He takes care to deal only in generalities when he speaks of them. But if a comparison is to be instituted, it would be very easy to show that neither in ability, nor piety, nor in the excellence of the work they are doing, will the body of which Mr. Baldwin is a member bear to be placed side by side with the Jesuit order.

Mr. Baldwin complains of the St. John's Sisterhood on another ground—that they imitate Catholic idolatry by burning "candles and coal oil" before an "image of the Virgin Mary." This is a revival of the old calumny that Catholics give divine honor to the Blessed Virgin. It is true we honor her more than any other saint because

she is the Mother of God, and because God Himself so much honored her. We are told in Holy Scripture, (Luke 1, 1,) that "He that is mighty hath done great things to me (Mary), and holy is His name; and behold, from henceforth all generations shall call me blessed."

It is, therefore, lawful to honor the Blessed Virgin, and when Catholics burn a light before her image, it is merely the expression of our lawful reverence for her by an outward symbol. If the ladies of St. John's 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 ladies imitate Catholic devotions, 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 ENGLAND.

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 New England States has been going on for the last fifty years. The influx of 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 population."

It has been known for many years 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 Puritan population appear to be thoroughly alarmed at this prospect, which they see no means of averting.

The fact that Catholics must inevitably preponderate in the city ought not to be a cause for serious alarm, if the matter be viewed from the standpoint of the best interests of the city; for the Catholic citizens are quite as progressive as their Protestant neighbors, and they have occupied many of the most prominent positions which they have honorably filled. Boston was never more prosperous than while the Mayor's seat was filled by a Catholic, though by a fanatical appeal to the prejudices of Protestants this state of things was changed three years ago. It is doubtful, however, if this appeal would have proved successful, had it not been that the women who were qualified as voters were specially called upon to register themselves and to vote for the anti-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 last election that it had exhausted itself. The city must soon return to its normal condition; but meanwhile the children are growing up into manhood, and the inevitable must come to pass that Catholics will be in a majority, and it will be no longer possible to repeat the *coup d'etat* by which Catholics were for a brief time deprived of their proper share in civic government.

But this growth of Catholic population is not confined to Boston. It is noticed throughout those States which were once noted for their ultra-Protestantism. The cause of this state of affairs is well understood, and this is the greatest cause of alarm to the Puritan stock. The falling off of this stock arises chiefly from the greater morality of Catholic families, and the greater respect for the sanctity of marriage. The most effectual remedy would be for the Puritan stock to adopt the Catholic code of morals, but this they will not do, and they must submit to the consequences.

The frequency of divorce is, of course, one of the causes of the present condition of things, though not the

principal one. During the year 1891 there were 3,402 persons divorced in the State of Massachusetts, and though this is the largest number of divorces recorded for one year, the number is constantly increasing. These instances of the breaking up of families, are, of course, almost entirely confined to non-Catholics. The other New England States have a similar record, though the proportion of divorces is not quite so large in them as in the State we have mentioned. The result of all 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 of the New England States into the same category with it.

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 addressed an enormous meeting in 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 inconsistency of Lord Salisbury's present 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 Government.

He stigmatized the Local Government Bill which the present Government had before Parliament as "a wanton insult to Irishmen." It richly deserves to be so described.

No one can reasonably object that fair treatment shall be guaranteed to minorities. This ought to satisfy the Ulster Orangemen, and it takes from them all semblance of reason for their violent opposition to the measure. But 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 the threats of Ulster Orangemen to ignore the authority of the proposed Irish Parliament. Though these threats have been made by such men as the Dukes of Argyll and Devonshire, and encouraged by Lord Salisbury, their Lordships will be obliged to submit to the law equally with people of more humble rank.

There seems to be no reasonable doubt that the Liberal cause will be triumphant in every section of the Empire. Ireland, Scotland and Wales are sure to give Liberal majorities, and it may even be expected that England will give a small Liberal majority. But even if England should give a Tory majority at this election, which will be counterbalanced by the Liberal majorities of the other sections of the Empire, she must accept the consequences of the Legislative Union which she forced upon these other kingdoms.

The Tories claim that they will achieve a victory. It is almost useless to prognosticate, when the actual facts will be known within a few days.

It will suffice, therefore, to say that 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 nobleman 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 Catholics 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 Catholics 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 be supposed that the old antipathy of Englishmen against the Catholic faith 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 Primal 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 it was afterwards repealed through sheer shame; but though this statute was never enforced, the anti-Catholic demonstrations which took place at the time when it was under consideration in Parliament, proved that it was still possible to excite the populace to atrocious acts of violence against Catholics by making a strong appeal to their passions with this object in view.

Half a century has not yet elapsed since these things occurred, and this makes Dr. Vaughan's statement all the more remarkable.

There is no doubt that the Protestant clergy generally have endeavored to keep alive the smouldering fire of bigotry. This is true especially of some of the non-Conformist sects, and it is true of a considerable section of the Anglican clergy likewise, especially of those who are known by the name of "the Evangelical party." Never was a name more inappropriately applied; for while the Holy Evangelists or Gospels inculcate charity and good-will to all, the party named from them have always busied themselves with fostering sentiments of an entirely opposite character.

But from Archbishop Vaughan's account of the present state of affairs, we are to infer that during the current 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 Established Church of England.

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 us great service. Though it may rest half way, on the whole it is doing our work. Nearly all the old controversies have died out, and our doctrines are now taught where they were formerly denounced. England herself will never, I think, be Catholic throughout, but the main religion of the country will be so without any doubt."

The High Church movement has undoubtedly had the effect which Arch-

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 approximated 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 heavenly things, and to imitate Christ and the saints. The Blessed Virgin, whom Protestantism delighted to dishonor, 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 confessions 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 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 the saints, and for believing in the Real Presence, when they themselves believed the same doctrines, or almost the same.

The Tractarian movement arose from the consciousness which gradually but surely impressed itself upon the more thoughtful Oxford students, that the true Church of Christ must teach the same doctrines which were believed in the ancient Christian Church. On their studying the writings of the early Christians they soon discovered that the doctrines which had been rejected by Protestantism, under pretence that they were modern innovations, were really those which the primitive Christians believed, as they 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 says, that High Churchism has prepared the way for England's return to the one fold of Christ.

Much has been said of regarding the union of Catholics and Protestants, and the High Church movement has been supposed the union between Presbyterians, Anglicans and other far off. We are of opinion that the High Church movement is towards preparing the union of faith, with unity, than have all the which have recently taken between the discordant sects no common creed.

Ritualism, which is which High Churchism in was at first weak and the great majority of Ang has now become a power. The use of vestments is of this. Ten years ago gments were used in 34 England. They are now In 1882 incense was used. It is now used in 890. T lights has increased with it, it being estimated now used in 2,050 ch nearly four times the used them ten years ago.

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PRINCE BISMARCK CRACIEN

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His journey through Empire to Austria was triumph, and, notwiths represents the principled Austria at Sadowa too, received him very under his regime as Ch German Empire that th Triple Alliance betw Austria and Italy was whatever may have feelings previously Austria on account of they were supposed to aside when the triple t between the three cont Hence Bismarck was triumph, with the ex Imperial Court stud showing him any spec was due to the fact th not now in favor wi William III. of Germ not be in keeping w relations which appe tween the Austrian Courts, to receive wi one whom the Germ gards with suspicio, the more decided feeli

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The Austrians ar double dealing coas ment of Bismarck They do not see any

Much has been said of late years regarding the union of Christians, and it has been supposed that the day of union between Presbyterians, Methodists, Anglicans and other sects is not far off. We are of opinion that the High Church movement has done more towards preparing the way for a real union of faith, with the centre of unity, than have all the negotiations 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, was at first weak and distasteful to the great majority of Anglicans; but it has now become a power in the Church. The use of vestments is one evidence of this. Ten years ago Catholic vestments 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 now used in 2,050 churches, being nearly four times the number which used them ten years ago.

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 archbishopric of Archbishop Vaughan will be marked by the return of a majority of the English people to the one true fold.

PRINCE BISMARCK'S IDIOSYNCRASIES.

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 his recent trip from Friedrichsruhe to Vienna to be present at the marriage of his son, and his return through Bavaria, gave the populace 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 Dreikund 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 was due to the fact that the Prince is not now in favor with the Emperor William III. of Germany. It would 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 German Chancellorship is known to have been tantamount to a dismissal, notwithstanding all the compliments which passed at the time to conceal the actual state of affairs; and since that time Bismarck has been discontented, 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 *Nove Frie Presse*, of Vienna, he made some statements which were so reckless and so calculated to raise distrust between Austria and Germany that financial as well as official circles have been considerably 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 retirement of Bismarck from official life. They do not see any security that such

is the case. It is stated that these utterances of Bismarck render the Triple Alliance very precarious, and they may possibly result in altogether new and unexpected combinations between the other powers of Europe, unless Chancellor Von Caprivi can succeed in reassuring Austria of the honesty of Germany's intentions towards her.

In any case Prince Bismarck has shown himself to be a mischief maker; and after such utterances it seems next to impossible that he should ever recover his former influence in the counsels of his country; and notwithstanding his ability, his shameless avowal of duplicity should keep him out of power, and will undoubtedly do so. No ruler can afford to have an 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, for he showed himself to be an uncompromising enemy of the Catholic Church while he occupied that position. He forgot the loyalty 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 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 Bismarck's own regime. It was once his boast that he would "never go to Canossa;" but to Canossa he was obliged to go.

The madness with which Bismarck seems to be just now afflicted is not limited to his purely political utterances. While he was on his way to Kissingen, 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 correspondent.

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 the country.

He admitted that his measures had been in some respect harsh; but he said that harsh measures were necessary for the purpose of keeping the Empire together. He said "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 together."

He continued: "The latter-day moderation of the Social-Democrats is illusory. This attitude they will maintain only until they constitute a strong minority in Parliament. Then they will throw off the mask and violently force the now half open door 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 metaphorical allusion to the road to Canossa; but he ought to be ashamed of it, as he himself traversed that 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 disgraceful policy of persecution which made it necessary to go afterwards to Canossa.

The time is not suitable for the persecution of the Catholic Church in Germany; and it was a weakness to the Empire that Bismarck inaugurated an era of persecution. The Emperor William III. has had the good sense to see that in the face of the serious dangers which are threatening all Europe from the dissemination of Anarchist doctrines, it was necessary to raise the strongest possible bulwark against them, and that bulwark could be raised only by making peace with the Catholics of the country, whom Bismarck's policy would have alienated from the Government.

The Catholic Church is indeed loyal to just Governments everywhere; and even to Governments which aim at being just, though some of their measures may not be all that is to be desired. But Catholic Faith does not oblige Catholics to support injustice, or even to endure gross injustice and tyranny. The Emperor William, therefore, could not have made a greater mistake than to have persevered in Bismarck's tyrannical course towards a resolute thirty-six per cent. of the population of his Empire.

Prince Bismarck tries to make it appear that Catholics, or Ultramontanes, as he thinks proper to call them, were in league with the Social Democrats. The Catholic Church has at heart the welfare of the people, and 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 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 Gazette* says:

"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 explained only by his desire for personal changes in the Government. The question is whether he has not abused his right of criticism. We do not remember a case of similar conduct on 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 Government 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 Bonnevends cemetery. Among those whom he was accused of killing there were two ladies, and an elderly man named Brunell, who was known as the Hermit of Chambers. 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 (\$5,250) on the premises. His object in murdering Brunell was, as he said, to save himself from starvation, and to obtain money for the aid of the Anarchist cause.

The dynamiters who blew up Monsieur Verry's restaurant, killing the proprietor and his wife, are now known to be two Anarchists, friends of Ravachol, named Francois and Menier. Their purpose was to avenge the delivery of Ravachol to the officers of justice, as it was M. Verry 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 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 perpetrated. It was to mollify the Anarchists that the jury took the unexpected and unprecedented course of recommending such a scoundrel to mercy while rendering their verdict; and it would seem that the judge was similarly terrorized, when he passed sentence of imprisonment for life, leaving the hope of escape so that Ravachol would have a possible opportunity to begin anew his career of crime.

It would appear, however, that the

Parisians are becoming more bold, as it is seen that the terrorizing influence of the Anarchists is becoming less potent, and it is due to this that the sentence of death has been passed upon this hardened criminal.

If the country is to be freed from the terrorism of Anarchy, it will be necessary to administer the laws firmly and sternly. We may, therefore, congratulate France on the new energy shown by the officers of justice in their pursuit of these criminals. There have been threatening letters sent to all concerned in the prosecution of Ravachol, but as the Anarchists have been shown 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 supreme.

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 a 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 acquisitions 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 deservedly bestowed!

By a decree of the Sultan of Turkey the Christian schools of that empire were closed forcibly, but, owing to the strong remonstrances of United States Minister Hirsch and the French Minister, the operation of the decree has been suspended, and the schools have been re-opened for the present. The two 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 unite his representations with those of the French and American Ministers. Both Catholic and Protestant schools were affected by the decree, which it is 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 chiefly 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 believe them as truths of religion. Fifty-five presbyteries voted for the new and twenty-two for the old creed. This is the first broadside against the Westminster Confession of Faith. And yet we were not very long ago brought severely to task for stating that Presbyterians now do not believe that Confession! Our contemporary which brought us to task either must have known very little of the progress of Presbyterian belief, or must have been of opinion that just a mere deviation from the truth is allowable in the cause of the Presbyterian Church. The end justifies the means, you know.

NEW LONDON, CONN., has been selected 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 coherent 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 somewhat after that which is adopted at Chataqua. 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 which has been made in Catholic

education throughout the United States. It is expected that there will be at least twenty diocesan exhibits, as notice has been received from this number of dioceses that they will take part. Other dioceses have the matter under consideration, and some dioceses, the authorities of which do not consider that they could make sufficient display for a separate exhibit, will 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 column 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 this extent the Catholics of Nova Scotia profited by it, but no further. Another of Dr. Douglas' nonsensical statements is that the new Redistribution Bill was made in the interest of the Catholic hierarchy. The absurdity of this will test the seriousness of the doctor's sect. Not one of the Equal Righters of Parliament thought of bringing this objection to the Bill. It was surely an oversight. The Reformers objected to the Bill because they considered it to be a gerrymander to secure some additional seats for Conservative candidates. But Dr. Douglas detects a Jesuit plot in it. "What a dreadful burlesque the Jesuit is!" We wonder that the Methodists of Tilsonburg could have had a night's rest since they heard Dr. Douglas' diatribe.

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 handsome and in good general condition—except the main chimney and adjacent part of roof, which need early attention. The rooms (five in number) are spacious, light, airy, comfortable and neatly ornamented. They are all well furnished and properly supplied with necessary apparatus. There is no regular school library, but the pupils have free access to the parish library—a large and well-chosen collection of books. The teachers have, besides, a good library of their own at their residence.

2. The grounds are quite pretty and very commodious, but perhaps with rather too many shade trees. The closet accommodation is ample, but not suitably situated. The water supply is abundant and convenient. The yards are properly separated for the sexes, and, on the whole, well protected.

3. The centralization of the classes was a move in the right direction. While formerly the inspector could report in high terms of praise on the discipline, order and management practiced in the classes conducted by the teachers, he can now, in addition thereto, similarly commend the superior efficiency of this "a la carte" school—the most satisfactory remark that can be passed on the standing of any school. It has made satisfactory progress during the past year, and what is better, owing to the change already referred to in the organization of the schools, are still more encouraging.

The schools of Amherstburg and Malden were also found to be in good, healthy condition—all 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 teaching in Amherstburg and elsewhere in that western section, having been pro-

visionally notified, assembled there in convention for professional purposes. The proceedings lasted two days, in the course of which all the teachers took an active part, each lady performing the work assigned her, in most hearty and creditable manner. 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 of the time, greatly encouraging the work. The convention was a successful one and produced most gratifying results. Evidently the Separate school people in the west are determined not to take a rear position in the educational procession.

Gait. Attendance—Pupils enrolled, 81; pupils 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 playgrounds; needs some improvement as to fencing and entry. Lighting and ventilation, good. Equipment—Tables and seats generally good, but some now ones needed. Blackboard, on the whole, good. Good maps; large globe 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.

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

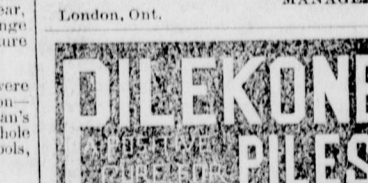
"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Edson, M. D., Middleton, Tennessee.

"Several years ago, on a passage home 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. Sold by all Druggists. Price 25c per bottle, \$2.50 per dozen.

THE HURON AND REE Loan & Savings Company

ESTABLISHED 1884. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 602,000 J. W. LITTLE, - President JOHN BEATTIE, - Vice-President DEPOSITS of \$1 and upwards received at highest market rates. DEBENTURES issued, payable in Canada or in England. Executors and Trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.



Application painless and easy; relief immediate and approved of by the medical profession. Price \$1.00 per box. For sale by Druggists or by mail on receipt of price. Prepared by W. T. Strong, Druggist, London, Ont.

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 first-class cabin passage to Paris, France, and return, with all expenses for six weeks' sojourn in that city or its equivalent in cash, not to exceed \$100 to the person sending the largest number of words... THE LADIES' PICTORIAL WEEKLY. To the person sending the fourth largest list will be given a GAST EPICURE PLANO (valued at \$20). To the person sending the fifth largest list will be given a POSEY, CASE and HARESS complete (valued at \$10). To the person sending the fifth largest list will be given a FIFTY DOLLARS in cash. A committee consisting of five teachers from the public schools of Toronto will be invited to be present and assist the judges in the award of prizes. ADDITIONAL PRIZES: Two French Music Boxes, two complete China Dinner Sets (consisting of over 60 pieces each), three Silk Bedspreads and three French Sewing Machines. A HANDSOME PRIZE OF VALUE will be given to EVERY PERSON who sends in one hundred words or over in this our last Prize Word Competition. RULES: 1. Lists are to contain English and Anglo-Saxon words only of not less than four letters each. 2. No letter can be used in the construction of any word more times than it appears in the English Pictorial Weekly. 3. Words having more than one meaning, but spelled the same, can be used but once. 4. Names of places and persons are barred. 5. Words will be allowed in either singular or plural, but not in both forms. 6. Plurals may be used as the governing suffixes are not allowed by themselves. 7. The main part ONLY of Worcester's or Webster's Dictionary may be used in the solving of words. 8. Each list must contain names of persons sending same, with full postoffice address and number of words contained therein, and be accompanied by fifty cents for a two month trial subscription to THE LADIES' PICTORIAL WEEKLY. Canada's highest illustrated newspaper for ladies. The subscription price of fifty cents must accompany list of words. Do not send an separate envelope. If two or more try to win the largest list, the one having the earliest postmark will receive the first prize, and the other the second prize. The complete number of words intended for the competition must be forwarded at one time. No alterations or additions after the closing of the competition. It is impossible for the publishers to enter personal correspondence concerning the competition. All lists must be mailed on or before September 1st, 1892. There will be no charge made for boxing and packing prizes. Present subscribers can enter this competition only by enclosing fifty cents for a two month trial subscription, which will be sent to any address desired. Prize awarded in the United States will be forwarded free of cost, unless competitors desire to announce to the public that this will positively be their intention. Prizes will be awarded September 1st, 1892, and names and addresses of winners will be published in our publication. Address, LADIES' PICTORIAL COMPANY, TORONTO, CANADA.

THE FIRST FRIDAY. The Monthly Communion of Baparration to the Sacred Heart.

In the second of the three great revelations made to Blessed Margaret Mary...

Once upon the Blessed Sacrament was exposed, my soul being absorbed in extraordinary recollection...

This Revelation Blessed Margaret Mary made known to her Superior, and asked her permission to do as our Lord wished...

This practice of devotion was interrupted for a time by command of a succeeding Superior...

On the First Friday of the month signal favors were always given to Blessed Margaret Mary...

In letters that have been preserved to us as among the most precious treasures of the Visitation Order...

To Mother de Saunaise, who had been her Superior, she writes: "If you desire to be numbered among the friends of the Sacred Heart..."

In another letter she relates that while praying for a person for whom her prayers had been asked...

she was able to write as follows of one city in France:

"The twenty-seven religious houses of Marseilles have taken up this devotion with such ardor that some have erected altars and others built chapels in honor of the Sacred Heart..."

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 Sainte Marie."

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 every Friday forever. This Mass is to be sung with solemnity on the First Friday of each month."

Five months before her death Blessed Margaret Mary wrote: "We receive Communion twice a week, on Sunday and Thursday, and I have been permitted, in addition to these days, to receive 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 Saunaise...

AMONG THE INDIANS OUT WEST. A Missionary's Experience with the Dusky Boys and Girls of Oklahoma.

This letter, which is most interesting than a story, has been contributed to the Aeo Maria by a Benedictine priest who is stationed at the Sacred Heart Mission in Oklahoma Territory:

Dear Children of the "Aeo 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...

Dear children, you go out from me to the Indians, who learn from him the saving truths of our holy religion. We have in our school there sometimes as many as one hundred Indian children. We teach them to read, write, count, and also instruct them in some trade...

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...

The next 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...

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 protection; let him make the little act of consecration every day..."

The practice of the First Friday Communion made such great progress among the faithful during the few years that intervened between the date of the Revelation and the closing days of Blessed Margaret Mary's life that

God, I believe in the Holy Catholic Church! What a beautiful profession of faith that was from the lips of a dying Indian! How much it must have pleased our Father in heaven!

Isolated from the white man, persecuted from the contagion of vice that is 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 to revere the missionary as the messenger of the good God, sent to teach them the way to please Him and gain heaven.

An old Comanche chief, who was infirm and blind, in thanking one of our missionaries for his instructions, said: "I did not know before where I came from nor whether I was going; I know now. I came from nothing, created by Almighty God; and I now go to Him who made me." How many proud philosophers have not yet learned the lesson of this dusky child of the forest!

Four years ago an Indian named Wenwage 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 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 sacristy, and asked him to sit down instead of 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 instances of genuine piety in the Indians. I will relate one more that seems to me 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 again. You may be sure her first 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 children. Last November ten were baptized in one day. In their infancy and bigotry towards Catholics schools, and officers of the Indian Department have curtailed our contact to fifty children. If we take more, it is entirely at the expense of the Mission. Yet we have done so; we have taken fifteen more, and almost every day we receive applications from Indian parents who want to give their children a Catholic education. Alas! we cannot receive them for want of funds, unless we get some help from friends abroad. You, dear children, can you not help us a little? You can procure by your charity the grace of holy baptism and first Communion 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 chilled or frozen by the piercing air. Who of us would stand idly by, obliged to stay out of doors during divine service? We have already begun the building of a church dedicated to the Sacred 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 something for the sake of the poor Indians, and entreat your parents to be generous; they can not refuse me, and I know you will not refuse me. Send your offerings to the Editor of the "Aeo Maria"; he has promised to receive 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 hitherto been a prefecture.

Preparations for the opening of the Catholic Summer School are well advanced. It will begin July 30, at New London, Conn., and continue three weeks. Over thirty prominent Catholic literary men, among them Francis Egan, have promised to attend and deliver lectures. The school will formally 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 London.

Cold, cough, croup, 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 croup not needed—just at present.

MILNER'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 err for it. MINARD'S Liniment cures Garget in Cows.

STUBBORN THINGS. ORANGE LIBERALITY ILLUSTRATED BY A PROTESTANT.

Mr. Arthur Houston, a Dublin Protestant lawyer of high standing and ability is to be the Liberal candidate for Warrington (England) at the approaching general election. In some of his recent 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 Free Press, 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 Warrington:

To the Editor of the Daily Express: 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 Council) of Warrington, that they employed none but Protestant officials, I should be the first to acknowledge my error. I therefore hasten to rectify my mistake. I have now a document which, when speaking in Warrington, I had not seen, and 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 Luncheon Question." The members present being Mr. A. Elliott, Sir E. Harland, Mr. Hinkley, Mr. Knox, Mr. Shaw-Lefevre, Mr. T. W. Russell, and Mr. St. John. The first witness, Mr. Charles McLorinan, a Roman Catholic rate-payer and burgess, who carries on business in Belfast, and has lived in that city for a number of years, setting forth the proportions in which Catholics are employed by the various public bodies in Belfast, a city which contains, I think, 275,000. If the figures in this memorandum are trustworthy the matter stands thus: The Corporation of Belfast employ 1,100 men and women, all Protestants, and employs ninety-one officials, at an annual expense of £16,610. These are of various grades, including 824 clerks, 220 clerks, 220 a year, increasing annually by £100, till the handsome figure of £2,400 a year is reached. The first witness, Mr. J. J. O'Connell, a Roman Catholic, who carries on business in Belfast, and has lived in that city for a number of years, setting forth the proportions in which Catholics are employed by the various public bodies in Belfast, a city which contains, I think, 275,000. 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FIVE-MINUTE SERMONS.

Fifth Sunday after Pentecost.

FORGIVENESS OF INJURIES.

If therefore thou offer thy gift at the altar, and there remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then come, and thy gift shall offer thy gift. (Gospel of the Day.)

There are few things in common life, my dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments, who have a grudge against some of their neighbors and never speak to them; perhaps never answer, even if spoken to by them. These people seem to think, I say, that they are worthy to receive the sacraments; and this not only at Easter, but, it may be, quite frequently. Some of them, I fear, consider themselves to be pious and devout; they say, it may be, long prayers every night and perhaps also in the morning—though, if they really thought of the words on their lips, I do not know how they could get through one Our Father. As we forgive those who trespass against us, ought we to stick in their throats. They will not speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "Forgive us," they say to him, "as we forgive; we will not speak to others, so do not thou speak to us; turn thy back on us, pass us by; that is what we do to our neighbors. Cut us off from thy friendship, send us to hell"; that is what every Our Father means in the mouth of these detestable hypocrites when they say, "Forgive as we forgive."

How these people get through their confession and receive absolution is as surprising as that they should make the attempt to do so. They are caught, no doubt, once in a while, but it is to be feared that a large proportion of them slip through the priest's fingers, either by saying nothing about the sinful disposition in which they are or by telling a lie to the Holy Ghost and to their own hearts, if they would but examine them, by putting all the fault on the other party. When the other party appears, then we come nearer to the truth. "I spoke to So-and-so, so they say," but got no answer. Now, let us be distinctly understood that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given to us with a view to renewing friendship, or even out of ordinary politeness, is, in almost every case, a mortal sin. Of course I do not mean that is so when the omission comes from inattention or carelessness; no, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put off reconciliation for a time without danger. A father, for instance, may keep his child at a distance for a while in this way as a punishment for an evident offence; but I speaking of equals, one of whom can have no right to punish the other.

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 without 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 humiliate himself by a formal apology, 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 souls.

Let us have, then, no more of this. If one is not willing to be charitable 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 Vatican, 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 years of age, the feat appears all the more remarkable.

Her Ladyship. Personages of high rank in England are patrons of a great remedy. Bridget House, near Bucks, Eng. "Lady Edwards has suffered from rheumatism for several years, especially the knees. She was persuaded 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."

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. Maguire, Ethel, used Northrop & Lyman's Vegetable Discovery, and cured a severe bilious sick headache which troubled him for a long time.

OUR BOYS AND GIRLS.

For Thee.

The Heart of Jesus waits for thee; For thee His loving choice. And while the Angels sweetest sing, He longs to hear thy voice.

For love of thee on Calvary's Cross He suffered, bled and died. Ah! canst thou, then, refuse His wish? He calls thee to His side!

Within the lonely church He dwells, A prisoner for thy sake. How seldom has He prayed—"Oh, give!" How often cried—"Oh, take!"

He faith would ease thy suffering heart, He faith would grant thee peace. Oh, tell thy anguish out to Him, And he will bid it cease.

—Little Messenger of the Sacred Heart.

Honesty.

The Duke of Buccleuch, a Scotchman, in one of his walks, purchased a cow, which was to be sent to his place on the following morning. The duke, in his morning dress, espied a boy ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the duke, bawled out to him: "Hi, mun, come here, and gie's a han' wi' this beast. Come here, mun, and help us, an' as sure as anything, I'll give you half a guinea."

The duke went and lent the helping hand. "And now," said the duke, as they trudged along, "how much do you think you'll get for the job?"

"I dinna ken," said the boy, "but I'm sure o' somethin' for the folk at the big house are good to a bodie."

As they approached the house the duke disappeared from the boy, and entered by a different way. Calling the butler, he put a sovereign into his hand, saying: "Give it to the boy who brought the cow."

The duke having returned to the avenue was soon rejoined by the boy. "Well how much did you get?"

"A shillin'," said the boy, "an' there's half o' it to ye."

"But you surely got more than a shilling," said the duke.

"No," said the boy, "that's a' I got an' d'ye no think it plenty?"

"I do not," said the duke, "and as I am acquainted with the master of the house, if you return I think I'll get you more."

They went back: the duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke, "point me out the person who gave you the shilling."

"It was that chap there," pointing to the butler.

The butler confessed, fell on his knees, and attempted an apology; but the duke indignantly ordered him to give the boy the sovereign and quit his service instantly.

"You have lost," said the duke "your money and your situation by your covetousness; learn henceforth that honesty is the best policy."

The boy by this time recognized his 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."

Bob 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 promised to make a thorough job of it."

"Then you'll miss the game. I'm off!"

Tom ran across the field; Bob hesitated as he looked after him. It was a sharp disappointment to miss the game. The old halyards were worn, but they 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 valuable 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 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 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, and in a short time the boat was driven up on the beach. Bob's stout bits of new rope had saved the lives of all on board.

Bob's faithfulness in doing a "thorough job" would have been comparatively little to his credit could he have forgotten 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 unimportant it may seem in itself, or how remote and uncertain its results.

No other Sarsaparilla combines economy and strength like Hood's. It is the only one of which can truly be said: "100 Doses \$1."

LORETTO ACADEMY.

DISTRIBUTION OF PRIZES FOR MERIT AFTER SIX MONTHS' WORK.

Stratford Herald.

On Thursday and Friday afternoon the closing exercises of the Loretto Academy took place, the examination of the junior division being held Thursday afternoon and of the senior division Friday afternoon. The prizes were also awarded on Friday afternoon, when the spacious hall of the academy was crowded by an admiring assemblage of parents and friends, the parents, especially, being well represented, who were much edified by the character of the proceedings and the manner in which the young people acquitted themselves. Rev. Dr. Kilroy awarded the various prizes. There were also present the clergy, Rev. Father O'Neill, Kinkora; Rev. Father Cook, Seaford; and Rev. Father Austin, curate of St. Joseph's. The exercises both afternoons were full of interest, and exemplified the different branches of study taught in the institution. On Thursday afternoon, in addition to the various class exercises, there was a dramatic recitation proper in literature, history, grammar, etc., recitations were given by Master L. Duggan, Miss Gerald Megan, and Miss H. Craig, and three full choruses, one a picture of a young girl in a landscape, another a picture of a young girl in a landscape, and a third a picture of a young girl in a landscape.

Prize for regular attendance, equally merited by the Misses Devlin, Hergott, McGrath, Lottie Lavalie, Loretto Cousins, M. Dillon, Leon Duggan and Hilda Wilnot; obtained by J. Goetz.

Special prize for geography, equally merited by the Misses M. Collins, M. Hergott, O. Macklin, E. McGrath, M. Devlin, Leon Duggan and W. Long; obtained by Miss M. Hergott.

Special prize for grammar, equally merited by the Misses Wilnot, St. Louis, M. O'Brien, Devlin, Hergott, Macklin, Collins, McGrath, and Masters G. Megan, M. Long, and obtained by Master G. Megan.

Third Class. Miss M. Hergott, 1st prize in junior division 3rd class English, 2nd in preparatory class instrumental music, 2nd in grammar and geography.

Miss O. Macklin, 1st prize in junior division 3rd class English, 1st in 2nd class junior division arithmetic, prize in grammar and geography.

Miss M. Devlin, 1st prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 1st in 2nd class instrumental music, grammar and geography.

Miss H. Wilnot, 2nd prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 1st in 2nd class instrumental music, grammar and geography.

Miss M. St. Louis, 2nd prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, in grammar and geography.

Miss M. O'Brien, 2nd prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 1st in 2nd class instrumental music, grammar and geography.

Miss L. Duggan, 1st prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, grammar and geography.

Miss M. Devlin, 1st prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, grammar and geography.

Miss H. Wilnot, 2nd prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, grammar and geography.

Miss M. St. Louis, 2nd prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, in grammar and geography.

Miss M. O'Brien, 2nd prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, grammar and geography.

Miss L. Duggan, 1st prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, grammar and geography.

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Miss L. Duggan, 1st prize in junior division 3rd class English, 2nd in 2nd class junior division arithmetic, 2nd in 1st class instrumental music, grammar and geography.

FOR CHRISTIAN DOCTRINE, AND OBTAINED BY MISS M. LONG, STRATFORD.

Crown and pin for good conduct, equally merited by the Misses Blair, Daly, Keane, Kennedy, Alice Boyd and, obtained by Miss K. Blair.

Gold medal, presented by Rev. P. McCabe, Dublin, as first prize in under graduating class, and obtained by Miss K. Blair.

Gold pin, presented by Dr. Devlin for grammar and pure class English, competed for by the Misses B. Taylor, Ida Taylor, May Daly, Carrie Richardson, R. Lyons, and obtained by Miss B. Taylor.

Crown for fidelity to school rules, Misses K. Blair, L. Keane, M. Daly and Alice Boyd.

Prize for regular attendance, presented by Mrs. Dignam, equally merited by the Misses Kennedy, Megan, M. Daly, K. Blair, M. Goodwin, G. Dillon, M. Graham, and obtained by Miss G. Dillon.

Gold bracelet, presented by Rev. Dr. Kilroy as a prize in sixth class literature, and obtained by Miss J. Megan.

Gold pin, presented by Rev. Dr. Kilroy as first prize in 4th class senior division arithmetic, and obtained by Miss M. Kennedy.

Crown, in water color painting, Miss J. Megan.

Crown, in oil painting, Miss Florence Macdonald.

Crown, in fancy work and plain needle work, Miss L. Keane.

Crown and prize, in 6th class instrumental music, Miss A. Dignam.

Prize for penmanship, equally merited by the Misses Blair, Dignam, Keane, Kennedy and Ida Taylor, and obtained by Miss A. Dignam.

Prize for order and neatness, merited by the Misses Keane, Megan, Blair, Long, Macdonald, Kennedy, Dignam, Richardson, Bartha Taylor, Ida Taylor, H. Barnsdale, Helen Craig, and obtained by Miss M. Long.

Division 4th Class. Miss R. Lyons, crown and 1st prize in division 4th class English, 1st in 1st class senior arithmetic, 1st in 2nd class French, 2nd in division 2nd class instrumental music.

Miss Gertie Dillon, 1st prize in division 4th class English, 1st in 2nd class French, 1st in 2nd class senior division arithmetic, 3rd in preparatory class instrumental music.

Miss M. Goodwin, 1st prize in division 4th class English, 1st in 2nd class French, 1st in 2nd class senior division arithmetic, and 3rd in 1st class instrumental music.

Miss Alice Boyd, 1st prize in division 4th class English, 1st in division 3rd class instrumental music.

Miss H. Craig, 2nd prize in division 4th class English, 2nd in 2nd class French, 2nd in 2nd class senior division arithmetic, and 2nd in 1st class instrumental music.

Miss B. Goodwin, 2nd prize in division 4th class English, 1st in 2nd class French, 1st in 2nd class senior division arithmetic, and 2nd in 2nd class instrumental music, improvement in 2nd class instrumental music.

Miss H. O'Farley, 2nd prize in division 3rd class instrumental music.

Miss R. Taylor, crown and prize in senior 4th class English, 2nd in 2nd class senior division arithmetic, 1st in 1st class instrumental music.

Miss M. Daly, 1st prize in senior 4th class English, 1st in division 3rd class instrumental music.

Miss Ida Taylor, 2nd prize in senior 4th class English, 1st in 2nd class instrumental music.

Miss O. Elder, 2nd prize in 4th class English.

Fifth Class. Miss L. Keane, crown and prize in 5th class English, 2nd in 3rd class French, 2nd in 2nd class senior division arithmetic, 2nd in 2nd class water colors, and improvement in 2nd class instrumental music.

Miss M. Long, 1st prize in 5th class English, 2nd in 3rd class French, 2nd in 2nd class oil painting and pastel drawing, 2nd in 2nd class water colors, and improvement in 2nd class instrumental music.

Miss M. Dignam, 2nd prize in 5th class English, 2nd in 3rd class French, 2nd in 2nd class oil painting and pastel drawing, and improvement in singing.

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

Miss J. Megan, 1st in division 5th class music.

The aroma of the tobacco leaf is so completely conserved in the manufacture of 'Myrtle Navy,' that age has no effect in diminishing it; even after the plug has been kept for years it gives out its full flavor under the combustion in the pipe, mellowed in tone by its age and making the most exquisite smoke which tobacco can be made to give.

Age, too, hardens the structure of the plug and gives to the tobacco, when cut, that almost granular appearance in which all connoisseurs delight.

A HAPPY HINT.—We do not believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to 'Myrtle Navy' Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 25 cts to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

Three Things to Remember. Hood's Sarsaparilla has the most MERIT. Hood's Sarsaparilla has won unequalled STRESSES.

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 testifying to the good use of Northrop & 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 I 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?

J. H. Earl, West Stafford, P. Q., writes: "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Electric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of cuts, wounds, &c., and think it equally as good for horse as for man."

Honor Roll Senior Division. Gold medal awarded by His Lordship, Right Rev. Dr. O'Connor, Bishop of London.

LABORING MEN'S REMEDY: ST. JACOBS OIL, THE GREAT REMEDY FOR PAIN, CURES RHEUMATISM, Sprains, Bruises, Cuts, Wounds, Soreness, Stiffness, Swellings, Backache, Neuralgia, Sciatica, Burns.

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SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

St. Charles Soap Mfg. Co., St. Stephen, N. B.

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Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

Write for Illustrated Catalogue and prices.

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THE CATHOLIC RECORD

Published Weekly at 484 Richmond Street, London, Ont

PRICE OF SUBSCRIPTION—\$2.0

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street, Toronto.

C. M. B. A.

Resolution of Condolence. Cayuga, Ont., June 29, 1902. At a regular meeting of Branch No. 4, Cayuga, Ont., the following resolution was passed:

Resolved, That whereas it has pleased Almighty God to remove from our midst by death our beloved Brother Thomas McCrean, the members of Branch No. 4, Cayuga, Ont., do hereby express their sympathy for his afflicted wife and her bereavement, and we pray God to give her the grace to bear with Christian fortitude her heavy cross.

Resolved, That a copy of this resolution be sent to Mrs. McCrean and other copies to the London and Cayuga Branches of the C. M. B. A. J. A. McCrean, Sec.

Dear Sir and Brother:—I am requested by the members of Branch No. 4, Cayuga, Ont., to send you the following for publication:

At the last regular meeting of our Lady's Branch, No. 4, C. M. B. A., on the 27th of June, there were representatives from five different branches of the C. M. B. A. present.

Resolved, That the members of Branch No. 4, Cayuga, Ont., desire to express our deep sympathy with you in your affliction.

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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 Macdonald, supported by leading Protestant 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 to him in 1878.

Another fact which will very pleasantly appear to the candid searcher after truth, is that these organizations are religious in character. While this is true of all of them, it is in a marked degree true of Free Masonry; and as this organization is mother and model of other lodges, a detailed examination of its professions and claims in this regard seems needful.

In the first place, the mere looker-on 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 a baptismal service, by which the children of members of the organization are in a sense inducted into it while yet in infancy.

These religious officers and implements, together with the impression produced upon common men by the services of the order, are two proofs that this lodge is religious in character. 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 author says: "All the ceremonies of our order are professed and terminated with prayer, because Masonry is 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 insure him the protection of the Deity and to guard him against ever going astray."

These three degrees thus form 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, however, who are conversant with the writings on this subject, will understand that while Masonry distinctly claims a religious character, and professes 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.

A PROTESTANT VIEW.

Secret Societies Considered a Danger to the Church. Protestant circles have been greatly interested by the recent discussion of the secret society question indulged in by the Catholic press.

As showing opposition to 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 the Advance (Protestant) of Chicago:

Secret societies are one of the characteristics 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.

These are the same things in the 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 Odd Fellows claim nearly as many. 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.

In Chicago there are reported in the directory something like a thousand lodges. There are, I believe, counting everything that pretends to be religious, only about three hundred churches. 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.

Free Masonry.

Of course, if this be the case, Masonry is not Christian. On page 402 of Mackey's Lexicon of Free Masonry, above quoted, under the article "Religion," the author says: "The religion of Free Masonry is pure theism, on which 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 falsehood with the truth of 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 the 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 generally omitted."

It is not the Christian 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, neglecting the Bible, profaning the Sabbath and attending to their lodges, are in danger of losing their souls.

These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires.

Persons, however, who are conversant with the writings on this subject, will understand that while Masonry distinctly claims a religious character, and professes 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.

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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? O 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.

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 Horvitz, in writing on this subject, says that husband and wife should have the same set of friends.

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Something for Nothing

Is a thing we cannot give you, and no other house can, but we can give you first-class dry goods at 45c on the dollar, and no other house in London can. The spring and summer portions of the bankrupt stock of Ralph Long, of Woodstock, has just been opened up for sale at our store, which means dry goods at less than wholesale prices to the ladies of London and surrounding districts.

God Keeps His Word. I do not know whether my father was a Methodist or whether he was a Presbyterian. But this much I know: Whatever he did, he did it with a purpose.

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VOLUME XIV.

A Blue-Eyed Man. Dove of the blue eye, papa's sunlight plays around his eyes. Get up, get up, sweetest I will fill that life, and in his love, I'll have my share.

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Edwards Lincolf, of St. Peter's, C. B., says: "That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him."

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PAY YOUR WATER RATES. Before the 15th Instant AND SAVE 20 PER CENT. DISCOUNT. O. ELWOOD, Secretary.

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