The Catholic Record.

London, Saturday, July 16, 1898,

THE VOTER'S LIST.

We have noticed that some of our young men have not their names on the voting lists. It is a shameful disgrace for any man in a free country not to exercise the franchise. The only way to obtain what belongs to us is by the ballot. We are not aggressive but progressive. The young man who through sheer laziness or indifference fails to have his name placed on the "lists" is not fit to enjoy the sir of freedom.

THE CATHOLIC TRUTH SOCI-

We have more than once referred to the noble work of the Catholic Truth Society of Canada, and we have more than once learned that it has led many to the Church of Christ. Every Catholic should give the society his strenuous co operation. If there was ever a time when we had need of the laymen able to give an exposition of their faith it is surely the present. No lie should be left unchallenged and a denial from a layman is oftimes more opportune than when made by a priest. The Truth Society furnishes, by means of pamphlets, etc., arguments by which the common objections can be met.

FRENCH "EVANGELIZATION."

The Rev. M. F. Boudreau delivered a very original address on "French Evangelization." When anyone who knows anything of French Canadians and of their deep attachment to their faith says that a large and increasing number of them is hankering after the delights of Presbyterianism, he has a bad attack of mental delirium. If the writer who dilates on the brilliancy of the missionaries' talent points out as proof of their success the liberty of conscience at "which every political election in the Province of Quebec makes manifest," that little argument should be written down in letters of gold and sent to the theological department of Knox col-

ANGLICANISM.

The English papers convey to us the astonishing information that the Anglicans have had a Corpus Christi procession this year, and conducted it according to the ritual of the Catholic Church. Surely Henry VIII. and the other godly gentlemen who undertook the work of Church purification must feel alarmed over these antics of their progeny. The Rev. Dyson Hague will doubtless enter a strong protest as he is distinctly averse to such "Romanizing" may indicate the changed attitude of a certain section towards the Catholic Church, proves that Anglicanism is but the shadow of a creed. It will persist its going abroad in borrowed plumage. Cardinal Newman said of

"Strip it of this world and you have per-formed a mortal operation upon it. Take its Bishops out out of the Legislature, tear its formularies from the Statute Book and what would be its definition. It has no internal consistency or individuality or soul."

SOME VAGARIES OF PRIVATE
JUDGMENT.

The correspondence columns of the Montreal Witness has had for some time past a number of letters complaining that there is not in that great city a place of worship where God is adored simply, as He requires, "in spirit and truth."

The complaint comes from thoroughgoing Protestants who have been taught from infancy that no forms of divine worship should be allowed which are not clearly laid down in Scripture, and the chief jobjection is to "manmade psalms and hymns," and to the use of all instrumental, and some seem to include in the taboo even vocal

music. Montreal is a very cosmopolitan city, and its scores of thousands of Protestants afford us almost every shade of belief, from primitive Lutheranism and Calvinism, Anglicanism and Reformed Anglicanism to the Seventh Day Baptists, Second Adventists and Mormons, but these fastidious seekers after "spirit and truth" cannot be suited by any of these.

It is, over again, the old story of the sturdy Scotch-Kirk-man who, when asked concerning the state of religion their views are not conceded in by all happy unrest in Italy,

awfu'! They are maistly a' heter- ance : odox.

"But surely," said his questioner, "there are some orthodox. There is yourself, for instance, and your wife, Janet, and the minister?"

"Na.pa," was the reply. "In truth, Janet is na orthodox. There's mysel,' and the meenister, but indeed I often have my doots about the meenister."

But the Witness of the 2nd inst. affords some prospect of relief from the Rev. E. M. Coleman of Almonte, who addresses these seekers after the spirit as follows :

as follows:

"Allow me to say to all such worthy seekers in Montreal that I belong to a denomination, Reformed Presbyterian Church, that has stood in North America for more than a hundred years for pure worship of God. There are now in that great city fifteen souls who will so stand, and I, as the pastor of the Reformed Presbyterian Church in Almonte, will see that a mission is started in your city where the plain simple truth will be preached and God worshipped only by his own pure psalmody and only by the instruments which he has made to praise Him—true hearts of men."

MISREPRESENTATION.

The gentlemen who control the Presbyterian newspaper called, The Westminster should keep its pages London Spectator, who has been in unstained by the foul blot of slander.

No cause derives any permanent bene. No cause derives any permanent benefit from falsehood. If they by virtue to by newspaper correspondents; and of their profession, are pledged to he does this because England, which stand for truth, how comes it that gave considerable anti Papal support their charges against Catholicity are founded on nothing better than the understand the religious question and prejudice and bigotry? To combat a present Italian disagreement between creed one must know somewhat of its Church and State. He says: teachings and so we advise these gentlemen to study the Catholic catechism and to get thereby some knowledge of what they are talking about.

These glittering generalities about what they so grammatically and politely style the Romish Church are out of fashion. They might have passed five decades ago, but men are educated enough at this stage of the world's history to expect a charge against any creed to be substantiated by something more solid than the rhetorical vaporings of even Presbyterian clergymen.

In a recent issue of The Westminister a writer designates a "Fete Dieu" procession as the "show." It is what we might expect. All rules of common olic should silence the misrepresentadecency may be violated with impundecency may be violated with impun-ity when there is question of the Cath-fering people, and who have always olic Church. That vulgar and offenstendencies. But this fact, although it ive epithet is characteristic of the cul ture and broad-mindedness of some of our separated brethren. There are a few, however, who can speak truthfully of Catholics without an attack of lock-

> No Catholic newspaper had aught to say derogatory to the character of the members of the General Assembly. They might deliberate till the crack o'doom and no vituperative utterance would come from a Catholic source; but these gentlemen could not do business without resorting to cheap malignment of Catholics. It is a sad passes our comprehension. Perhaps it is enjoined by their creed or perhaps the aspiring divine deems that denunciation of "Romanists" is the royal road to the favor of the moderator or to a "call of the Lord" to a more lucra-

One of the most inveterate infidels of the century saw a "Fete Dieu" procession such as witnessed by our Pres byterian friend and he had the follow-

ing to say about it : "I have never been able to listen to the solemn chanting, by the choristers of the grand old Latin psalms and hymns without feeling my heart throb violently. Tears would rise to my eyes, and my whole being would become absorbed in the contemplation of this public profession of faith coming from my fellow-beings with better hearts if not better heads than mine. The whole ceremony contains within itself something indescribably tender and suggestive of the loveliest sentiments of the human heart."

ity and we take this opportunity of the country. This is not a pleasant selecting a few, not for the purpose of picture of "United Italy," but it is a convincing our friends, who are half true one and it shows conclusively that Bourbon, learning nothing and forgetting everything, but to show them

in his parish, answered: "Awfu', those who yield Catholicity no allegi-

Canon Taylor, in the "Fortnightly," Oct., 1898, said that "General Gordon found nove but the Roman Catholic who came up to his ideal of the absolute self-devotion of the Apostolic missionary.

Apostolic missionary.

Sir Arthur Havelock, December, 1890: "In all these places it has been my tate to travel I have met the successors of the Apostles carrying the standard of the cross, fighting against human ignorance and heathendom. Wherever I had gone I found a Catholic mission, and with it education having a strong place.

Lord Durham's Despatches: Canada: I know of no parochial clergy in the world whose practice of all the Christian virtues has been more universally admitted and has been productive of more beneficial consequences than the Catholic priesthood of this province.

Dr. John Macleed, Hamilton, Oct. 17, 1394:
"It is impossible for any candid man not to admit that there are many ways in which the silent, unwearying and consistent devo tion of the Romish clergy is an example and a rebuke to others."

Reformed Presbyterian Church in Almonte, will see that a mission is started in your city where the plain simple truth will be preached and God worshipped only by his own pure psalmody and only by the instruments when has made to praise Him—true hearts of men."

Mr. Coleman then invites those who are dissatisfied with the existing forms of worship to correspond with him on the subject.

It is surely a sad state of affairs, if after three hundred and eighty years of "Reformation," there is no sect, except

"Reformation," there is no sect, except

"Reformation," there is no sect, except perhaps the almost unknown "Reformed Presbyterian" which worships "in spirit and truth;" and there are as yet only fifteen true worshippers in Montreal! It is surely "Awfu', awfu." sefficiency or ever showing a fresh and constitution." Beza to Dudit:—"What we think of religion to day you may know; what we think of religion are the churches which have declared war against the Pope agreed? Examine all from beginning to end; you will hardly find a thing affirmed by the one which the other does not directly cry out against as impliety."

A TRUE PICTURE OF ITALY,

Sacred Heart Review.

A non Catholic correspondent of the to two facts which are never referred to the movement for the unification of Italy, is apt to underrate and mismere fancies and hallucinations of the evils resulting from the past and

Church and State. He says:

" One of the facts to which I refer is that the pressure of hard times and bad harvests has been much more felt since the confiscation of the property of the monasteries. In old days the religious orders, scattered throughout the length and breadth of the land, helped the people over periods of dis, tress by finding work for them, and distributing alms, just as we assist the natives of India during a famine. Practically, they formed a network of benevolent societies, and the pleasant felt that he had them to fall back upon. The monastery lands and industries have now, for the most part, passed into the hands of speculators or rich absentee landlords, and, at the same time, the proceeds of their sequestration have been squandered in lords, and, at the same time, the proceeds of their sequestration have been squandered in inflating the army, in political bribery and in the futile colonial policy of Signor Crispic In some few places the French order of the Little Sisters of the Poor are struggling thelp the famished people, but they are totall inadequate to replace the charitable institutions which have been swept away."

This testimony from one who says tions of Protestant missionaries in Italy been sneering at the good work of the convents and monasteries -- work which allowed the peasant to accept aid, in times of distress, without losing his self-respect, since he believed truly that the alms extended to him came from the Giver of all good, and not from a State pauper institution which oo often destroys character and religious trust in heaven. It is the old, old story. From the days of the so-called Reformation, the confiscation of the property of the monastic establishments has brought woe to the worthy struggling poor. Nothing invented by man can supply the place of the monasteries in their labors of love and charity.

The correspondent, in referring to commentary on human nature and the second of the facts to which he al luded, calls attention to the widespread corruption and want of principle which has gradually saturated the middle classes in Italy, on account of their disregard of religion, which, he says, is one of the causes of the discontented, revolutionary spirit in King Humbert's dominions at the present time. The writer goes on to remark :

"I have heard it again and again de-plored by Italians that this (corruption) was spread downwards and outwards from the successive administrations of the country with simultaneous alienation of the middle classes from Christian ideals. The absence of commercial morality is one of the great deterrents of the progress of the country."

He says that for years past corres pondents of the papers have made little or no reference to the political dishonesty in various forms in Italy, and to the placing of the schools there in the control of men who were unfitted mor ally to be in contact with the children He asserts, too, that the press has been mainly in the hands of people who We have before us many beautiful were bitterly opposed to Christianity, and the result is an undermining of the religious and moral principle of

GLADSTONE AND PIUS IX.

The Statesman's Own Account of Important Interview.

The June number of the Italian magazine, Nuova Antologia, reveals the late Mr. Gladstone in the role of an interviewer. Signor Aurelio Gotti publishes a memorandum, drawn up by Mr. Gladstone, of a conversation which the great statesman had with Pope Piux IX. towards the end of Mr. Gladstone's account of the meeting is of intense interest. Many weighty matters were touched upon by these great leaders, notably the Italian question, then at a critical stage of its development, and England's relations with her colonies, including Ireland and Canada. Gladstone predicted that these two colonies would be the germs of England's future difficulties. A year after the interview had taken place an act that assured autonomy to Canada was adopted, and ever since the country has been England's most loyal and devoted possession. Ireland has never received her meed of justice; therefore she is still "troublesom

Through the memorandum Mr. Gladstone's great respect for the person and ppinions of the Pontiff are indicated. The broad and enlightened views of Pius IX. in regard to Italy are also some points. clearly revealed. We reprint the memorandum entire, for it is a valu-

able contribution to history. The memorandum, written in the choicest Italian, was sent by Mr. Gladstone to his friend, Baron Ricasoli, president of the council of ministers at florence. In 1894, while compiling a volume of the letters and documents of Ricasoli, Signor Gotti, recognizing the importance of the memorandum, wished to make it public. Gladstone, however, did not wish it published at the time. Signor Gotti thinks it proper to publish it now, be-cause the three persons in question are dead, and it reflects honor on them all. The following is a translation of Mr. Gladstone's work:

GLADSTONE'S DEFERENCE.

Memorandum of a conversation with His Holiness Pius IX. held on Oct. 22,

Cardinal Di Reisach having intimated to me that it would be conformable to custom to ask for an audience with the Pope, I wrote to Cardinal Antonelli on Friday, and on Saturday received in reply a courteous invitation, fixing 12 30 on Sunday for my reception. I consequently went to the Vatican at that hour in my ordinary

clothes. I found the Pope dressed in white with great simplicity ; the apartments and the furniture were also simple. He was sitting at one side of an oblong

After I had paid him homage and kissed his hand, bending one knee as before the Queen (during which he took my hand), he made me a sign to sit on a seat placed opposite him. nor Russell had told me that it was his custom to remain on his feet notwithstanding such an invitation, and I begged His Holiness to permit me to do as I would were I in presence of the Then His Holiness said to me: "If the Queen ordered you to sit

down you would be seated. Whereupon I said: "Holy Father, Roma locuta est," citing the famous saying of St. Augustine on a well-known occasion, I think against the Donatists. The Pope smiled and finished the sentence, "Causa finita est."

Then he questioned me with regard to the Queen's health and where she was staying, and made special reference to the etiquette maintained at the English court; observing etiquette was kept up to a greater extent in the "little nation" of Piedmont (such, I believe, was the phrase), but not at the courts of the other Italian princes, where the people simply followed their He also spoke of the practical superiority of the Piedmontese as manifested in Cavour and like-wise in Menabrea, now at Vienna but he was of opinion there was a gen eral want of strength in the Italian administrators, including Ricasoli, who he said, had not visited Florence after

ENGLAND AND HER COLONIES. He spoke of England and of passing affairs in general in very just terms he referred to the primacy which it had obtained among the nations. On the other hand, he dwelt upon the vast extent of its empire and how it had a leg here and a leg there, fully attain-

ing its desires.

The affable, genial and courteously simple manners of His Holiness put me at my ease, and I entered freely into the conversation.

I observed that court etiquette was de rigueur in a country like England, where riches were acquired so rapidly and where the rivalry between the wealthiest and the highest classes of society is proportionately great. After His Holiness had touched upon the expansion of our empire, I replied, "Holy Father, we have too many of

these legs, too much to do, and doing it quickly, do not do it very well."

He asked in reply if I referred to the existence of representative governments in our colonies. I answered that I did, and added that difficulties arose not from the internal government of the colonies, but from the false position with regard to other powers

into which they may be drawn. The and France had been accustomed to results, however, were different in different cases. Australia, for instance. created no difficulty for us, but, on the other hand, difficulties were created by British North America, which found itself in contact with a jealous and strong people and was ill disposed and ill prepared for its own defence, while for us its defence would be a very critical and difficult matter.

THE PONTIFF AND THE FENIANS. His Holiness hoped that Fenianism was not formidable. I said that it was not in Ireland, but that it may become so in America. Taking up the colonial question, I added that I considered Ireland and British North America as the germs of our future great difficult ies; that this was our own fault so far as Ireland was concerned, but that in respect to British North America it should rather be attributed to our false position. The Pope spoke strongly against Fenianism, and declared that his clergy in Ireland were decidedly hostile to it, which hostility he had always approved of and seconded upon casion that had occurred.

His Holiness said that the Irish Bishops were faithful to the existing order of things, although they desired that changes should be made upon

"And on some points," I replied, 'they are right.'

I then touched upon the state of the the university question and the measures adopted in that matter by the previous administration. At the beginning of the conversation the Pope had spoken of himself and Italy. He also added that he desired to promote peace, conciliation and the settlement of everything. He mentioned the "Il aut, s'entendere " (there must be an un derstanding) impressed upon him by these mediators "(the French).

That is a good principle," I replied, "but everything depends upon its development and application."

He said he was ready to receive any one who might be sent to him by the Italian government, although he did not think much would come of the interview. I remarked that it would be at any rate the first step.

His Holiness stated that the failure of the previous negotiations had not been due to the fault of Vegazzi, with whose conduct, he said, he had every

reason to be satisfied. His Holiness did not lead me further

into the affairs of Rome, and although I sought an opportunity of speaking on the point I could not find one, having regard to the respect due to His Holiness and my intention not to take any initiative. But with regard to the affairs of Italy, His Holiness spoke more at large and with much freedom, and I replied not less freely. In the matter of Italian unity he

made no objection to the principle; he even appeared to admit it theoretically and to grant that there were practical advantages connected with it. But he spoke of the present state of things as if it were deplorable. He complained particularly of the conduct of the Italan government respecting religion.

At one point he said : "The directors of this movement are

anti Christian. I replied: "Holy Father, is it not the fact that these are, so to speak, the subterranean directors, who lead the ple? The Italian people are not irreligious.'

"No." said he, "the Italian people are Catholic, but the conduct of the

government is hostile to religion." I observed that according to our ideas representative governments have in themselves a force or tendency to remedy their own mistakes; that the electors in Italy, freely selecting the members of Parliament, would impress upon Parliament (and they certainly lesired to do so) their own convictions, especially as, according to my infor mation, they consisted of an intelligent class of persons; and that, I trusted, respect for religion would be maintained by the government if it existed among the people.

REPRESENTATIVE GOVERNMENTS. His Holiness admitted the strong general trend of our times towards representative governments; he showed no dislike for that form of government, but said that in Italy the elections are not really free; that there was much timidity or indifference among the good, and much audacity among the

The Pope spoke of the power of tradition in the various regions of Italy. He referred to Naples with its 600,000 inhabitants, and to Venice with its memories of the Doges; he did not add any other particular. I said that such tendencies towards localization and separation did not appear to be prevalent in the Italian Parliament; that I had found great progress had been made at Naples through com-merce and education; that without doubt Italy's difficulties were great, especially in finance (His Holiness remarked that production in Italy is infinitive and inexhaustible); serious reforms and reductions were being carried out in the kingdom; that it was not my province to estimate the efficacy and the probable success of this or that measure, but that I could not fail to recognize what great benefits had resulted to Europe from the unity of Italy.

Italy, becoming a nation, will close up a battlefield upon which Austria rule exactly.

fight for their own objects, will remove the source of constant intrigues, and will replace an element of weakness and a cause of danger by a state strong and necessarily peaceful and conservative-(His Holiness appeared to assent, adding "with the Alps as its proper boundary")—a state which cannot entertain ambitious designs. His Holiness observed that there would still be the questions of the Tyrol and Trieste, but he seemed to admit my reply "that a pretext for the latter would be too unreasonable to be seriously put forward, and that the former could not be a question properly socalled.

I ought to add that a point on which the Pope insisted much was that time is sary for Italy to consolidate itself, in which respect he cited very happily example of France, Spain and England.

HOPE FOR ITALY.

At the same time he expressed the hope that, in a short period, instead of the present evils Italy would secure peace with regard to religion and especially "some degree of order," adding that "whether it was a league or a nation" a solution would be found. This was the only explicit reference to an alternative which implied the div-ision of Italy. He did not mention the fallen dynasties or the religious cor-

He complained that Archbishop Polding had been imprisoned as a suspect while passing through Turin. This appeared to me to be a serious case, but he soon added that the liberation of that prelate had been immediately ordered from Florence.

I forgot to say that when I spoke of the difficulties connected with our colonies the Pope replied that he supposed that this was owing to the fact that we had abandoned Corfu. I said that that was so. I added that the oc-casion was not perhaps a good one, but that the spirit of the population was Hellenic, and that we had, so to speak, adopted a process which justified us in disregarding in their respect the principle of nationality, a principle which is most excellent within certain limits.

I think the Pope began to feel that he had said enough about Italy as he asked me very courteously if I had brough my wife and family to Rome I at once asked him if I could present them to him, and he said that he would see them with great pleasure and give them his blessing. He received with much kindness and cordiality a communication from my sister, and he which we have not been able to read He then expressed the desire to do everything possible that could make our stay in Rome pleasant.

As he came with me to bid me adieu, could not help expressing my grateful sentiments for his indulgent courtesy towards a person so unworthy as I am. The audience lasted by three-

quarters of an hour. Oct. 23, 1866.

A MIGHTY CHANGE.

Philadelphia Catholic Standard and Times. Two recent incidents may be cited in order to bring home to the mind the mighty change which has come over Great Britain in its attitude toward the old Church. In the streets for many centuries a magnificent open air Corpus Christi procession. The sacred pageant issued from St. Mary's Church, and passed along several of the principal streets to a Catholic cemetery, where Benediction was given at an altar erected in the open air. The houses along the route were in many instances decorated, bands of children strewed flowers in the path of the Blessed Sacrament, bands played sacred airs, and thousands of spectators reverently looked on or accompanied the procession. This ought to be enough to make the bones of John Knox rattle in his coffin. Still more astonishing, however, is the other incident we desire to note. This is nothing less than the holding of a number of Corpus Christi processions in Anglican churches! So utterly unforeseen was such a contingency by the pristine 'Reformers" that no rubric or liturgy for it could be got anywhere but in the Roman Missal. The Book of Common Prayer was of no more service for such a departure than Coke upon Blackstone, seeing that it was with the design to cut loose from all such services that that historical manual was contrived. There is consternation in the whole Evangelical camp over this bold defiance of Kensit and all his works and pomps. Seismic disturbances may be looked for shortly, and perhaps Mr. Kensit's headgear may again in hurried requisition. But the seed is planted, and it is bearing wonderful fruit.

ARCHBISHOP OF KINGSTON.

Buffalo Catholic Union and Times Rumor comes from Rome that the Rt. Rev. Dr. Sheehan, Bishop of Water-ford, Ireland, is to be Archbishop of Kingston, Canada. Though Bishop of Waterford, Dr. Sheehan is a Cork man wno has two brothers in Buffalo. The late Archbishop of Kingston, Dr. Cleary, we may add, was a native of Waterford, whence Waterford, whence he came to occupy the See of Kingston. This is not home





PRINCIPL METAL BOOFING CO.

TARABALAHARAKAN AND

THE HEART IS THE **ELECTRIC** MOTOR OF THE

SYSTEM THE DE. ITS

GENTLANER.

Express me pleasure to enderse
Dr. Ward's Blood
and Nerve Pills.

Propose I have subfeed from warantion CURRENT MUST MOT fered from weak action of the heart and my nerves were treacherous STOP.

I was irritable, worried easily starmed, and and fered greatly at these, but since taking your Blood and Nerve Pills I kern felt splen-ld. My nerves are strong

and I am free from distress an have had no trouble with so these pills to all those who suffer from any heart or nerve trouble (Signed) MISS MAGGIE BURNS,

in D'Arry St., TORONTO, OWY.

Price por per box, 5 boxes for \$2.00, 45

O. LABELLE,

MERCHANT TAILOR

372 Richmond Street. ol Bosiness Suits from \$15 upwards. The nest goods and careful workmanship.

THE CHARMAN WINTER

BY CHRISTONE FLIBRA.

RELIEF

Profeses Liscone was still Belomii torsai, in her ever-increasing delight that letotrat she must have some one it whom connect that belight and Probense with

e erner for her frænd, her sallow, puck-ed has reddened a little from actual essense. Fast dinkt of it, Pridenes seame, a half million of money going. Lescome, a naf million of money going the send for want of an heir who has been following enough not to claim it. He could have been in possession of it has an interest in the footie and arrangement to the footie and arrangement in the footie. Since we since the subject of their removal is califormation.

e-univer into so make his home in the West ; but as usual, not faving to set for Size always felt meetly tile smerror of Mass Liscome, when she allow-

ef to that will.

"I wonder how I shall like living in California," Delocal continued, had in solllooply and seeming not to take the eliginest notice of Kass Lasonne's weekly look of curosity. "In order to comply with the serme of that will as I have toof you we shall have to live there, Pro-dense; just think of it, actually live

here." But Projective made no answer; she ing paused for a second, resonned.

I suppose I ought to begin right away
to think what disposition we shall make

Then, Miss Listome ventured to re-

the penciae time of the section ?"
"On, dear no. but that is not to be expected from him. He does exceptibing on impulse, and I would not be suspensed if he and etamed conservant right after sending

ment about impular venese, the vise not to the granuled by any instance of it in this case, for three months elapsed bringing cases to those of mine, had rejected the tase, for three months elapsed bringing only a line from him, eaving that he was going to half, and not making the slight-set reference to his return. Deborah was thoroughly incomes, and she answered Miss Losome's inquiries for him with a eavageness which made that lady hesitate

Prodence had, however, so much to console her in the thought of Mr. Mala-by, that the Wilburg were a sort of minor consideration. She risited the business office of that gentleman at ench regular intervals that she had become a subject of no indrequent, and annuing remarks. No one knew the object of her interrieve; even Mallaby, if interrogated upon them could not have clearly told. That she had some present in wanting to be informed of the fluctuations of the money market, he could have answered, but had he said that, his business acquaintances would have laughed; it was so droll that

Dr. Chase's K.-L. Pills Loose the Shackles of Constipation and Stomach Disorders.

In summing up the causes of human misery it will be found that by far the greatest sources of disease originate in derangement of the Stomach and Bowels. People will abuse their stomachs and neglect the calls of nature till they bring on themselves her vengeance. To get neapers have cause of nature tent they pring on themselves her vengeance. To get back to nature's paths, to have the Stom-sch and Bowels once more fulfilling their function properly to clear the system of all the results and consequences of poisons sconmulating and circulating in the Blood is the work of Dr. Chase's Kidney Liver

Mr. Thos. Miller, Lucknow, Ont., says that he was afflicted with fitomach Trouble and Constipation for about 20 years, dur-ing which time he tried almost everything he heard of, but to no purpose. Mr. H. Day, the popular druggist, sent him a sample of Dr. Chase's K.-D. Pills. The first dose he took did him good, and they have proved so affectual in his case that he recom-mends them to all those afflicted as he was.

These Pills may be had of all Dealers at 25 CENTS A BOX.

For should apply to a man in Malaby's patient for such information.

And is, immediate an investige, and is indicated in semigration in the strategies a mirroduse her coulse and responsible paties, but without avail either to over her value, or an estimate the results and effect to over her value, or an estimate the results and effect to over her value, or an estimate the results and effect to over her value, or an estimate the results and effect to ever her value, or an estimate the strength in the estimate the important of the mass relictions is presented hereoff in some reflections; promise after an other to place be given for an every more all estimates. Seeing for you, and I assure you that it is with sincerity I present to you, the she wanted for man with extraordinary and uncreased of the man of the coulse with the coulse of the coulse of the coulse of the coulse of the coulse with a strain sincerity I present to you, the she will be said treat to find her way to one of the large of the coulse of the c servicely maintained die vos extrements and for all the intimacy winch size as lear ingel him to get the former acquainmance with the service produced for an interest of the former acquainmance with the service from a former acquainmance with the service from a former acquainmance with the service from a former acquainmance with the service from the former acquainmance with the service f

enough to let a haif million of followship from him.

But, when she read the letter for Prodence, and in a moment of unweatness:

"The Eslar spoke had a deeperation, not thinking that had left the office.

Then Kellar spoke.

"Who is she "E

concurred in the notice. The vis sirewi Fridence was stirred to a painful one, and from that she divined that typing only. What could be this mysterious ill which is addition to prohibiting only as Wilhur's narrage to Mas Hammond. to inform his sister until his return ; that thought made Miss Liscome visit while thought made have become variously for her own marriage for anyhody so that she might be impo-discretely without on his return as the wife of some one. That fact would show him how little he had affected her bear, and how minimalized was her abili-

heart, and now intimparied was ner anti-lity to enter the natrimonial state.

Malasty was her only lone, though thought of matrimonially, he was a most forton hope. Not the slightest approach to a tender separal could be theseened in his manner, and all Mass Lassome s into testimations, and affection of gusting in-gentronaness fell as bank as though they were showered. were showever upon a stone wall. He was always deferential, but at the same time he seemed always unserly adjustion of her lutie area. But she never hat confidence. The fact that his deference did not sessen, which flough the naew it is be the secret which he flought the pos-sessed, made her constantly take fresh courage in the matter, and she continued to pursue her num. Without sever automating his speedy

return, increased her mair montal eager Does Mr. William mention in his letter a precise time of his return "

On, dear no but that is not to be ex
Col., dear no but that is not to be exlength decided that the berself must be n matters to an asse. Her partially inva-ided states, Mrs. Mallary, had been or dered by her physician to spend the ay-Despite, however, her emphasic state- proaching mouth of time in some comproposition to accompany her, and it was

proposition is absorbingly set, and it was decided to hive an amendant. Now as Frudence engineed about Mr. Mallaby, she becomined to change her mind with regard to bearing her sister company. The amounteement to Mallaby of her approaching departure from the my could be made the occasion of something more approaching departure from the my could be made the occasion of something more coulded than had been any of her formations. pointed than had been any of her forme guaining expressions, and that she might be enabled to try her plan as soon as pos-sible she informed her stater immediately of her changed determination and that very afternoon she was taking her way Mr. Mailaby's office.

That gentleman was in, having arrived such a short time before his visitor, that hough he had removed his hat, he had not yet taken his umbrella from under his arm. As if was barely two days since her former call, he was startled and dis

mayed by her presence now.

Had she come because of further developments of his secret which she knew? as she sent by him who had so basely betrayed every principle of honor? These were the floughts more than any

annoyance or displeasure, that leaped natantly to his mind, and kept him looking at his visitor, as she stood for a mo-ment in the doorway, with a sort of daze and horror.

But Prodence was nothing dannied: she smiled her very broadest, and having carefully closed the door behind her, she tripped forward until she was directly in

front of him.

"Dear Mr. Mallaby," prolonging the first word and throwing into it a ridiculously affected tenderness, "I know you are surprised at seeing me so soon again visit."
"The object of her visit." It put him

into a cold perspiration and he trans-ferred his umbrella to the other arm, and

an average to be taking of any gift from woman and from one who was it realso little indemed to him. Miss Liscone was beginning to consid-

present course the Was at length conshe sought the words hest to say, and pinned, was his hands from men' maest position and placed his unificella under me of his arms, the door suddenly opened, and a clerk from the outer office amounced.

"Don't you know that he did " asked Mallaby, becoming ferre again, " and if he did that without your knowledge, how he did that without your knowledge, how

The gentleman was trose upon an least of the deric, and immediately that a broken faith no more than I was with bedges of about and my reaching and confidently and the soon.

Ea was a tall, finely formed man about tim, no more than it has some from the large and confidently of the seased, and the sound that have been for the large that the sease of a far distant hand. One afternoon that they had arrived at the Castine's a little before the fashionable hour, they descended from the carriage penetration of character and shrew these. But his eye was bad, with a white rm about the pupil, and when he was not on his guard an unpleasand simister expres-

sion.

"Well, Kalady, old boy, here I am at ast."
His roles corresponded to his appear-

most producing p preposessing effect at first, but leaving, when it had beased to sound, a doubtful impression. He seemed to sound, a doubtful impression. His effect fupon Mallaby startled even Mass Liseones. He looked like a man who had some face to face with some sudden heavy his seem fullenged and the second of your acquaintance with den horme, his eyes distended, and the her."

forch the of his compositions almost en-direly displaced by a greenish palor.

"No welcome, did below, when I have some so many thousands of miles to see you. I can impress. But, rouse your-ast dated by surprise. But, rouse your-self old man, and give me at least a how-

gheathy face.

" And this friend of yours, this lady," throughts every him throughts every Miss throughts every was somewhat assumed throughts every Miss Lisenne, and endeavoiring by his the coject of K own gazrulity to restore Mallaby's speech,

Mr. Mallaby has been so kind to me that I feel under many obligations to him." "Of course," answered the stranger, "Of course," answered the stranger, with a short and sort of doubtful laugh. "Mallaby's always kind. That used to be his character among the boys. Remember the old times, sh."

be his character among the boys. Remember the old times, she ""

And again his hand descended with no night blow on bloadby a shoulder; then his voice, he burned to New York, also?" Halls also box a sead, and then he answered carellessly; "No; he did not care to make the journer more to Miss Liscome.

"Bince your friend defers introducing us, I shall introduce myself. I am Nathan Kellar, all the way from across the sead to see this old-time companion of the seas to see this old-time companion of the season and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and as I was complete the season and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and as I was complete the season and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and as I was complete the season and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and as I was complete the season and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and as I was complete the season and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and then he answered care-lessly; "No; he did not care to make the journey to New York, this time, and it was complete the property to New York, this time, and the pourney to New York, the state of the pourney to New York, this time, and the pourney to New York, the state of the pourney to New York, the state of

the seas to see this old-time or

again:
"I am Miss Prodence Liscome."
"I am Miss Prodence Liscome."

"I am Miss Prodence Liscome."

"A fine name, Miss; one every way worthy of your handsome presence."

"I have something," opening a fancy purse which was suspended by a slender chain to her wrist, and beginning to fumble in it.

Mallaby edged away from her, wiping his face violently, and then he shifted his umbrella from arm to arm as if he did not quite know what he was doing. Was she going to confront him with the proof of her secret knowledge? was she going to show him that his doom was upon him?

"I am Miss Prodence Liscome."

"A fine name, Miss; one every way worthy of your handsome presence."

Miss Liscome's rouged cheeks grew slightly redder from pleasure at the unbring in Italy; in Florence "the beautiful," and there was only wanting to complete Miss Wilbur's happiness, the too full of vanity, and too ignorant of the art of reading physiognomies to know that the stranger had shrewdly divined her the stranger had shrewdly divined her the proof of her secret knowledge? was she going to confront him with the proof of her secret knowledge? was she going to show him that his doom was upon him?"

"I am Miss Prodence Liscome."

"A fine name, Miss; one every way worthy of your handsome presence."

Miss Liscome."

"A fine name, Miss; one every way worthy of your handsome presence."

Miss Liscome."

"A fine name, Miss; one every way worthy of your handsome presence."

"Miss Liscome."

"I am Miss Prodence Liscome."

"A fine name, Miss; one every way worthy of your handsome presence."

"I have something, one in Italy; in Florence "the beautiful," and there was only wanting to company of her friend, Agnes Hammond. A dozen times a day she spoke of her, the stranger had shrewdly divined her the company of her friend, Agnes Hammond. A dozen times a day she spoke of her, the stranger had shrewdly divined her the company of her friend, Agnes Hammond. A dozen times a day she spoke of her. In her paramount vanity and desire to make an interest and the way of out and the way of out an object of art, nor a place of interest s umbrella from arm to arm as if he did not quite know what he was doing. Was as properties the stranger had shrewdy divined her and not arm no arm to arm as if he did not quite know what he was doing. Was she going to confront him with the proof of her secret knowledge? was she going to show him that his doom was upon him?

But she only brought forth from several folds of tissue paper a little golden heart.

The stranger had shrewdy divined her and not arm not arm to arm as if he did not arm not are afficited, but called forth such enthusiastic accounts of the enjoyment it an impression on some masculine heart, would have afforded Miss Hammond, there boxes of the enjoyment it an impression on some masculine heart, would have afforded Miss Hammond, the was afficted from birth and three boxes of Dr. Chase's Ontment curved him.

Look our for the first signs of impure blood - Hod's Sarsaparilia's your safeguard. It will porify, enrich and vitalize your things a little, on your own account, and

affort him to escape.

*I have no use for your least, mu an."

suit, the two men continued to place in
each other for several seconds after the

How does she know " She knows Juret through you or he, ence's daily life.

ter name.

"But our you say as much for Jured?" whose, and drawing lesself away from him with the look and manner of one beeply injured, size determined to make continuing. the earnest manner of his visitor, and the humorous found so much "Tel me why Jured, who never wrote

before should write to me a few months the ridiculous.

They had been there there months, office?"

They had been there there months, office?"

" A gentleman to see you, Mr. Malla- are you able to assure me of his silence." The gentleman was close upon the danger where there is none. I tell you mad near the sets of the deer, and immediately that Jared has broken faith no more than I was with hedge

ceived from you, in order to get rid of such reminders."

For an instant the white rim about Reflars eyes seemed to dilate, and a consert simile appeared to play about his lips, but he said in an earnest, hearty way:

"I shall set myself to find out what this steps just behind them, as if in pursuit.

are dazed by surprise. But, truste yourself, did man, and give me at least a howde-pondin.

He accompanied the last words by a
slap on Mallaby's shoulder, and then he
took one of Mallaby's shoulder, and then he
took one of Mallaby's hands and began to
shake it violently. But there was no return of continuity, but the forced grasp nor
the slightest evidence of a welcome in the
glassity face.

"And this friend of yours, this lady,"
the stranger resumed looking towards
thoughts revert with redewed agitation to
Miss Lissome, and endeavoring by his
own partitipy to restore Mallaby a specific row for ponting to the content of the stranger resumed looking towards
the other properties mysterious exponents. It is not all support to all the protein a world
the content of the protein as world.

"If you only give me an opportunity,"
be said langhingly, "I shall tell you all
the took one of Mallaby's about it. I arrived this more interest that the was on an entirely different track, and that it needed
to be confident that the was on an entirely different track, and that it needed
to be confident that she was on an entirely different track, and that it needed
to be confident that the was on an entirely different track, and the street pandesing to the lady's
to some body chance made me you both. I have come direct from Baden,
was comewhat reassured, but his revy resummed to post in a world.

"If you only give me an opportunity."
Is shall tell you all
the chiracter that the was on an entirely different track, and that it needed
to be confident that the was on an entirely different track, and that it needed
to be confident that she was on an entirely different track, and that it needed
to be confident that the was on an entirely different track, and that it needed
to be confident that the was on an entirely different track, and that it needed
to be confident that the was on an entirely different track, and that it needed
to be confident that the proving that the proving the said langhingly.

"If you

own garruiny to restore Mallaby's speech.
"Is wondering who I am to came you so
much astonishment. Introduce us. Is
she Mrs. Mallaby? Too know you kept
so precious shady about yourself that you
may have married a half dozen times

"I did not decide to come until the day
after that letter was market; and I am
our your patterns." Choose my knowledge."

here just now solely in my own interest;
Mass Liscome could not refrain from the interest of others is involved in my simpering:

"I am not Mrs. Mallaby. But, dear terest that is to make money for you—so Mr. Mallaby has been so kind to me that I feel under many obligations to him."

Only the burn this time.

"Mallaby hearthed a limit sigh of relief, coming, and your interest as well—an in- as soon as she had recovered from her

but it was not accompanied by any other sign of estimation.

"Where is Jared?" he asked as he

the seas to see this cod-time companion or mine; and now madam, may I have the honor of knowing your name?"

Prindence pursed her mouth into its very sweetest look, and gently simpered was a little before making a full disclosure of this arrand to Mailaby. use of his errand to Mallaby.

six should apply to a man in Malaby's "I am going sway Mr. Malaby, six Malaby, six had feared at first in might not constantly frag Man Hammond a

lessance of the mysterious states of the myste plainest costume, and the would hardly have maken the trouble to see that it was quite properly adjusted. But her toler had always to be subjected to her mon-

howing broken faith with me, answered
Malany fermely.

"By G— I you wrong me," replied the
stranger. "As you witnessed yourseld, I
never saw her before. I never even heard
in sojourn. Despite her disparagement loyed her sight-seeing, and her sense of

Did he?" said the stranger, manifest- benefited by the genial dimate. the road leading to the Custime than the Generally they to mad near the Arno, and hordered as a was with hedges of laural and myrde,

"I burned it," answered Mallaby, his in order to wander through the winder members relapsing into dejection.
"I burned it with every one I ever re-beauty often before had tempted it. beauty often before had tempted them to do the same, for though planted by the hand of man the forest trees breathed the spirit of mature as fully as did the cake

They turned simultaneously, and belield Sydney Willbur.

Amazement kept them for a moment from doing more than ejaculating in a fortif time of the components almost en-firely displaced by a greenish palor.

"No welcome, did fellow, when I have resumption of the acquaintance within ered upon him greetings, questions and

when you are the compensation," said Mrs. Wilbur laughing. "I think we would be willing to sacrifice our whole stay in Italy for the sake of having you,

Sydney bowed almost to the ground in a sort of mock deference and gratitude, while Florence langued heartily, but said

TO BE CONTINUED.

Cora and its Uses.

Coca and its Uses.

We are wont to associate this new drug of marrellous medicinal properties with the grataful beverage of the breakfast table, but they are quite different in source and in properties. Coca is a most benedicent grift to the sink and suffering, as is altested by its rapid rise in estimation and the reliance now placed upon it by the most eminent practitioners in Europe and America.

Maltine with Coca Wine is the most reliable form in which the full medicinal value of coca may be obtained and the striking results derived from its use in nervous exhaustica, debuilty, weakness, or palpitation of the

tion, debility, weakness, or palpitation of the heart, warrant the high appreciation of the merits expressed by medical men who have used it in their practice. Maltine with Cora Wine is not a patent medicine, but a highly specialized pharmaceutical product, designed to cure disease in the only way disease can be cured, vin, by helping nature. This it does by adding digestion and assimilation, and by imparting tone to the nervous system. Maltine with Cora Wine is worthy of your confidence. Sold by all oruggists.

The Baby Boy Covered with Ecsewa and Cured by Dr. Chase. ion, debility, weakness, or palpitation of th

and Cured by Dr. Chase.

Mrs. Jas. Brown of Molesworth, Ont., tells how her boy (eight months old) was cured of terturing Enema. Mothers whose children are afflicted can write her regarding the great cure, Dr. Chase's Ontment. Her child was afflicted from birth and three boxes of Dr. Chase's Ontment cured him.

THE UPS AND DOWNS OF L C. F. STREET, M. A. CONTINUED,

These

marvellous

brought about by man's ingenuit

study of electricity, have been ad to our earthly affairs and rel with the kingdoms of this world. when man's limited knowledg powers could produce these won ffects relating to our tempora what must God's unlimited wisdo omninotence do concerning our tions with the Kingdom of Heave eternal life. As human power l cently established instantaneous course between people on differentinents, so God had, from the ning, ordained communication tween heaven and earth and ma prayers and meditations of His nere on earth ascend up to h and audible to the Angels and Holies. A certain divine, medi on the mysteries of nature and which are spiritual and imma exclaimed, "God, who is endincomprehensible and of i power, does things so great the cannot understand them," and cannot understand nor conceive things which are beneath us, how we be able to comprehend things which are above us." Now, my dear children, I ha

deavored to plainly set before yo beautiful, comforting and ed doctrine which the Church cele on the "Feast of all Saints": a de especially encouraging to us liv a world where there is constant s pain, mourning and mortality. Saints' Day" reminds you th have another home and eternal the City of God, that you have a in that heavenly Jerusalem k spirits and friends, who were fo inhabitants of this earth and ha sonal experience of the tria sorrows of this life, that there vided by the omnipotence of the Saviour a transit between this and that sphere to which the Virgin Mary and the Saints hav translated.

You, who have come to the h God this morning, to be par for the first time, of the bread are engaging in a solemn and ful act of devotion. You are a ing yourselves with the Divine S and strengthening your union w Angels and Saints in heaven. I congratulate you on the blo

you will receive this day, and pr you may so worthily reveren sacred mysteries of the body an of our dear Lord that you will ually find in your souls the frui redemption. The Holy Sacrifice of the Ma

ing been duly celebrated, the having solemnly partaken of th and the Mass after Communion ended, the congregation and were dismissed with the blessing venerable celebrant. The congregation, including nuns and friends of the pupils,

as the children, were much im with the solemnity of the divis ice of that morning and on the i ing truth which the preach earnestly and plainly explai Mabel returned with her un aunt to their home, where a breakfast was prepared for ther

was very happy that day, and

a portion of it to the compositi

letter to her dear mamma, tell

all that had taken place at the on that morning and of the she herself had received. During that month she was larly attentive to her lesson gained much praise from the on her progress ; she was look as the brightest child of her class who would carry off several p be awarded at the time of the Ch examinations. But many th not happen in accordance with pectations : our dreams are oft not realized and our plans fre fail owing to some sudden occ opposing them. Thus Mabel's

in her studies which predicts

honors at Christmas, was inte

by sad news which required

leave school and return to her

Vermont. On the 7th December, 1891, was received by Mr. O'Neil f sister, conveying the sad news husband was very ill. He wa with a severe attack of "la gri the beginning of November, w had thought would soon pas after careful nursing, but instea favorable change, as expected entirely prostrated him and he be completely broken in The doctor had been constantly ing on him, but his medical had produced no beneficial rest recovery now appeared to be a impossibility. Poor Jesse! constantly talking, according letter from his wife, about the The doctor thought it advis her presence and childish en ment might help to cheer up

spirits. The morrow, being the " the Immaculate Conception," cember, and being a holiday convent, Mrs. O'Neil did not co cate the sad news to her niece evening of that day; she th better not to disturb the poor joy on that beautiful and chee tival. Like "All Saints' D.

father who was terribly depr

Feast of the Immaculate Con is beautiful and edifying in it ing. It illustrates forcibly t interest which the heavenly Fa

"THE UPS AND DOWNS OF LIFE."

C. F. STREET, M. A. CONTINUED,

marvellous brought about by man's ingenuity and study of electricity, have been adapted to our earthly affairs and relations with the kingdoms of this world. Thus, when man's limited knowledge and powers could produce these wonderful effects relating to our temporal life, what must God's unlimited wisdom and omnipotence do concerning our relations with the Kingdom of Heaven and eternal life. As human power has recently established instantaneous intercourse between people on different con-tinents, so God had, from the beginning, ordained communication tween heaven and earth and made the prayers and meditations of His faithful here on earth ascend up to heaven and audible to the Angels and Saints around the Throne in the Holy of Holies. A certain divine, meditating on the mysteries of nature and those which are spiritual and immaterial, exclaimed, "God, who is eternal, incomprehensible and of infinite power, does things so great that man cannot understand them," and "if we cannot understand nor conceive those things which are beneath us, how shall we be able to comprehend those things which are above us."

Now, my dear children, I have endeavored to plainly set before you that beautiful, comforting and edifying doctrine which the Church celebrates on the "Feast of all Saints"; a doctrine especially encouraging to us living in a world where there is constant sorrow, pain, mourning and mortality. "All Saints' Day" reminds you that you have another home and eternal life in the City of God, that you have abiding in that heavenly Jerusalem kindred spirits and friends, who were formerly inhabitants of this earth and had personal experience of the trials and sorrows of this life, that there is provided by the omnipotence of the Divine Saviour a transit between this planet and that sphere to which the blessed Virgin Mary and the Saints have been translated.

You, who have come to the house of God this morning, to be partakers, for the first time, of the bread of life, are engaging in a solemn and beautiful act of devotion. You are associate ing yourselves with the Divine Saviour and strengthening your union with the Angels and Saints in heaven.

I congratulate you on the blessings you will receive this day, and pray that you may so worthily reverence the sacred mysteries of the body and blood of our dear Lord that you will contin ually find in your souls the fruit of His

redemption. The Holy Sacrifice of the Mass having been duly celebrated, the faithful having solemnly partaken of the Feast and the Mass after Communion being ended, the congregation and pupils were dismissed with the blessing of the

venerable celebrant. The congregation, including the nuns and friends of the pupils, as well as the children, were much impressed with the solemnity of the divine ice of that morning and on the interest ing truth which the preacher had earnestly and plainly explained to

Mabel returned with her uncle and aunt to their home, where a dainty breakfast was prepared for them. She was very happy that day, and devoted a portion of it to the composition of a letter to her dear mamma, telling her on that morning and of the blessing she herself had received.

During that month she was particu larly attentive to her lessons, and gained much praise from the teachers on her progress; she was looked upon as the brightest child of her class-mates who would carry off, several prizes to be awarded at the time of the Christmas examinations. But many things do not happen in accordance with our expectations ; our dreams are oftentimes not realized and our plans frequently fail owing to some sudden occurrence opposing them. Thus Mabel's progres in her studies which predicted such honors at Christmas, was interrupted by sad news which required her to leave school and return to her home in Vermont.

On the 7th December, 1891, a letter was received by Mr. O'Neil from his sister, conveying the sad news that her husband was very ill. He was taken with a severe attack of "la grippe" at the beginning of November, which he had thought would soon pass away after careful nursing, but instead of this favorable change, as expected, it had entirely prostrated him and he seemed be completely broken in health. The doctor had been constantly attend ing on him, but his medical service had produced no beneficial results : his recovery now appeared to be almost an impossibility. Poor Jesse! He was constantly talking, according to the letter from his wife, about their darling child and longing for her return. The doctor thought it advisable to hasten Mabel's return, believing that her presence and childish entertain ment might help to cheer up her poor father who was terribly depressed in

The morrow, being the "Feast of the Immaculate Conception," 8th December, and being a holiday at the convent, Mrs. O'Neil did not communicate the sad news to her niece until the evening of that day; she thought it better not to disturb the poor child's joy on that beautiful and cheerful fesval. Like "All Saints' Day", the Feast of the Immaculate Conception" is beautiful and edifying in its meaning. It illustrates forcibly the deep interest which the heavenly Father has cheered by the change in her hus-

in the welfare and happiness of His band's spiritual welfare; it was indeed children here on earth, and in their redemption and holiness; it shows how provident and careful were the prein her home. This deliverance of the Thus the Blessed Virgin Mary was never defiled by sin, either original or actual, mortal or venial, otherwise she could not have fulfilled her mission as

the Mother of God. On the morning of the 9th December Mabel, after embracing her aunt and uncle and bidding them farewell, left for her home by an early train. Although she was sorry to give up her studies at the convent and be separated from her loving and generous benefactors, yet the thought of going home filled the poor child's heart with unspeakable joy. Home has its cares and troubles, its disappointments and trials, but, notwithstanding these drawbacks, there is no place so restful as the paternal roof; there is a freedom at home not found elsewhere; there is a love pure and true which, though often dimmed by petty annoyances, cannot be extinguished; there is a spirit of forgiveness at home which dwells in no other house to the same extent; there is a cord of sympathy binding the hearts of parents children, sisters and brothers which in the heathen land, brought about the cannot be severed.

When the train drew into the depot of the town of B——in Vermont, Mabel quickly discerned in the crowd her loving mother anxiously gazing towards the egress of the car, awaiting her arrival; she was quickly at her mother's side, and the two were conveyed in a cab to their humble home, made more humble by the dire visita-tion of his sickness. Mr. Simon was tion of his sickness. too nervous and ill. on that night, to be disturbed by his daughter's loving embrace, and had to defer her approach to his bedside until the next morning.

Mrs. Simon perceived with pride the great change which had taken place in her daughter's appearance and manners during the six months' absence from home; she found her improved in every respect, and listened with much satisfaction to the account of her first Communion and the expressions of her

earnest piety.

The next morning Mabel arose early and quietly prepared her-self to go to the dear old church and assist at the early Mass, in her native place. Her mother was surprised to learn from the domestic that her daughter had gone out, but was pleased when she returned to hear of the good work to which she had been devoting her time ; she had gone to the House of God to offer up special prayers, dur ing the celebration of the morning sacrifice, for the recovery of her dear father's health, and had begun, on that morning, a novena for him. The loving and devoted child was admitted to the sick-room after breakfast, and her poor father seemed to rally for a while on seeing his darling child. Mabel was shocked at the emaciated and pros trate figure which her father presented. who formerly was so handsome and strong, and the poor child found it hard to restrain the tears which her sorrowing heart was forcing her to shed. Before leaving her papa's room, she knelt down at his bedside and silently said the Litany of the Blessed Virgin. Every morning did this pious and faithful child frequent the church, at the time of Mass, and offer up her simple prayers for the restoration of her father's health and the conversion

of his soul. The 25th day of December arrived : and it was a sad Christmas to the letter to her dear mamma, telling her silent family, for there had been no all that had taken place at the convent change for the better in Mr. Simon's condition. Mrs. Simon and her daughter went to early Mass to take part in the celebration of the Feast of the Nativity of the Saviour of the world. They knelt before the altar to receive the divine sacrament of the precious body and blood of their Redeemer, firmly believing that in those sacred mysteries their divine Saviour was really and truly present; then they offered up their petitions for the beloved one who was at the point of death at their home; they prayed earnestly to their Lord to give him grace to understand the truth, to strengthen and increase his faith and to save his soul, even if it were not the divine will to restore him to bodily

During that day, whilst they were both sitting at the bedside of the invalid, watching and praying for him, he suddenly aroused himself from his state of lethargy, and in a low and solemn tone of voice said "My dear wife and darling child, if God will restore me to health, I will prepare my self to become a Catholic, but if I be come weaker, will you send for the priest and beg him to baptize me and receive me into the fold of the Catho

lie Church. These words were indeed a surprise to the mother and daughter and filled their hearts with joy and hope. Simon lost no time in sending for the parish priest and informing him of the change which had come over her dear husband's mind and the words he had spoken. The priest, after some consultation with the doctor regarding the condition of his patient, thought it wise not to delay the administration of the sacrament of baptism.

On Christmas day at 5 o'clock p. m. the priest visited Mr. Simon, and, after some conversation with him, perceived that he was anxious to become a Catholic as soon as possible, and he was privately baptized on that day in the presence of his wife and daughter. Mr. McGee, a staunch Irish Catholic who had been a long resident of the town and one of the trustees of the Catholic Church, was also present as

sponsor.
Mrs. Simon's heart was greatly

parations for the Incarnation of His soul of her poor husband from the Son and the redemption of mankini. bondage of sin might be a forerunner of some physical change; his faith and the awakening of his mind to the truth might be followed by a cure of his bodily malady. As the Divine Saviour had said to the sick woman "thy faith hath made thee whole," and again to the leper "arise and go thy way, thy faith hath made thee whole. so might he not say also to her

poor husband similar cheering words The good priest did not lose sight of his neophyte; constantly did he him to offer up prayers at his bedside as well as before the altar during the celebration of Mass.

Mr. and Mrs. O'Neil learned of the happy event in the Simon's household, and were much delighted, especially on account of their darling niece. joy it must have been to her, when her poor father at last became a member of the true Church, in which she had so recently found so much happiness; her simple prayers had been answered. Like the little maid of Israel, whose conversation about the true prophet, when she was a captive conversion of the Captain of the Syrian host, so little Mabel's example and piety were instrumental in the conversion of her father.

Mr. O'Neil was now so deeply inter ested in the welfare of his sister's household, that he concluded to go, accompanied by his good wife, to the town of B—— and pay a visit to the Simons. He therefore wrote to his sister preparing her for their arrival during New Year's week, expressing the hope that they might be able to encourage her in her trials and cheer up her husband. They left their home on the day after New Year's and, en route, they stopped at New York; here Mr. O'Neil fortunately met an old friend, Dr. —, an eminent physician, who had been very successful in the treatment of patients prostrated by "la grippe." After some conversation the doctor was persuaded to accompany Mr. O'Neil to the town of B—, in Vermont, and hold consultation with the local physician there regarding the case of Mr. Simon.

On the evening of the 5th January

1892, Mr. O'Neil and his party arrived at the place of their destination. On the following day they purposed to call at Mr. Simon's. The 6th January being the feast of Ephiphany and a fete d'obligation, they began the day by assisting at the 8 o'clock Mass in the parish church; whilst reverently regarding the faithful who walked up the aisle to receive holy Communion, they noticed in the crowd, Mrs. Simon and her daughter approaching the altar. During the forenoon, Mr. O'Neil and his New York friends called on the physician of the Simon family, and after a brief interview, it was arranged that the two doctors should meet at Mr. Simon's during that day. The visit of Mr. and Mrs. O'Neil natur ally gave great comfort and encourage ment to their distressed relatives. Mr Simon, though very feeble, welcomed heartily his brother in law and was glad to tell him of his conversion and of the peace and joy experienced since his baptism. He was very grateful when he learned that a doctor from New York City had accompanied him for the express purpose of making a thorough diagnosis of his malady and holding a consultation of his case with the local physician. During the afternoon of that day the two doctors met according to appointment. The result of their consultation was not discourage ing to the patient's hopes; indeed, the New York doctor did not regard his malady as incurable, but felt sure that the change in the treatment of the invalid which he suggested and the new medecines prescribed would have an invigorating effect on the system of the patient. Poor Mrs. Simon had not felt so much happiness for a long time, as she did when the doctor said to her, "Cheer up, my good woman, your husband, I believe, will, by the blessing of God, be as well and strong as formerly in six months."

It was necessary that Mr. O'Neil and his friend should return to their re spective duties by the morning train of the following day. Their visit, though short, had been most beneficial and brought hope and joy to a home which had, for a long time, been troubled and wretched. Mrs. O'Neil urgently begged Mrs. Simon to allow her daughter to return with them and resume her studies at the convent After much serious consideration she concluded that for the dear child's future happiness, she must give her consent. The grief of the loving nother, on being again severed from her only child, was alleviated by the favorable change which was evident in the state of her husband's health. The New York physician had made a second hurried visit to the town of - in Vermont to see his patient, and was satisfied with the progress he had made, but advised a change of climate and scene, so soon as the season of spring began.

TO BE CONTINUED.

Meets Your Needs. Meets Your Needs.

When you feel tired, languid, nervous and are troubled with pimples and eruptions, you will find Hood's Sarsaparilla exactly meets your needs. It purifies and enriches the blood and imparts to it the qualities needed to tone the nerves and nourish the whole system. It cures all blood humors.

HOOD'S PILL'S cure sick headache, nausea, biliousness and all liver ills. Price

25 cents.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

Is the Best—in fact the One True Blood Purifice. All druggists. \$1, six for \$5. Get Hood's Pills are tasteless, mild, effective, and druggists, 256,

Influencing Others.

No man but has an influence, good or bad; no man but if he wills it can make his life a sort of inspiration, comfort and help to the men with whom he associates daily.

A TIMELY SUGGESTION

Catholic Columbian

Failure to comply within the pre-scribed time with the Easter obligation does not acquit the negligent Catholic from the duty of going to confession and Communion as soon as possible

A GREAT CHARITY.

The good work which is being done everywhere by the Society of St. Vincent de Paul is made evident by a report issued by the Revue General of April. The following summary of the good done is made by the Literary Digest of 28th of May: The society expended in works of

charity in 1895 and 1896, each year, nearly \$2,000,000. The report for 1896 shows disbursements as follows France, \$436,787; Germany, \$143, 761; Austria, \$114,718; Spain, \$138, Great Britain, \$147,031; Holland, \$232,158; Italy, \$53,762; Canada, \$56,000; the United States, \$258,-

Mexico, \$52,976; Belgium

Brazil and other countries, \$377,142. "Be Ye Perfect."

It is no humility to aim low in the spiritual life. It is no pride to aim high, if we do it out of a desire to glorify Gcd. Who knows what grace has lost, and may be losing at this moment, from want of aspiration? If faith, hope and charity had wrought their perfect work in us, if the seven gifts had been spread like sails to catch the breathing of the Spirit, of the Sanctifier, we should not now be far from the kingdom of God. But how many spring-times and seed-times have we lost, how many summers have passed without a harvest, how many an autumn without a vintage! We are standing at the foot of the mountain of beatitudes. The disciples of Jesus are going up company by company. The poor, the simple, the unlearned, and the mourners and the despised are going upward, speeding with a wonderful strength and sweetness? Shall we be left behind? Aim higher and higher.—Cardinal Manning.

You May go to Hong Kong and to Mass.

Some one's enquiry, in the Liverpool Catholic Times, if there is a Catholic Church in Hong Kong elicited this

answer:
"I was in the priest's house, Rev.
Pietro Gabardi, Missionary Apostolic,
and was introduced to a Portuguese gentleman; he was a marvel indeed, and spoke English like a native. Part of our conversation was in Italian. He was reading from a Spanish book, and spoke Chinese A 1. The pries informed me there were seven thousand Catholics in Hong Kong, two thousand of whom are Chinese, and at o'clock Mass this morning it was a godly sight to see the old Chinese women as devout as Irish women, men with their pigtails, the little altarboys, and, above all, the European priest with a pigt il. In this strange community, to hear the Domine nor sum dignus, the same as in the little chapel at Dunston on Tyne, would fill the heart of the hardest heathen with admiration for the Catholic Universal Church, of which I am so proud. At the Cathedral is a Seminary for native priests, of whom I saw many. At Canton there is another Cathedral to

beat anything to be seen in England."
Another answers that "in every insignificant village in the Far East there is a Catholic church and a

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lunger. lungs.

lungs.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with DR. THOMAS' ECLECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

Perfectly Cured

Weak and Low Spirited - Nervous Prostration - Appetite Poor and Could Not Rest.

"I take great pleasure in recommending Hood's Sarsaparilla to others. It has been the means of restoring my wife to good health. She was stricken down with an attack of nervous prostration. She suffered with headaches and her nerves were under severe strain. She became very low spirited and so weak she could only do a little work without resting. Her appetite was poor, and being so weak she could not get the proper rest at night. She decided to try Hood's Sarsaparilla, as we had heard it highly praised, and I am glad to state that Hood's Sarsaparilla has perfectly cured all her ailments." G. BELLAMY, 321 Hannah St., West, Hamilton, Ontario. Remember

Hood's Sarsa-

If your digestive powers are deficient, you need something now to create and maintain strength for the daily round of duties:

Take the pleasantest of Malt Beverages-

JOHN LABATT'S ALE AND

They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants



If your local dealer cannot supply, write our nearest house,



Are supplied in various qualities for all purposes

Pure, Antiseptic, Emollient.

Ask your Dealer to obtain full particulars

C. F. CALVERT & CO., Manchester.

First Communion. PICTURES FOR FIRST COMMUNION

FOR BOYS AND GIRLS

First Communion Rosaries

In Mother of Pearl Silver Chain, \$1.00 each and upwards.
In Mother of Pearl Silver-plated Chain, 25c, each and upwards.
Imitation Pearl Beads, 75c, 90c, \$1.00 and \$1.20 per doz.
White Bone Beads, 80c, 90c, \$1.25 per doz.
Red Bone Beads, 90c, \$1, and \$1.25 per doz.
Plain Wood Beads, 30c, 40c, 50c, 60c, 75c and 90c per doz.

Prayer Books

White Covers at 75c, \$1, \$1.25, \$1.50, \$2 and \$3 each.

Dark Morocco Covers, 50c, 60c, 75c, \$1 and upwards.

Cheap Books at 90c, \$1.20, \$1.50, \$1.80 per

Sanctuary Oil. Best Quality. INCENSE, CHARCOAL, GAS LIGHTERS THE PINES URSULINE ACADEMY Headquarters for the Best Grades of Candies in Pure Wax, Stearine and Paratine.

D. & J. SADLIER & CO.

CATHOLIC PUBLISHERS.

123 Church St., 1669 Notre Dame St., TORONTO, ONT. MONTREAL. QUE.

FOR SALE.

We beg to call the attention of the Catholic people of Canada to our handsome oak "Visticum Case," which contains everything required, in a neat and compact form, when the priest is called in to adminster the last sacraments to the sick or dying.

This case fills a long-felt want, and should be in every Catholic home in Canada. It has been endorsed by the leading dignitaries of the Carholic Church in the United States and Canada, and wherever introduced has met with a ready sale. We will send the case to any address in Canada on receipt of price, 7.00. For further particulars, address The R. W. Connor Co., 72½ Prince William St., St. John, N. B.

PLAIN FACTS FOR FAIR MINDS

THIS HAS A LARGER SALE THAN any book of the kind now in the market I any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Dectrine. The author is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any address. The book contains 360 pages. Address Thos. Coffer, Catholic Record office.

C: M. B. A .- Branch No. 4, London, Meets on the 2nd and 4th Thursday c every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P Murray, President: P. F. Boyle, Secretary

Third and Enlarged Edition.

FATHER DAMEN, S. J One of the Most Instructive and Useful Pamphlets Extant

Useful Pamphlets Extant
Is the Lectures of Father Damen. They comprise five of the most celebrated ones delivered by that renowned Jesuit Father namely: "The Private Interpretation of the Bible." "The Catholic Church the Only True Church of God," "Confession," "The Real Presence," and "Popular Objections Against the Catholic Church." The book will be sent to any address on receipt of 15 cts. in stamps. Orders may be sent to

THOMAS COFFEY.
Catholic Record Office. - London, Ont.

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

Educational.

ESTABLISHED 1889. Belleville + Business + College BELLEVILLE, ONT.

BOGLE & JEFFERS, Proprietors. The system of training is normal, specific, thorough, comprising full instruction and

In the state of th II. Shormana account work.

III. Civil Service Qualifications — Indexing, Précis-Writing, Statistics, English and ing, Precis-Writing, Statistics, English and French option.

This College is open throughout the year.
Students may enter at any time. Now is students may enter at any time. Now is the time. J. FRITH JEFFERS, M. A.
Write for Calendar.

A FREE SCHOLARSHIP

a High Grade Business College is worth winning. En-unce and Leaving candidates for the next examination CENTRAL BUSINESS COLLEGE, TORONTO,

Quisiness College STRATFORD, ONT.

Always popular—always progressive—a Comercial School of the highest grade, Wr for Catalogue, W. J. Elliott, Principal.

NORTHERN BUSINESS Offeger

CHATHAM, ONT.

THE EDUCATIONAL COURSE comprises
I every branch suitable for young ladies,
Superior advantages offered for the cultivation of Music, Painting, Drawing and the
Ceramic Arts.

SPECIAL COURSE for pupils preparing for Teachers' Certificates, Matriculation, Commercial Diplomas, Stenography and Tynewriting. Typewriting.
For particulars address-THE LADY SUPERIOR.

ST. JEROME'S COLLEGE. BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to— REV. THEO. SPETZ, President.

ASSUMPTION + COLLEGE. SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSI CAL and Commercial Courses. Terms,
Including all ordinary expenses, \$155 per annum. For tull particulars apply to
REV. D. COSHINO, C.S.B.

> PORTING GOODS____ HEADQUARTERS

Steel Trout Rods **Fishing Tackle** Field and Trap Guns Winchester Bicycles

HOBBS HARDWARE COMPANY, London, Ont.

TEACHERS WANTED. TEACHERS WASTED.

I WISH TO SECURE A NORMAL

I trained, Roman Catholic teacher, to teach
in a village school in the North West Territories at \$50 per month. The preference will be
given to one who has some musical ability and
can speak German. Address, with full particulars, W. O. McTaggart, Bank tof Commerce
Building, Toronto. can speak Germai lars, W. O. McT Building, Toronto

ONTARIO MUTUAL LIFE \$20,000,000 This Company holds its Re-

Trench Bordeaux Clarets
Which will be sold at the lowest price.

JAMES WILSON, London, Ont

IN FORCE

4 per cent. Table

5 per cent. Table

6 per cent. Table

7 per cent. Table

9 per

The Catholic Record. Published Weekly at 484 and 486 Richastreet, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS : RRV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh. P. J. Nevet and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the Catholic Record. Rates of Advertising—Ten cents per line eac insertion, agate measurement.

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Jonfrace, the Bishops of Hamilton, Peterorougo, and Ogdensburg, N. Y., and the clergy broughout the Dominion.

inroughout the Dominion.

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

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

When subscribers change their residence it is important that the old as well as the new ad

London, Saturday, July 16, 1898.

A PROPOSED UNION.

There appears to be a fair prospect that two of the seven or eight Scotch Presbyterian Churches will shortly effect a union similar to that which was some years ago effected in Canada between the Old Kirk of Scotland and the Free Kirk. The bodies between which the negotiations for union have been going on in Scotland are the Free Church and the United Presbyterians. Both have sent the draft resolutions for unity to their Presbyteries for action - the United Presbyterians by an almost unanimous vote, and the Free Church by a vote of 486 to 41. The Established Church of Scotland could not agree to the terms which were acceptable to the other two, so it will not come into the proposed union.

THE ITALIAN RIOTS.

The organs of the Italian Government are endeavoring to throw the blame of the recent riots at Milan and other cities on the Catholic party, and are recommending further persecu tion of the Church as a preventive of such demonstrations for the future. The truth is the riots were Socialistic, and were the work of the Radical party, to which the Government has been al along indebted for support. The Cath olic papers have challenged the Gov ernment organs which have made the false accusations to name a single one among those who have been arrested, who is a member of any Catholic club or association, and they have failed to produce any such name.

"LOYAL" ORANGEMAN.

The Orangemen of Belfast have once more disgraced themselves by savage rioting, but this time their attack was on the police and not on the Catholic population of the city. The Nationalists who were celebrating the '98:h centenary were requested by the police to change their intended route so as to avoid the Orange quarter. They did this, and their march was peaceful, and they returned to their homes peace fully. The Orangemen were so irri tated at this that they made a savage students of a Baptist college formally attack upon the police, overpowering approved of his insulting language. hem, until the military were calle out. The "loyal" Orangemen who were thus in rebellion against her Majesty's authority were overpowered, and many of them arrested.

A PALPABLE FALSEHOOD.

The Presbyterian Review of the 26th nlt. makes the following charge against the Catholic clergy of Montreal:

treal:

There is no disguising the fact that in the past the Church of Rome has relied far more upon force, violence, and social persecution for retaining and gaining adherents than upon ressonable argument. The riots that have taken place in Montreal at the instigation of the Church authorities within the memory of most of its citizens are sufficient proof of this. If this new movement means that the old methods are to be discarded and discouraged by those who direct the policy of that Church we shall welcome it with the utmost satisfaction and are not afraid of the result.

There is no truth in the statemen that any anti-Protestant riots have been encouraged by the Montreal clergy, and we unhesitatingly say that the Review cannot maintain its asser tion by proofs. If unable to maintain it, the Review should apologize for the mis statement. We remember, however, that in Grace Church, Toronto, the Rev. Dr. Wilde several times arged his Orange Young Briton hearers to raise anti-Catholic riots, and even

MINORITY vs. MAJORITY.

to commit murder.

The Unionist and landlord papers of Ireland, and especially those of the North, have recently made great complaint of the new Local Government law, that in its operation the National ist majority throughout Ireland will elect Nationalists, who, for the most true, but it is in the nature of reprewill elect representatives who are in of other converts. - The Missionary.

ority have ruled Ireland hitherto, and they have done so in a way which made the country tired of their oppression and petty tyrannies: it is time the majority should have a word to say in municipal matters, at least. The Catholic majority are not disposed to oppress the Protestant minority, and will not do so. Mr. John Redmond said recently at a meeting of the Independ ent League in Dublin that, as long as the majority has men willing to give their time and labor to manage county matters, the landlords, anti-National ists, and Protestants, who constitute the minority, have no reason to complain, and should not be opposed to them either on religious or political grounds.

IS REVERENCE OR IRREVER-VIRGIN MARY?

It is difficult to understand by what species of reasoning some Protestants arrive at the conclusion that they can please Christ by paying disrespect to His ever - blessed and Immaculate Mother, yet there are many instances on record where this disrespect was shown by Protestant assemblages or

The most recent example of this which has fallen under our notice occurred recently at a meeting of the Protestant Reformation Society, held a few days ago in London, England, presided over by the Rev. Prebendary Webb Peploe. One would suppose that a society with so pompous a title would contain some elements of respectability or at least of decency in it nevertheless we read in London newspapers that when the name of the Blessed Virgin Mary was mentioned the meeting hissed it.

Of former times we read that similar examples of disrespect to the mother of God was frequently shown. Thus when the English hierarchy was estab lished by Pope Pius IX. in 1852, the Government of the day, under Lord John Russel, made it illegal for the newly-appointed Catholic Bishops to assume their titles. This was by the famous, or rather infamous, measure known as the Ecclesiastical Titles Bill. which was since repealed under Mr. Gladstone's administration.

At this period there was great ex citement throughout England, and burnings of the new Bishops in effigy. But the mobs did not content themselves with burning the effigies of the Bishops. In London itself in the parish of Blackheath and other parts of the city the effigy of the Blessed Virgin was also burned, and crucifixes, repre senting our Lord dving on the cross. were dragged through the mire.

Even in Toronto, only a few years ago, the notorious Justin B. Fulton spoke insultingly of the Blessed Virgin amid the applause of his unthinking audience, and a meeting of the uch occurrences show the remarkabl vicious teaching which these people have received from their ministers, who, in their anxiety to make it be believed that Catholics are idolaters, paying divine honor to the Saints, and especially to Mary, have taught them to hate the Blessed Virgin's name. Such events, so far from lessening

the honor which Catholics pay to the Mother of God, should make us honor her all the more, in reparation for the insults offered her, for God Himself has honored her greatly, first by sending his Archangel to salute her by the glorious address, Hail full of grace, children, to the question the Lord is with thee, and blessed art thou among women; secondly, by being obedient to her during His life on earth; and thirdly by the respect shown to her when she was at the foot of His cross mingling her tears with His blood as it flowed down for the salvation of the world.

The Blessed Virgin herself, inspired by the Holy Ghost, declared her thankfulness to Almighty God for the favors He had heaped upon her, and she exclaimed in her beautiful hymn of

thanksgiving: "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For He that is mighty hath done great things to me, and Holy is His name . and be-hold, from henceforth all generations shall call me blessed." (St. Luke, ii.)

This is sufficient authority for the reverence which Catholics show to the Mother of God.

Remember that much is to be done for converts after they are received. They must needs have Catholic friends to call on them, they are generally de-luged with difficulties from men and devils which must be answered, and part, will be Catholics, to manage they are often called on to practise the work of Christianiz County matters. This is probably heroic virtue. Seek them out, give ines of North America. them countenance, help them to take the offensive against their assailants.

A somewhat curious letter on Ritual appears in the Christian Guardian of the 29th ult.-curious because it reveals clearly the fact of which we had previously some knowledge, that some of our Methodist friends are hankering after "more ritual" in their Church services.

The writer of the letter, Mr. S. R. Parsons, is entirely opposed to this new development, and judging from the special manner in which the attention of readers of the Guardian is called to Mr. Parsons' views, we presume that the editor is in thorough accord with him. The fact remains, however, that a large, intelligent, and influential section of the Methodists is Ritualistically inclined.

Mr. Parsons states as a well-known ENCE DUE TO THE BLESSED and public fact, that Bishop Vincent, who is one of the most prominent among the Methodist Bishops of the United States, "at the last banquet of the Social Union in the Metropolitan Church parlors, commended the use of the Ritual in our Church services;' and "this reference was heartily applauded by some of our earnest laymen who felt that this would be a helpful change, giving the people a greater interest in the service, and tending especially to attach and hold the young people of our congrega-

> To prove that a Ritual is not desirable. Mr. Parsons quotes from a letter which appeared recently in the Globe from a St. Catharines rector of the Church of England the following passage:

"There is no evidence that the cultivation even of an asthetic ritual in religious worship helps to stem the tide of prevailing irreligion and worldliness. Luke a good many other fads, it ruus its course, and when the novelty has worn off, little remains."

We are aware that Methodist con troversialists in the past, and, in fact controversialists of nearly all Protestant denominations, have maintained that the use of a Ritual or a set form of religious ceremony in the divine services, destroys the true worship of God in the heart, and does violence to the prophecy and implied command of Christ that the Father should be adored 'in spirit and truth." This is precisely Mr. Parsons' position. He says

"Are we getting veneer and polish rather and an authorized and polish rather than substantiality? That we are in need of some helpful force, especially in our city churches, is quite apparent; but if the Gospel of the kingdom, so dear to our fathers and to us, is not still the only recognized power of God unto salvation—applicable alike to all ages and conditions—we will soon degenerate into mere formalism."

Mr. Parsons admits that Methodist churches in England use a Ritualsimple, it may be-still it is a Ritual. Also, it must be admitted that, notwithstanding the expression of views by the St. Catharines' rector, the Church of England has a Ritual also which all its clergy must use, while many use a Ritual still more elaborate than that of the Book of Common Prayer. The reason for this is not far off to be

sought. Constituted as we are of body and soul, our soul is influenced through ir senses. God created man so, and as a consequence, an orderly and symbolical Ritual is an aid to faith. God ordered such a ritual under the Old Law, and even Montesquieu, who had certainly but little faith and as little of ritual, attributes the remarkable attachment of the Jews to their religion to this fact. The Catholic Church recognizing the same fact has a Ritual and a ceremonial, not to take the place of the religion of the spirit, as Mr Parsons supposes or assumes, but to confirm and strengthen it. Hence in the Catholic catechism taught to our

"Why are so many ceremonies used in the administration of the Sacraments?"

The answer is "To excite devotion and reverence for them, and to signify and explain their effects."

We are not surprised that reflecting Protestants like Bishop Vincent, and those who applauded his remarks in the Metropolitan church of Toronto, should be beginning to see now that the adoption of a more reverential order than is now customary in Methodist worship, would tend to produce more respect for the religion which touches the spirit. Bishop Vincent's remarks are indicative of a reaction toward Catholic thought and practice, even among Methodists, where it might have been least expected.

SPANISH CHARACTER.

We publish with pleasure in another column the able address of a Windsor member of the Ladies' A. O. H., on the labors of the Spanish priests who over the work of Christianizing the aborig-

The address contains a large amount of valuable information and shows to individual teachers and the authorsen ative government that the people the offensive against them in the making of valuable information and shows to individual Cardinal Manning.

The offensive against the in the making of valuable information and shows to individual Cardinal Manning.

in our columns without expressing dissent against some of its statements, which are probably unintentionally unfair and unjust.

The ladyspeaker is avowedly a patriotic American, and we presume the general indignation which exists in the United States against Spain, at a period when the two countries are at war, carried her along in the irresistible torrent.

Regarding the general character of the Spanish race there is much to be said, but we have not space in this issue to dwell upon it. It will suffice to say now that history shows that as a rule, though vindictive when injured they are brave, determined, hardy, and patriotic, and they are fervent Christians, whether men or women. We say this altogether independently of the issues at stake in the present war, in which it is our desire to be

It is to be admitted that the Spanish adventurers who came to America from time to time seeking their fortunes, committed many atrocities; but so did the soldiers and adventurers of other nations, English, French, and Americans, and it is well known that adventurers in the wild West held to, and acted upon their proverb, "the only good Indian is a dead one." in their dealings with the aborigines. We are not to condemn whole nations for the conduct of these men.

Apart from this, we shall here touch upon only two points in the address referred to. The first is the decline of Spain "into unpitied destruction." Of this we shall now speak very oriefly, though it has been harped upon very much of late, especially by Lord Salisbury.

Spain has certainly met with many nisfortunes since the reign of Philip II. His extravagances were followed by successive wars which impoverished the country. Then there were the wars with England and France in 1788 and 1804. She was unsuccessful in these, owing probably to the small population of the country, but, notwithstanding this, with the indomitable determination of her people, she inflicted almost as heavy blows as she received.

Then followed civil wars down to 879 She has had only nineteen years of peace, but during that period she has progressed so rapidly that were it not for the disastrous quarrel now in progress, she might very soon show an unexpected strength among the nations of the world.

But the point in the address from which we specially dissent is the attack made upon the Spanish ladies in general, and the religiouses in particular.

Spanish religieuses did "establish homes" both in the New World and in the Philippine Islands for the infirm and orphans, to which were admitted the distressed of whatever nationality they might be.

Some members of the religious commities might be, and times of other nationalities, but considering the smallness of Spain's population, no country has excelled her in instituting religious orders wherein ladies consecrated themselves to the works of charity, and went forth unselfishly to distant climes to fulfil their duties.

In connection with this subject we would be tedious if we were to multiply illustrative facts, but we will give two or three. The historian Oviedo was in San Domingo (Hispanola) in 1780, and he tells us there were there, two convents, St. Frances, and St. Mary Mercedes, and one hospital (attended by religieuses, though built by the king). He thus describes the three buildings :

"They are well built, though not so cur-iously as those of Spain."

In Havana, the Sisters of Charity are proverbially spoken of as "unselfish." They are mostly Spanish, but they make no distinction of race in their charity. These ladies are universally beloved by the people.

In Tierra del Fuego, the land of naked savages of gigantic stature on which but a few years ago no white man dared venture, there is now a convent of the Spanish nuns of Mary Help of Christians, educating the children and nursing the sick. The Christian natives are warmly clad, and live in comfortable cabins, and they have adopted the Spanish lan-

The Catholic Church rests not on the judgment of any individual, however two hundred and fifty years ago began holy or wise; but on the witness of a universal and perpetual body, to which teacher and taught alike are subject; and because all are in subjection to the Church, all are redeemed from bondage

We cannot forget that when a few years ago the so-called "Equal Rights Association " was organized under the leadership of the late Mr. Dalton Mc. Carthy, and an agitation begun for the avowed purpose of "driving the Jesuits out of Canada," there were a few Protestant clergymen of several denominations who refused to join in the absurd outery which was raised by those ministers and laymen who have pushed themselves to the front whenever any anti-Catholic movement has been initiated at any time.

Among those who thus dared to set themselves against the tide of popular clamor was the Rev. Dr. Shaw, principal of the Wesleyan Theological College of Montreal, who, by showing the absurdity and injustice of the attack on a learned, zealous and virtuous body of priests, brought upon himself much odium from the clergy of his own denomination.

It required great courage for any clergyman to face the torrent of abuse which was directed against Dr. Shaw on that occasion, and we can entertain for him only the kindliest sentiments and the highest admiration both for his courage and his learning, and we hope he may long occupy the honorable position which he fills at present.

Nevertheless there are a few points in the Rev. Dr.'s address to the Presbyterian General Assembly on which we feel it necessary to make some remarks.

Dr. Shaw and Dr. Burwash of the Victoria University, Toronto, were the delegates of the General Methodist Conference, to extend greetings to the recent Presbyterian General Assembly, and in introducing himself he made the following amusing remarks defin ing his position :

"I have very warm friends in all the de "I have very warm friends in all the denominations. . . . At the same time,
many of my own brethren look upon me with
grave uncertainty. Some think I am an Anglican, some that I am a Presbyterian, others
that I am a Congregationalist, and a few
have a painful apprehension that I am a
Jesuit. Well, here and now I declare myself to be a Methodist, and I am becoming
every day more intensely Wesleyan, but it is
by becoming more intensely catholic. I can
say with Angelique Arnauld, Abbess of Port
Royal, in the evangelical warmth of Jansensay with Angelique Arnauld, Abbess of Port Royal, in the evangelical warmth of Jansen-ism, I belong to the church of all the saints, and all the saints belong to my church. With all my heart I believe in the Holy Cath-olic Church, including all saints, whether Greek, Latin, Anglican, Lutheran or Re-formed." The meaning of this becomes clear

when we take it in connection with the words following, whereby the doctor endeavors to show the General Assembly that it, and the Methodist Conference, hold the same faith, notwithstanding all differences on doctrinal points, and that really there is no substantial difference between the Calvinism of the Assembly and the Arminianism of the conference. In fact, the rev. doctor practically maintains that the catholicity of the Church of Christ consists in its embracing within its fold all varieties of belief.

We must take exception to this definition. The true catholicity which Christ invested His Church has for its first characteristic unity of faith. He commanded His Apostles : Teach all things whatsoever I have ommanded you." (St. Matt. xxviii, 20.) Further, we are told by St. Paul in Eph. iv, 514, that there is one body (the Church of Christ) and one spirit to which we are called, "one Lord, one faith, one baptism," and that Christ has instituted teachers and pastors of various degrees "till we all meet in the unity of faith . . . that we may not now be children tossed to and fro, and carried about with every

wind of doctrine." From this nothing can be clearer than that there is an authority in the Church which must pronounce upon and declare the truth of the doctrines which Christ has revealed and com, manded to be taught, so that unity of faith may be preserved. This is fatal to the pretence that true Christianity consists in an aggregation of many independent creeds.

True Christianity, and therefore the true Catholicity of the Church signifies that there is one faith, one teaching, defined by one acknowledged, univer sal authority to which all must give obedience and respect, and it is the Church thus constituted that has been commissioned by Christ to teach His gospel to all nations. This universality is the catholicity of the Church of Christ. The catholicity which is made to consist in a compromise of various creeds praising or coddling one another, is merely a device to which recourse is had for the purpose of concealing from public view the inextricable confusion arising out fof the primary principle of Protestantism. which makes private judgment the sole arbiter of faith. It has no founda. acter. - Bishop Spalding.

sympathy with themselves. The min- RITUALISM IN METHODISM. tion, nevertheless we cannot insert it THE CONFERENCE AND THE tion either in Scripture or the tradi-

There is one other point on which we must also make a few remarks.

The Reverend Doctor considers apostolic succession to be of no account in the Christian ministry, and on this ground he believes that both the Presbyterian and Methodist ministers have good and valid orders before God. He

"We (Methodists) believe the best evidence of apostolic succession is apostolic success. Moreover, our authority is not imperilled by the uncertainty of any form of

This is a very convenient theory for hose who know they have not an ordination which is derived by succession from the Apostles and it would make General Booth, Evangelist Moody, and Sam Jones ministers of the true Church of Christ, equally with the Pope, Bishops, and priest of the Catholic Church, who can trace their sucession in an undoubted line to St. Peter and the other Apostles.

On this point, however, Scripture and the constant teaching of the Church are perfectly clear. A ministry by succession existed under the Old Law, and a similar succession was instituted by Christ under the New

Under the Old Law, Core (or korah) Datham, and Abiron were publicly punished by God with the penalty of death for daring to assume the priesthood on their own authority; and when the reople blamed Moses and Agron for this manifestation of God's wrath, and rebelled, they, too, were punished with a plague of burning fire, until Aaron, the true priest of God, prayed for them, "standing between the dead and the living . . . and

the plague ceased." (Num. xvi).
Under the New Law, the Apostles alone received from Christ the powers which He as founder of His Church possessed from His heavenly Father. From many passages in Holy Writ it is clear that the Apostles transmitted the powers they received. We need only refer here to Acts xiv, 22, for proof of

this. "They ordained priests in every Church." To this we may add the testimony of St. Paul, that outside the line of the Apostolic ordination, there can be no Christian priesthood; for, " neither doth any man take the I honor to himself, but he that is called by God, as Aaron was." (Heb. v, 4.)

With all due respect, therefore, for Dr. Shaw, as a personally benevolent and learned gentleman, with a noble and generous heart, we must dissent from his theory that apparent success in the ministry is the test of apostolic succession. Apostolic ordination is necessary, and the authority to exercise the functions of the ministry, must be obtained from the supreme authority in the universal Church, which alone is truly the Catholic Church of Christ.

MR. EDWARD BLAKE ON THE IRISH FINANCIAL QUESTION.

We are pleased to notice that Mr. Elward Blake made a deep impression on the House of Commons by his speech on the Irish financial question. The following is the despatch announcing the fact.

the fact.

London, July 6.—(Montreal Star Cable.)—
Hon. Edward Blake's speech in the House of
Commons on Irish financial claims is the subject of general talk in the lobbies. It was,
in fact, Mr. Blake's greatest Parliamentary
hit. The Westminster Gazette pays Mr.
Blake the following tribute:—"Mr. Blake
followed the Chancellor of the Exchequer and
analysed his arguments with great skill,
proving himself a master of Irish financial
statistics and an adroit and dexterous opponent in controversy. The House of Commons
showed its admiration of his abilities by frequent applause. Subsequently in the lobbies
some of the most generous tributes to Mr.
Blake's powers were offered by his political Blake's powers were offered by his political

MERITED HONORS.

A Sister of the Congregation of Notre Dame has the honor of being the first woman to receive the badge of the Order of the Crown created by the King of Belgium to reward the devotedness of his subject; in promoting the interests of the Congo-Belgian State. Many women, including a large number of Sisters have received the red ribbon of the French Legion of Honor. Mile. Bottard, who won this distinction this year, is a shining example of devotion to the unfortunate For forty-seven years she has been employed in an insane hospital, entering it as a servant when only twenty years old. She has been like a mother to her poor patients, treating them as if they had been her own unfortunate children. She is known as "Maman Bottard," and her success was such that it commanded the highest praise from both physicians and associates. Four other women also won their honor in hospital work. Then there was Mile. Nicholas, who taught imbecile children for more than fifty years. It was said that if there was a germ of understanding in the feeble mind of a child, Mlle. Nicholas could find it out and foster it .-- Ave Maria.

Abhorrence of lies is the test of char-

Sacred Heart Review. We are told in the gospel the ever is angry with his brothed danger of the judgment, and

told also that our gift will no

THE BLESSINGS OF PE

ceptable at the altar if we reconciled to our brother. No dmonitions regarding the n of peace, in order to gain sa for unless our justice about than that of the Scribes and P we shall not, according to the God, enter the kingdom of If we are merciful, modest. sympathetic and do not render vil. we can not fail to be at r dividually with all mankind. much pleasanter our life is revenging slights that wor vanity, or acts that rob us or good name. The unjust man is always unhappy does not accomplish his purpos taliation he is miserable, and i ceeds in his projects of return for bad, he is equally distres then his conscience reproaches the wrong he has wrought. sure, an anger which is and righteous. We must condem in no measured words, when reproaches will not avail. Pas parents have often to resort words of reproof, in order to those under their charge to a their shortcomings and a know their duties. Jesus Christ, v indignation, drove the money ers from the Temple, and we n like feeling when we see things profaned, and shame flaunting itself in the eyes of titude. And to what crimes just anger, especially when flamed by drink, lead. Often may be laid at its door. It tu into an unreasoning brute, victim of his rage might as w at times, the wild beast of the the desert as the malicious for are devoid of all humanity. following mere animal insti in danger of a which will send him to everlas dition. We must refrain our from evil and speak no gui the favor of God, and we mus to merit His love. The crimi netuous man can not do this, fies when he pours forth his of rage, and he is cruelly those who have been so unfor to incur his displeasure. In sion he reveals secrets concer neighbor that should not be by exposing his neighbor to tempt of the world. He himself in the category of th St. Paul condemns when he the detractor shall not in kingdom of heaven. Ange discords, which God detests. evils that follow in the train need not be named. They a and each of them is enough to from the throne of mercy, if i unrepented. Thus we see habitually choleric person is danger of losing his soul, as must guard against his sen patience, lest it lead to gre And in order to do this he gard the faults and defects with charity, always rem that he is not perfect himse he judges he shall be judged. he find that God will liste prayers, and he may wall fear in the trust that God Christ, the Prince of Peace, THE HOME OF BASIL AN GELINE.

By Anna Mitchell, in Donahoe's

With this vista of facts

mind's eye, we started early morning for Grand Pre.

with a copy of Evangeline, f one of our party read fro time, we rode through the Gaspereau Valley, tracing of the river from where it fi out from among the hills in of a tiny stream to where joins the salt water, flowin the Basin of Minas. It wa the Gaspereau's mouth, the lish ships were anchored for awaiting their cargo of hum As we followed the road Acadians must have taken to it seemed as though making a pilgrimage ov that had been sanctified by A very interesting feature scape at this point is the dy remain as lasting monume patient toil of the Acadians. constructed of sods about a closely packed on top of es a height of six or eight fe dykes protect the meadows dations in the spring of in the Bay of Fundy. Ba smith shop is a thing of th the site on which it stood out. It is now marked by ruins, all that is left of Basil's successor, which w destroyed by fire.

The village consists of tered houses, and if they tirely uninhabited they cou given less signs of life, ei or without. Nowhere cou either children at their pl at their work. Suspended prevailed on every side painful contrast to the time

Matrons and maidens sat in sne and in kirtles,
scarlet and blue and green,
spinning the golden flax
From the gossiping looms
shuttles, within doors,
Mingled their sound with th
wheels and the songsof the

THE BLESSINGS OF PEACE. Sacred Heart Review. We are told in the gospel that who-ever is angry with his brother is in danger of the judgment, and we are told also that our gift will not be acceptable at the altar if we are not reconciled to our brother. No stronger admonitions regarding the necessity of peace, in order to gain salvation. are presented in the holy Scriptures, for unless our justice abound more than that of the Scribes and Pharisees we shall not, according to the word of God, enter the kingdom of Heaven. If we are merciful, modest, humble, sympathetic and do not render evil for evil, we can not fail to be at peace individually with all mankind. And how much pleasanter our life is when we cherish no anger and are not bent on revenging slights that wound our vanity, or acts that rob us of our or good name. The angrily unjust man is always unhappy. does not accomplish his purposes of re-taliation he is miserable, and if he succeeds in his projects of returning bad for bad, he is equally distressed, for then his conscience reproaches him for the wrong he has wrought. There is, sure, an anger which is desirable and righteous. We must condemn wrong in no measured words, when milder reproaches will not avail. Pastors and parents have often to resort to fiery words of reproof, in order to awaken those under their charge to a sense of their shortcomings and a knowledge of their duties. Jesus Christ, with holy indignation, drove the money-changers from the Temple, and we may show a like feeling when we see sacred things profaned, and shameless sin flaunting itself in the eyes of the multitude. And to what crimes does unjust anger, especially when it is in-flamed by drink, lead. Often murder may be laid at its door. It turns man into an unreasoning brute, and the victim of his rage might as well meet, at times, the wild beast of the forest or the desert as the malicious foe. Both are devoid of all humanity, and are following mere animal instincts, and in danger of a sentence which will send him to everlasting per-We must refrain our tongues dition. from evil and speak no guile to win the favor of God, and we must do good to merit His love. The criminally impetuous man can not do this, for he vilifies when he pours forth his torrents of rage, and he is cruelly unjust to those who have been so unfortunate as to incur his displeasure. In his passion he reveals secrets concerning his neighbor that should not be disclosed. and thus adds to the enormity of guilt by exposing his neighbor to the contempt of the world. He thus places himself in the category of those whom St. Paul condemns when he says that the detractor shall not inherit the kingdom of heaven. Anger creates discords, which God detests. But all the evils that follow in the train of anger need not be named. They are legion. and each of them is enough to keep one from the throne of mercy, if it remains unrepented. Thus we see that the habitually choleric person is in great danger of losing his soul, and that he must guard against his senseless impatience, lest it lead to greater sins. And in order to do this he should regard the faults and defects of others with charity, always remembering with charity, always remembering that he is not perfect himself, and as

THE HOME OF BASIL AND EVAN-GELINE.

he judges he shall be judged. So shall he find that God will listen to his prayers, and he may walk without fear in the trust that God will bring

him to the abodes of peace, where Jesus Christ, the Prince of Peace, reigns for-

By Anna Mitchell, in Donahoe's for July.

With this vista of facts before our mind's eye, we started early the next morning for Grand Pre. Provided with a copy of Evangeline, from which one of our party read from time to time, we rode through the beautiful Gaspereau Valley, tracing the course of the river from where it first ripples out from among the hills in the form of a tiny stream to where it finally joins the salt water, flowing in from the Basin of Minas. It was here, at the Gaspereau's mouth, that the English ships were anchored for three days awaiting their cargo of human freight. the road that the followed Acadians must have taken to the shore, it seemed as though we were making a pilgrimage over ground en sanctified by suffering. A very interesting feature of the land scape at this point is the dykes, which remain as lasting monuments to the patient toil of the Acadians. They are constructed of sods about a foot square, closely packed on top of each other to a height of six or eight feet. These dykes protect the meadows from inundations in the spring of the year, when the tide rises to a great height in the Bay of Fundy. Basil's black-smith shop is a thing of the past, but the site on which it stood is pointed out. It is now marked by a heap of ruins, all that is left of the shop of Basil's successor, which was recently

destroyed by fire. The village consists of a few scattered houses, and if they were en-tirely uninhabited they could not have given less signs of life, either within or without. Nowhere could be seen either children at their play or elders at their work. Suspended animation prevailed on every side, making a painful contrast to the time when

Matrons and maidens sat in snow white caps,

and in kirtles,
Scarlet and blue and green, with distaffs,
spinning the golden flax
From the gossiping looms whose noisy
shuttles, within doors,
Mingled their sound with the whir of the
wheels and the songs of the maidens."

PROGRESS OF THE WAR.

PROGRESS OF THE WAR.

Until Sunday, the 10th inst., the situation of the hostile forces in and before Santiago remained in somewhat the same conditions as last week. On Sunday at between 4 and 5 p. m., the threatened bombardment began. General Shafter has in position nearly 50 siege guns besides many mortars and lighter guns, and with these a terrible fire has been opened on the entrenchments of the city. He expected by Monday to close every avenue of escape from and communication with the city, so as within a short time to reduce it to submission by storm or starvation. The city itself has not yet been bombarded, as General Shafter desires to save the houses and public buildings to be occupied by the troops as may be deemed necessary. He expects within a few days to have 40,000 men surrounding three sides of the city, and entrenchments, while a sides of the city, and entrenchments, while a sides of the city, and entrenchments, while captured by sand, Admiral Sampson's fleet cooperated by sand, Admiral Sampson's fleet cooperated by sand and the same of the cooperated by sand and the same of the cooperated by sand and the same of the cooperated by sand the same of the same of the cooperated by sand the same of the same

Rev. John D. Whitney, S. J., for the past year professor of mathematics at Fordham College, New York, has been appointed rector of Georgetown University, succeeding Rev. J. Havens Richards, S. J., who had to retire owing to ill health.

Bishop Spalding, of Peoria, whose interest in Catholic educational matters is well known, is

Satholic educational matters is well known, is oing to build and endow in his episcopal city a academy for the education of Catholic boys. his academy, which will be managed by the hristian Brothers, will cost the Bishop \$16. 09 for the building alone. The site has cost tim aircady \$12,000 more; but he proposes to oot the buils himself, it is said.

ARCHDIOCESE OF TORONTO.

Silver Jubilee of Rev. Father Kiernan.

Rev. Father Patrick Kiernan, of St. Patrick's Church, Toronto Gore, will celebrate the twenty-fifth anniversary of his ordination to the holy priesthood on the Bith of next month. On this occasion the priests of the diocese will congregate at the Gore and unite with Father Kiernan in returning thanks to Almichty God for the success with which he has been blessed during his long period of holy service.

sen obessed unting his long period of noisy revice.

Since his ordination in St. Michael's Catheral, Toronto, a quarter of a century ago, ather Kiernan has had the care of a number flocks throughout the diocese, and through is earnest work and genial nature has won a ast host of friends, who will doubtless avail emselves of this opportunity to display their ppreciation of the great good he has done in heir midst.

appreciation of the kind their midst.

The priests of the diocese are forming a fund for the purpose of presenting Father Kiernan a handsome gift on the day of his Silver Jubilee. Among the parishes over which Father Kiernan has had charge are Mara, Brock, Adjala, Caledon, and Toronto Gore.

Very Rev. Dean Egan's Silver Jubilee.

Our congratulations and good wishes are ex-tended to Very Rev. Dean Egan, who cele-Our congratulations and good wishes are ex-tended to Very Rev. Dean Egan, who cele-brated the Silver Jubilee of his ordination to the holy priesthood on Wednesday, July 6 The Very Rev. Dean is deservedly beloved by every one—irrespective of class or creed— ample testimony of which was given on the auspicious occasion above referred to, when priests and people seemed to vie with one another in tendering expressions of regard to other in tendering expressions of regard their valued co-laborer and faithful friend From the Barrie Northern Advance of July we copy the following reference:

From the Barrie Northern Advance of July 7 we copy the following reference:

The Very Rev. John Joseph Egan (R. C.) was born in County Clare, Ireland, March 19, 1817. He was educated in the Diocesan College, Emils, Ireland, and at St. Alichael's College, Emils, Ireland, and Ireland, Irelan

tions, ounting and Chinese lanterns within these buildings and about the grounds, added beauty to the scene.

On Tucsday night a grand open air concert was given by the school children in the open grounds adjacent to the presbytery. Solemn High Mass, Coram Pontifice (with deacon and sub-deacon) were duly celebrated at 10 o'clock on Wednesday morning. The sermon was preached by Rev. Dr. Teefy, Superior of St. Michael's College, Toronto.

Very Rev. Dean Egan was then presented with the addresses which we give below. The clergy then accompanied Very Rev. Dean Egan to a banquet given in the school house, the seats of which had been removed for the occasion. Very Rev. Dean Harris, of St. Catherine's, presided. The dinner was served by Mrs. Crossland. assisted by Mr. Albert Williams, of Peninsular Park Hotel. The diningroom was handsomely decorated.

The following are the names of the visiting clergy:

His Grace Most Rev. Archbishop Walsh.

room was handsomely decorate? The following are the names of the visiting clergy: The following are the names of the visiting clergy: His Grace Most Rev. Archbishop Walsh. Vicar General Koogh, Very Rev. Vicar General McCann, of Toronto: Very Rev. Pean Harris, St. Catharine's; Very Rev. Pather Martjoin, Provincial C. S. B.; Dr. Teefy, Superior of St. Michael's College; Fathers F. Kyan, rector of St. Michael's College; Fathers F. Kyan, rector of St. Michael's Cathedral, Toronto; Rev. Fathers McEntee, Loslieville; Gibrary, Alliston: Sullivan, Thoronto; Laboreau, Penetanguishene; Fred. Rohleder, Chancellor, St. Michael's Cathedral, Toronto; James Walsh, Archbishop Walsh; Secretary; Hand. St. Paul's. Toronto; McMathin, Thornhili, Madagin, Dundas; Cantilion, Brock; Whisham, Caledon; Very Rev. M. Tracy D., St. Michael's Palace. Toronto; McRe, Brechin; Duffy, Stayner; Donaboe, St. Michael's College, Toronto; P. McEolern, Adjala; J. McEolern, Phelpston; Gallacher, Fickering; Morris, Newmarket; Cline, Toronto; Jeffott, Oshawa; J. Minehan, Orangeville; L. Minehan, Toronto; Whitney, Uptergrove; P. Kiernan, Gore; E. Kiernan, Collingwood; Gearin, Phelpston; Mayna, Orilla; Coyle, Dister Miller, C. S. R., Toronto; Smith, Merrition; Fraying, Port Colborne; Barselo, Midland; Carberry, Schomberg; Beaudoin, Lefontane; Gibbons, Penctanguishen; Sweeney, Barrie.

The presents to the Very Rev. Dean were as follows: From the Clerky, a purse; congregation, a purse; C. M. B. A., a gold-headed cane; St. Mary's Sodalily, sideboard St. Mary's Literary Society, a set of breviarios; boys and giris'choir, a censer.

The following are the addresses

PRIEST'S ADDRESS.
To Very Rev. J. J. Egan, Dean of Barrie: To Very Rev. J. J. Ezan, Dean of Barrie:

Very Rev. and dear Dean—In the name of your fellow-priests of the archdiocese of Toronto, who joyously surround you to-day, we are authorized to extend to you their warmest congratulations on this the twenty-fifth anniversary of your ordination. We are also commissioned to tender you, Very Rev. and dear Dean, the warmest expressions of their deep personal regard and esteem, and the assurance of the sincerity of the congratulations with which they greet you this morning. To wear the white filly of a blanneless life for departer of the sincerity of the congratulations with which they greet you this morning. To wear the white filly of a blanneless life for durarter overy can man; a higher and a nobler aim, however, is expected from one consecrated by sacramental grace and prayer to the special service of God and humanity.

To-day, standing before the altar of sacrifice and in the presence of this large and sympathetic congregation, we feel authorized to publicly proclaim that we believe you to have built upon this foundation thea postolic virtues of self-denial, self-sacrifice and brotherly love.

We are satisfied that the honor and integrity of the holy priesthood are to-day as unsullied and intact as on that day—that memorable day, twenty-five years ago, when they were committed to your zealous care and intrusted to your sacred keeping. When of old, priests and Levites surrounded Joas, the son of Levi, on the eventful morning of his consecration, they could pay him no higher compliment than to announce in the hearing of the people his priestly virtues and generous hospitality. So to-day, dean, priests and people, encircling you, speak aloud their admiration of your virtues—virtues.

Focused for social courtesies,
Proclaiming your wealth of flowing hospitalities,
And lavish of your means and energy
When e'er your brothers' good required them.

To our best wishes we add the hope that peace, contentment and good health may be yours for many years to come, and ask you to accept this pledge of our affection, this gift of our friendship, that when offering the clean oblation you may give usa place in your mem-

For this celebration of to-day, I thank and praise God, the giver of every good gift. In the presence of you all, I return fervent thanks to God for the five and twenty years in my office as a priest of the Catholic Church. Many a time during the past twenty-five years had I reason to regret that my life and administration were not more in keeping with the spirit and holiness of my office; but their never was a moment in which I regretted that I had become a priest. There has never been a time in which I would have changed my vocation for the most exalted station or the proudest title that the world could bestow.

And to you, my beloved brother priests, who have so honored me and totched my heart by coming, many of you such a distance to greet me to day—what shall I say.

The memories of twenty-five years—aquarter of a century—come up before[me to-day as lhear your address, and see your well-known faces. I feel indeed that in your address you have been unconsciously drawing a picture of me which your own ardent fancies had painted of what I should have been; and that it is to your affection for me as a brother priest, rather than to your deliberate judgment, that if am indebted for the flattering copy, I am not at all surprised that your should have been a supprised that your hearts composed this fond and glowing banegyric, having in mind that brotherly affection as well as the common faith that unites the priests of the Archdiocese of Toronto. **Iuam bonum et quam jucum** the brotherly affection as well as the common faith that unites the priests of the Archdiocese of Toronto. **Iuam bonum et quam jucum** the brotherly affection as well as the common faith that unites the priests of the Archdiocese themselves when occasion offers itself, and add a charm to this, to me, a day of joy. The congratulations of brother priests have

timents ever dwelling in your hearts manifest themselves when occasion offers itself, and add a charm to this, to me, a day of joy.

The congratulations of brother priests have an especial significance which causes us to prize them the more. Exercising the same holy offices in the sacred ministry, exposed to similar difficulties and trials, their sympaths is all the more welcome in joy and in sorrow.

The greatest earthly joy of priests is eving companionship, mutual kindless and help for one another. Such the substantial states and help for one another. Such the substantial substantial

The following address from the congregation was read by Mr. A. W. Beardsley, and the purse was presented by Mr. P. Kearns: To the Very Rev. J. J. Egan, Dean of Barrie:
Very Rev. and esteemed Father—Already
the hand of time has marked twenty-five years
of your service in our Lord's vineyard. 2nd on Very Rev. and esteemed rather-Aready the hand of time has marked twenty-five years of your service in our Lord's vineyard, and on this so auspicious and felicitous occasion your parishioners desire to manifest to you in some manner, inadequate though it may be, their feelings of heartfelt devotion and sincere respect universally entertained by them towards you. Five and twenty years have you labored devotedly and faithfully, and for five of those have we had the honor of your zealous industry amongst us. Looking back to that active period, what rapid and steadfast strides have been made towards our present happy condition.

But great and grand as the material changes for our secular progress have been, it is difficult to comprehend the extent of your labors for our spiritual good. Under your watchful guidance the intellectual as well as the moral education of your flock has been promoted. The words of encouragement you have given many of us and an assurance of good omen. It has slient and dim lighted chamber of the sick your voice and presence have brought consolition and resignation, and happy have they been whose last hours were comforted by your same at the silent short at the silent should be sufficiently as the silent should be sufficiently as the silent should be sufficiently deported by your samest exhortations and blessings.

Therefore your flock avail themselves of this most befuting opportunity to offer their most cordial congraduations, and they beg of you to accept this accompanying gift as a slight evidence of their high appreciation of the devotion you have ever displayed in their behalf, and of the benefit your great zeal for religion has so abundantly produced.

In conclusion, reverend and dear Father, it is the sincere and heartfelt wish of each and all of us that the divine will may spare you to us for many years to come to minister so effect usily to our spiritual and temporal welfare. Signed on behalf of the congregation: M. Shanacy (Chairman, Ed. Byrne, M. J. Hamili, Thos, Kennedy, Emile Sevieny, P. Kearns, P. J. Moore, D. McDougall, J. O. Perry, John Oliver, A. W. Baardsley (Sec. Treas, J. J. Coffey, R. McDonaid, Edward Blain, John Logue. But great and grand as the material changes

Coffey, R. McDonald, Edward Blain, John Logue.

REFLY.
You, my dear brethren of the laity, who have come to honor and console me as your pastor, and to offer me your generous gift, I thank you. This expression of your esteem and loyalty is very gratifying to me. May God bless you and your families:
You have assembled hereto-day to show your esteem and appreciation of your pastor and to join with him in thanking the Divine Godness for the graces and blessings vouchsafed to him for the twenty-five years of his life in the sacred ministry.

In doing so you give expression to the faith that is in you, in the acknowledgement of the sacred tie which unites you to whomsoever His Grace the Archbishop sends as your pastor. If all the flattering compliments that have been paid to me to-day are true, it is only now I am becoming acquainted with myself. I am sure they are well and sincerely meant; there may be some who believe all this, but 1 for one do not. They are like what Byron said of epitaphs:

apns:
'Here is seen not what they were but what
they should have been."
I say this without any affectation of humil-

Yet, whilst you seek to show your homage to me and bestow your gifts on me, all unworthy as I am, I feel as if your goodness were co-operating with the divine grace to make me all that I should be to you. The eloquent preacher of to-day gave us a high and beautifully expressed ideal of the perfect priest, of his sacred

character, his eminent dignity and wondrous powers. But who would dare to consider him-self the embodiment of the glifts and merits such a high dignity calls for. In your goodness you overlook many defects and imperfections. During the six years or meerly so, that I have been here, I haved ex-

nearly so, that I have been here, I haved experienced much kindness.

If I have not always succeeded in suiting every one, I have certainly meant sincerely for the best. No one will doubt that I have taken a deep interest in the welfare of my parishioners, both in the temporal and spiritual order. Be assured that your goodness to me on this occasion endears you to me all the more and renders me doubly anxious to do all in my power to serve my dear parishioners of Barric.

FROM THE C. M. B. A.

The following address was read by Mr. J. J.
Coffey and a cane was presented by Mr. L.

Coffey and a cane was presented by Mr. E. Sovigny:

The Very Rev. J. J. Egan, Rector of St. Mary's Church, and Dean of Barrie:

Very Rev. and Dean of Barrie:

Very Rev. and Dear Father — Among the many warm friends and admirers by whom you are surrounded to-day, we, the members of the C. M. B. A., feel specially privileged in coming to tender you our fraternal greetings and our cordial felicitations on this the occasion of your silver jubilee, both on account of the bond which unites us to you as spiritual adviser and the kindly feelings that have characterized our intercourse during the past year, which term you have just completed as the esteemed and able president of our society.

A quarter of a century fathfully spent in the service of our Divine Master! What a surject for congratulation on ours!

It is with feelings of namived pleasure, that

your part, dear Father! What a subject for congratulation on ours!

It is with feelings of unmixed pleasure that we welcome the opportunity which this anniversary affords of publicly expressing the esteen, the gratitude, and the filial devotion which we bear you, together with the earnest hope that the present auspicious event may be for you but the harbinger of a long, bright and happy future.

The members of our society feel deeply indebted to you for the prosperity that the society has experienced in the past, and that it bids fair to experience in the future.

Your ready services, always replete with courtesy and kindness, your genial sympathy.

oblation you may give us a place in your memory.

Signed on behalf of your brother priests of the Archdiocese of Toronto,
J. J. McCann, V. G., Jos. Tracy, D. D., F. Hyan, rector, D. Morris, P. McMahon, W. R. Harris, D. D.; F. F. Rohleder, chan; J. J. Walsh, M. J. Gearin, J. J. McEauce.

Rev Fathers:—It is an old saying "that from the fulness of the heart the mouth speaketh", but if there is any occasion on which the very fullness of the heart twould prevent one from finding expression for his feelings, the present is such a one to me.

After listening to the beautifully-worded culogies which have been read, and the cloquent and impressive sermon which has been delivered, in the presence of so many dignitaries and priests who have come, at considerable inconvenience, to offer me their congratulations, no one could be so devoid of Christian instinct, as not to pour forth in language a hearty and thankful response.

For this celebration of to-day, I thank and praise God, the giver of every good gift. In the presence of you all. I return fervent thanks to God for the five and twenty years in my office as a priest of the Catholic Church.

Many a time during the past twenty-five parts of the Catholic Mutual Benefit Association, Robt. Crossland, 1st Vice-Pres.; P. Moran, Rec. Sec.; M. S.an-acy, T. Kennedy, J. J. Coffey.

acy, T. Kennedy, J. J. Coffey.

REFLY.

Dear Brothers of the Catholic Mutual Benefit Association—I thank you heartly for your kind words, I thank you that you have done me the honor to el-ct meyour Fresident this year, and I thank you for your presence at considerable inconvenience to yourselves to do me honor here to-day.

I am aware that you have individually and collectively taken an active interest in this cell work of the parish, and the case of the convenience to your selves to do me honor here to-day.

I am aware that you have individually and collectively taken an active interest in this cell your than all you have as a body, given by your exemplary lives, an example which cannot fail to have a salutary effect. As to the rest, there are many widows and orphans in this parish to whom it has been a boon. No doubt the same is true of other parishes. Many of them can bear testimony to the fact that the society has placed them in positions of comparative independence under conditions of bereavement, which would have otherwise made their lot deplorable.

It is an advantage in this Society that every member must be a practical Catholic. If any member should fail in going to his duty, with all that is implied in that, he is liable to be called to task not only by the spiritual adviser, whose duty it is, but in the spirit of fraternal charity also, by his brethren. This must have a salutary effect.

A society such as our must be a blessing to any parish. May God bless it, make it increase in numbers and prosperity, and impart to it even still more that spirit of loyalty and obedience to the Church which has so far characterized it.

FROM ST. MARY'S LITERARY SOCIETY.

FROM ST. MARY'S LITERARY SOCIETY.

The following address from St. Mary's Literary Society, rejoice in the opportunity this auspicious of the properture of the state of th

sousible of, and sincerely grateful for, the untiring zeal and kindly patience you have ever manifested towards us. The proof of the sincerity of our appreciation will be our earnest endeavor to attain to the high ideals you have ever held up for our achievement. We begthe acceptance of this slight token of esteem, entirely inadequate as it is to express our deep sentiments of loyalty, reverence and tenderness. How gratifying to you the result you labored so earnestly for. The advancement in culture and social unity of your people, which to-day is evidenced by the unanimous outpouring of loyal hearts, of which count of the least those of St. Mary's Literary.

Signed on behalf of the Literary, H. J. Sweeney, Pres.; Miss Stritch, Vice-Pres.; Jas. Keaney, Sec.; Miss Alice Naughton, Treas,; J. J. Kelley, Mrs. Perry.

REPLY.

I am sincerely thankful for the kind sentiments contained in you well-worded address. Your talented president. Father Sweeney, and myself have reason to be proud of you, and we are proud of cleerful co-operation with us, you have to a comparatively short time made in the product of the properly in the social contact, procured for them innocent and useful anusement, aided many of them to acquire the graces of elecution, and has decidedly advanced, purified and elevated their literary tastes. This is a reading age and country, this is a reading age and country, it is, therefore, of the utmost importance that the rading, and especially that of the youth, should be properly directed. Under proper auspices it is the instrument of promoting religion, morality and civilization; otherwise and under adverse circumstances it promotes irreligion, minerality, crime, false maxims, and false principles. The public mind, morals and tastes are chiefly formed by books, pamphlets, and journals.

chiefly formed by books, pamphlets, and journals.

The Government itself is practically little less than public sentiment as echoed by the press. The press has well nigh usurped the functions of all other influences in the direction of the moral and intellectual destinies of the civilized world. It extends and perpetuales the most powerful influence, whether for good or for ovil, that man can wield.

I think it has been a pleasure as well as an advantage to you that you have been co-operating with us in this good work.

FROM THE SODALITY. The following address from the Sodality of he Blessed Virgin was read by Miss C. Beard-

Very Rev. Dean Egan:
Very Rev. and Dear Father — So many and so heartfelt are the warm words of congratulation that you have already received, and so sincere and true are the greetings the Children of Mary would tender, that we can only ask in the simple language of the heart to joyfully mingle our congratulations, not only with the parish, but with the diocese, on this, the completion of your silver circle in the holy priesthood.

letion of your silver circle in the holy priestood.
During your sojourn in Barrie you have
roved yourself a most devoted friend and
lastor. The piety, devotion, energy and zeal
if your every-day life have evineed the charcteristics of a model priest.

The moral and religious interest of the
ecole have received your fraternal attention,
and a thoroughly Catholic tone has been inmicated throughout the parish.

Again congratulating you on the attainment
if your twenty-fifth anniversary in the holy
priesthood, we foundly express the hops that
Jod may spare you to us for years to come, to
no a source of consolation to the wary and

afflicted and a source of happiness to your spiritual children.
Signed on behalf of the Sodality of the Blessed Virgin; C. Beardsley, M. Cassin, M. A. Beardsley, M. Innis,
BEELY.

Nirgin: C. Seardsley, M. Cassin, M. A. Beardsley, M. Innis.

REPLY.

I am thankful for your beautifully worded address, and for your valuable present. I am still more thankful that you so faithfully observe therules of your society. This must be a consolation to pastor and bring a blessing on the parish. The union and concert of so many pure soulisin doing honor to the Mother of our Lord will give a new force to their prayers. The unanimous supplications ofso many of this faithful servants as are in your sodality, spread as it is throughout the Catholic world, will move our Lord to mercy and bring a blessing. The exemplany lives of your members is a source of edification and must surely bring a blessing on the parish. I from my heart wish you every blessing and prosperity.

St. JOSEPH'S CHORAL CLASS.

ST. JOSEPH'S CHORAL CLASS. ST. JOSEPH'S CHORAL CLASS.

Very Rev. and Dear Father, — Wer the members of St. Joseph's choir, assemble on the eve of your Jubilee to offer our congratulations and to express our appreciation for the many kind and fatherly services you have rendered us.

We come on the eve because we deem it our privilege to be first as of all your duties, we feel the boys hold the first place in your moral and intellectual intructions, as also in your heart.

and intellectual intructions, as also in your hear.

Your tender solicitude for us as well as the zeal and interest you displayed in our organization is widely known and appreciated, and has won for you who have watched our progress step by step it has been a source of great pleasure to note the honorable stand we have taken in a few short months and a source of satisfaction that your efforts have been crowned with success as now we are able to sing the praises of God in unison with the parish choir.

It is needless to say we are proud of our pastor, our teachers, and pardonably proud of our selves.

St. Joseph's Choral Class.

REPLY.

tor, our teachers, and pardonably proud of ourselves.

St. Joseph's Choral Class.

My dear boys, I prize your address very highly-more so than I can express. You will be the
future men of the parish, and from present indeations I have reasons to hope that you will
grow up good and worthy citizens, a source of
strength to our country, to which you owe
aliegiance, and to the Church of God, which
has been instituted for God's people.

You are the children of god popper
and to the children of god popper
and to the children of god popper
you are the children of god proper
you are the children of god proper
pastors and your excellent teachers in the important work of your education.

As for yourselves, you are talented, and in
conduct and application you are what the children of good parents who receive a Christian
education generally are. Your choir in a shorttime has made remarkable progress, ranking
now amongst the first of its kind in the country.

This, of course, is due to the well directed ef-

This, of course, is due to the well directed ef-

HOLIDAY GIFTS.

We have in stock a large supply of books any of which we should be pleased to mail to our subscribers at prices given below:

Foot of the Cross. By Frederick William Faber D. D.

Fatier B. D. 1 56
rectous Blood. Do. 1 59
rectous Blood. Do. 1 59
rectous Blood. Do. 1 59
cience and Revealed Religion, Vol. 1 50
cience and Revealed Religion, Vol. 1 50
b. Vol. II. Do. 1 59
b. Vol. II. Do. 1 59
coms. By T. D. McGee. 1 25
cetters to Persons in Religion. 1 60
speeches by Right Hon. Richard Laior
Sheil, M. P. Edited by Thos MacNevin. 1 59
Esq. 2 1 50

Esq.
Life and Labors of Right Rev. Stephen
Vincent Ryan, D. D., C. M. By Rev.
Patrick Cronin, D. D., Vincent Ryan, D. D. C. M. By Rev.
History of the University of Notre Dame. 1 16
Short Papers for the People. By Rev.
Thomas C. Moore, D. D. 200
Flymns of the Sacred Heart. By Eleanor
C. Dounelly. 33 C. Donnelly.
Loyalty to Church and State. By Francis
Archbishop Satolli.
St. Basil's Hymnal.
New Testament.

estament. 70
sts for Masses. By William Dillon, Requests for Masses. By William Dillon, D.D. Meditations on the Sufferings of Jesus Christ. By Rev. F. da Perinaldo, O. S. F.

LLD
A Gentleman. By Maurice F. Egan.
A Lady. By Lelia Hardin Bugg.
The Correct Thing for Catholics. Do.
The New Testament.
Hely Rible.
The World's Columbian Catholic Congresses and Educational Exhibit.
Irish Celts. By a member of the Michigan
Bar.

Irish Ceits. By a member of the Michigan Bar.

The Means of Grace. Adapted from German by Rev. Richard Brennan, LL,D... 2
Devout Instructions. By Goffline. 1
Harmony Between Science and Revelation. By Right Rev. J. de Concilio, D, D. 1
The Spirit-Rapper. By O. A. Brownson. 1
Lacordaire. By Rev. Pere Lacordaire. 1
Twelve Virtues of a Good Teacher. By Rev. H. Pottier. S. J.

The Hidden Treasure. By St. Leonard of Port Maurice
Examination of Conscience. Translated by Rev. Eugene Grimm. C. SS R....
Visits to the Most Holy Sacrament, By St. Alphonsus de Liguori.

Abandonment. By Rev. J. P. Caussade, S. J. S. J.... Love of Jesus to Penitents. By Cardinal Manning. Manning.
Devotions for the First Friday. Trans-lated from French of P. Huguet......
Pearls from Faber. By Marion J. Bru-Pearis from Faber. By Marion J. Brunowe.
Popular Instructions to Parents. By Very.
Rev. Ferreol Girardey, C. SS. R...
Popular Instructions on Marriage. Do...
Rights of Our Little Ones. By Rev. James
Conway, S. J.
Conferences on the Little Office of the
Immaculate Conception. By Very Rev.
Joseph Ranier.
General Principles of Religious Order. By
O. S. J.
O. S. J.
O. S. J.
O. S. J.
C. S.

O. S. J.
The Mysteries of the Holy Rosary.
Translated from German
The Catholic Father. By Right Rev. Dr.
Augustine Egger.
Hours Before the Altar. By Mgr. de la
Rouillierie Bouillerie
Bouillerie
From Roman
Breviary, Missal and Ritual,
Manual of Devotion to the Sacred Heart,
Prepared Heart, Do.
Sacred Heart, Do.
By a Redemptorist

Good St. Anne. By a Recemperative Month of the Dead. By Abbe Cloquet. Month of May. Translated from Free of Father Debussi, S. J., by Ella Mahon.
Prayer. By St. Alphonsus Liguori.
Paradise on Earth. Translated from Italian of Rev. Antonio Natale, S. J.
The Sacred Ceremonies of Low Mass.

Prayer. By St. Alphonsus Liguori.
Paradise on Earth. Translated from
Italian of Rev. Antonio Natale, S. J.
The Sacred Ceremonies of Low Mass. By
Felix Qualdi, P. C. M.
The Sacred Ceremonies of High Mass. By
Rev. J. Hughes.
The Sacred Ceremonies of Low Mass. Bo.
Six Sermons on Devotion to the Sacred
Heart. By Rev. Ewald Bierbaum, D.D.
The Life of Mary for Children. By Anne The Life of Mary for Children. By Anne R. Bennette.
Spiritual Crumbs. By Mary E. Richardson.....

Moments Before the Tabernacle. By Rev. Matthew Russell, S. J. Motthew Russell, S. J.
The Month of Our Lady, By Rev. John F.
Mullary, LL.D.
True Poliseness. By Abbe Francis De-

Canon Oakley, B. A.

Short Instructions is the Art of Singing Plain Chant. By J. Singenberger

Life of Bishop John N. Neumann, C. SS. R.
By Very Rev. F. Maguier, C. SS. R.

Echoes from Bethlehem. By Rev. Francis
J. Finn, S. J.

Bone Rules. By Rev. John B. Fabb...

Principles of Authropalory and Balance

Bone Rules. By Rev. John B. Fabb.
Principies of Authropology and Biology.
By Rev. Thos. Hughes. S. J.
Primary History of the United States.
Small Catechism. By Deharbe.
Catechism for the Sacrifice and Liturgy of
the Mass. By Mrs. Mary Laidlaw.
Catechism of Hygeine. By Joseph F. Edwards, A. M., D.
Elocution Class. By Eleanor O'Grady.
New Month of Mary. By St. Francis de
Sales. Sales
Prayer By St. Alphonsus Liguori
Pearls from the Casket of the Sacred Heart,
By Eleanor C. Donnelly

anor C. Donnelly.... by Our Faults. By Miss Ella McMahon ur Thirst for Drink. By J. K. C...... he Wealth of Nations. By Adam Smith, Ll. D. F. R. S.
Church and Science. By Cardinal Wiseman.
Selections from Writings of Yenelon. By J. R. G. Hassard, E. S. Q.
Women of Israel. By Grace Aguilar.
Mistakes of Modern Infidels. By Rev.

Women of Israel. By Mistakes of Modern Infidels. By Rev. Geo R. Northgraves.

History of the Separation of Church and State in Canada. By Rev. E. R. Stinson, M. A.

Irish Odes and Other Poems. By Aubrey do Vere. Physical Culture. By E. B. Houghton.
A Treatise of Prayer. By the Biessed
John Fisher.... an Art in Our Own Age. By Eliza Allen Starr
Practical Sanitary and Economic Cooking.
By Mrs. Mary Hinman Abel.
Life and Adventures of Theobold Wolfe
Tone. By himself
A Martyr of Our Own Times. By Rev.
Just. de Bretgeliere. retenieres irtues. By St. Alphonsus

Just, de Presidente de Christian Virtues. By St. Appl. Maria de Liguori. In Dreamiand. By Thomas O'Hagan. A French Grammar. By Roy-Alphonsus Dufour, S. J. St. Appl. Blessed Virgin. By Very Rev. D. J. McDermott.
Pope and McGuire's Discussion.
The Ladies' Letter Writer
Passion Flowers. By Father Edmund of
the Sacred Heart of Mary, C. P.
The Life of Our Ladye. By Cardinal
Vaughan
The Life of Mary Queen of Scots. By Jas.
F. Meline.
An English Carmelite. By Father Thos.
Phunter
Pagnular Life of Catherine McAuley. By 1 25

We Hunier
Popular Life of Catherine McAuley. By
Sisters of Mercy.
Life of St. Catherine of Sieana. By Edward L. Ayme, M. D. ward L. Ayme, M. D.

haracteristics from the Writings of Archbishop Uliathorne. By Rev. Michael F. A Happy Year. By Abbe Lasausse...... 1 45
Points of Controversy. By Rev. C. F.
Smarins S. I

Points of Controversy. By Rev. C. F. Smarins, S. J. Christ in Type and Prophecy. By Rev. A. J. Maas, S. J. Our Christian Heritage. By Cardinal Gibbons. Discourses to Mixed Congregations. By J. H. Newman.

Discourses to Mixed Congregations. By J.
H. Newman. 80
History of Robert Bruce. 80
History of Robert Bruce. 80
What Catholics Have Done for Science. 89 Rev. Martin S. Brennan, A. M. 60
The Clergy and the Pulpit. By M. L'Abbe Isidore Mullins. 50
The Adventures of a Protestant in Search of Religion. By lota. 55
Spiritual Exercises for a Ten Day's Reterat, By Very Rev. Rudolph Smetana. 1 60
How to Get On. By Bernard Feeney. 1 00
The Teaching of St. Benedict. By Very Rev. Francis Cuthbert Doyle. 144
Monoted Questions of History. By Rev. H.
J. Desmond. 75
Charity, the Origin of Every Blessing. Translated from Italian. 60
Songs and Sonnets. By Maurice Francis
Eggand Sonnets. By Francis A. 100
Clerical Book-keeping. By Francis A. Songs and Sonnets, By Maurice Francis Egan. Derical Book-keeping. By Francis A. Harkins, A. M.

Percy Wynn, By Francis J. Finn, S. J.
Harry Dec. Do.
Tom Playfair, Do.
Claude Lightfoot, Do.
Mostly Boys, Do.
Etheired Preston, Do.
Linked Lives. By Lady Gertrude Doug-las 85 Dorsey. Wrongfully Accused. By Wm. Herchen-bach. wrongtuily Accused. By Win, Herenenbach.
The Armorer of Solingen, Do.
The Inundation, By Canon Schmid.
The Canary Bird. Do.
The Black Lady. Do.
The Black Lady. Do.
The Cake. Do.
Godfrey. Do.
The Rose Bush. Do.
The Hop Blossoms. Do.
The Overseer of Maribourg.
Jet, the War Mule. By Elia Loraine Dorsey.

Sey Grimm's Fairy Tales.

Grimm's Fairy Tales.

The Outlaw of Camargue. Translated by Anna T. Sadlier.
Ludy Linden. By Rev. Charles Fraser.

The Queen's Nephew. By Rev. Joseph.

Spillman, S. J.

Fickle Fortune. By Christian Faber.

The Boyne Water. By Michael Banim, Esq.

Australian Duke. THOS. COFFEY. Address-

CATHOLIC RECORD Office, London, Ontario, Can.

ORGANIST WANTED. ORGANIST AND CHOIR LEADER (MALE)

Wanted for a Catholic church in a city in the State of New York. Applications for the position, stating salary and enclosing creden-tials, to be addressed CATHOLIC RECORD, Lon-don, Ont. TEACHER WANTED.

WANTED, A TEACHER FOR THE Catholic Separate senool No. 3, March, Duties to commence on the 15th August, 1888. State qualifications and salary expected. Address Edward Kirwan, Sec. Treas., Mallwood Post Office.

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

POPULAR PROTESTANT CONTRO-VERSY.

Sacred Heart Review [To understand fully the bearing of the following paper by Rev. Mr. Starbuck one should read his last week's article on the same subject.]

XI.

We are told that one of the many heads of the hydra was immortal, and could only be overcome by burying it under a stone. I think this blunder which I have just exposed, about the Ten Commandments, must be the immortal head on that hydra of popular mortal head on that hydra of popular misrepresentation against whose poi sonous breath we are warned by Dr. Schaff, Dean Stanley, Professor Harnack, and many other eminent Protestant divines. My last paper in the Review is at least the fifth to the same effect that I have had occasion to write in the last sixteen years, and I am not sure that it is not the sixth or seventh.

The rock has not yet come in view under which this blunder can be safe ly and forever hidden out of sight.

I am afraid that our boast, as Pro

testants, of depending solely on Scrip-ture for doctrine, and of remaining wholly free of tradition, is easier to make than to prove. Here is a divis ion of the Decalogue concerning which Scripture says not one word, either pro or con. It is only by outside evi dence—that is, by tradition—that we even know that it goes back as far as the time of Christ. Even the oral law, which Our Saviour reproaches the Pharisees with so much overvaluing, can not be supposed to have bound on the Jews any obligation of maintaining the Philonian division. This appears by the fact that the Talmudists, those slaves of the oral law, find themselves free to give up the Philonian division and self-consistent. All this, however, for another, differing from both the does not in the least warrant him in Christian numberings, agreeing with the Catholic and Lutheran in blending into one commandment the Philonian First and Second; agreeing with the Reformed and Greek in uniting in one all the commandments against covet ing; differing from both in number-ing as the "First Word" what Christians are accustomed to view as only the introduction. Yet myriads of Protestant laymen, thousands of ministers, numbers of theological teachers, treat our traditional division as if it were an integral part of the Decalogue, and on the strength of it bring an odious and utterly baseless charge against the Roman Catholic Church

false accusation should have been taken up by the magazine of a Presbyterian divinity school. Surely, considering the standing of Presbyterians as Biblical scholars, the emphasis they lay on the Decalogue, the sharpness of opposition which they make between S ture and tradition, and their pride in maintaining the reputation of having a comprehensive knowledge of every that concerns the Bible, should have pronounced it antecedently impossible that the faculty of a grave and learned school of Presbyterian theology (happily not in the United States) could seriously receive into their magazine, without any remark, this singularly ignorant falsehood. As a Biblical scholar of no great note, I blushed at the necessity of calling their attention to such a misrepresentation. Whether they published my letter or not I never knew. I hope so. other Protestant publications which I have corrected similarly have accepted my corrections without difficulty, and I trust these did so, too. But that any rectification should have been needed by such a school is something powerless things, and on the other appowerless things, and becoming reverof which every Protestant ought to be ashamed. It is a lasting discredit to ence shown to them for the sake of the Protestant scholarship.

The most humiliating fact is that this

What if the author of this Presbyterian article, who does not appear to be of a malicious or hasty temper, had first encountered a German Lutheran shorter catechism? Here he would have found exactly the same phenom He would have looked in vain for his Second Commandment. On the other hand, he would have found his Tenth split into two. Would he then have accused the Lutherans of suppres sing and mutilating the word of God? Assuredly not. Had he never reflected on it before, he would then have reflected that the Bible nowhere signifies where one commandment ends and another begins, and that no variety of numeration makes any change meaning in the Decalogue. It would then come to his mind as probable that there were at least two ways of num bering the Ten Commandments, and that there might well be more. The fact, apparent at a glance, that only ening sentence of each longer commandment is given in this com pendium would easily explain the rest.

Why are not Roman Catholics entitled to exactly the same favorable presumption, when they do exactly the same thing? It is of no avail to say that they break the Second Com-mandment (as we number,) and that therefore they wish to suppress it. That vehemently polemical Protestant, Doctor Thomas Arnold, explicitly and unwaveringly denies that the Roman Catholic Church is guilty of idolatry. Indeed she can not be if she remains Christian, and modern Protestants do not commonly deny her the Christian name. His explanation of the vehemence with which the charge of idol atry is urged by Protestants is per fectly just. He remarks that the Reformers felt the imperative necessity of finding something to counterbalance the charge of heresy urged against has reached such a height as to drown There was ne doubt that by out the abominable accusations that trinal standards of many centure different Protestant sects used to the doctrinal standards of many cenon the Catholics. This appears in the drown out the spirit of unscrupulous against it, then the fact that, so far as I know, with the slanderousness against the Roman ONLY RATIONAL POSI Queen Catherine's confessor, burnt as consummation is not very far ahead. ority, is one of the most complete and

heretic by the brutal Henry the Eight, for refusing to own the king as Head of the Church of England, no Roman Catholic was ever burnt by a Protestant government on a charge of heresy, as Anabaptists and Unitarians were sometimes burnt. What ugly epithet, then, could be

hurled against the Catholics to pay them off for making us so uncomfor-

table by branding us as heretics? We could call them idolaters. Idolatry

was a more odious charge even than

heresy. Moreover, there was evidently a superficial plausibility in the charge.

The Tueutonic races, in which the Reformation chiefly settled, are by

Jews or Arabs. Our mysticism dis-poses us to reduce the externals of

especially the veneration of symbols

and images, was idolatry, into which

of course no one disputes that, used

when Teutonic dislike of images con-

curred with Celtic intensity and zeal

Calvinistic wing of Protestantism, in-

Presbyterianism that has most per

severingly rung the changes on the

It is nothing strange, therefore, if this worthy Presbyterian accounts the

Roman Catholics idolaters. If idola-

ters, of course he must own that they

are not Christians, and, on St. Paul's

authority, that they can not enter the

kingdom of heaven. These two as-

sumptions are necessary deductions

from the first. So far all is continuous

accusing them of trying to keep the

second commandment, as we call it, out of sight. He may account them idola-

ers and pagans, but assuredly they do

not so account themselves. They do not believe that they are violating the Decalogue, and, therefore, they have

no temptation to keep any part of the Decalogue out of sight. What a curi-

ous insanity, to combine in one imaginary and impossible motive Catholic

approbation and Protestant disappro-

bation of images, and then to imagine

that the Catholic Church is at one and

the same time solicitous to enforce and

eager to contradict the Decalogue, that

she wants her people to obey it and is

at the same time so afraid that they

will that she will not let them under

drolly impossible but that the magic word "Popery" suffices to convert it

into feasibility and fact.

stand what it is! Yet nothing is so

The Council of Trent may be charged

by various Protestants with bigotry,

narrowness, servilism, and various other unpleasant peculiarities. There

are two things of which it can not be

accused, by any one who knows any thing about it. The Fathers of Tren

can not be accused of having com

firmly persuaded to be agreeable to the Word of God; and they can not be ac-

cused of having condemned anything

which they were not firmly persuaded

to be contrary to the Word of God

Conscientious sincerity is stamped or

all the acts of the Council, doctrinal

and disciplinary, as is cordially ac

knowledged by a man so curiously aloof from it in tone of feeling as Mr

Henry C. Lea. When then the Coun-

cil, on the one hand, enjoins on the

faithful never to forget that relics and

images are in themselves lifeless and

proves a moderate and becoming rever-

Council are acting in perfectly good conscience towards the Bible, and to-

wards the Decalogue, from the intro-duction to the Tenth Commandment.

Neither they nor their successors have

had anything to conceal, or have made

any effort to conceal anything.

For convenience I will in the rem-

nant of the paper use the Calvinistic

he veneration of images departs from

the letter of the Second Command

ment? I do not dispute it. So, too, we all depart from the letter of the

Fourth Commandment in observing

the first day for the seventh. The

Sabbatarians raise exactly the same

reproach against us that we raise

against the Cathelics and Greeks, and

with just as good warrant. Yet no decent and educated Sabbatarian

dreams of denying that we really be-lieve ourselves to be acting according

to the spirit of the Commandment, in

the evangelical liberty accorded us in Our Saviour Christ. He would not

expect to find us putting out an ex-

ourgated edition of the Decalogue, in

token of a bad conscience on our part.

Should he fall in with a German

Lutheran shorter catechism, he might

be at first startled to find no mention of the seventh day. Yet a second glance would assure him that the omis-

sion was simply an accident of com-

Now why is it that, whereas we never think (unless we are black-

guards outright) of accusing one an-

other of mutilating and making over

the fundamental Scriptures, we are capable of bringing this absolutely in-

credible charge against the Roman Catholics? It is because, as the Rev.

Doctor Carstenstein of Indianapolis has

well said, our Protestant Christianity

pendiousness. He would blame he would not lay it to bad faith.

He would blame it, but

numbering.

Is it said that at least

mended anything which they w

supposed idolatry of the "Papists."

if they soon forget and tumble back again. This slough of unintelligence is not quite so hopeless as the Slough of Despond. I shall not live to see it filled up, but I think that at least our great grandchildren will.

THE CATHOLIC RECORD

Charles C. Starbuck. Andover, Mass.

FAITH AND REASON. Sermon by Mgr. Vaughan.

nature almost as averse to imagery as Monsignor Vaughan, who is preach ing a course of sermons at the procathedral, Kensington, during the worship almost to nothing. We were then easy to persuade that symbolism, month of May, occupied the pulpit on Sunday, and took for his text the words, "When the spirit of truth is some He will teach you all truth. the course of his sermon he said that unintelligently, it may decline. And one not unfrequently hears worldly minded persons speaking of religion and the religious spirit as though there for ecclesiastical regularity, as in the were some need of apology for it. They of course, themselves are far too wise difference to images easily passed into fiery iconoclasm. The fusion of Celtic and learned to profess any particular creed or to believe in anything superand Tuetonic Protestantism was most natural, but they are condescending complete in Scotland, and it is Scottish enough to allow that religion, at leas in times past,

MAY HAVE SERVED A USEFUL PURPOSE and that even at this date it may be of some advantage to those who are less instructed, or to persons of an impres sionable nature, such as women and children, but they declare that religion is altogether unsuited to the strong and virile mind of man, and to his stern sense. That picture he need hardly add is an altogether inadequate

not a mere sentiment, not devotional It is something far more emotions. real and earnest, and there was nothing in the world so well established and so enduring as religion. Nay, it is as everlasting as God Himself, and this was easily shown by analysing its very idea and essence. Religion is the recognition of essential truthsthe recognition in the first place of what God Is, and in the second place of what we are, and the comprehension of this reduced to practice in our daily life and conduct. This implies obedi ence on our part to the law of Gcd. And why do we listen to the voice of God and obey His commandments?because we recognize the truth. The obedience on our part is merely the external evidence of the inward knowl-

edge that God is God, and that we are what we are. Man's first duty is to obey God's will, and where there is a conflict between man's will and that of his Creator, where there is a desire to follow his own inclination, and to re fuse to follow the law of God, he is fly ing in the face of that great truth that God is Master, and he is the sub Man must bow down his mind and his intelligence to a

BELIEF IN WHAT GOD TEACHES. and when he compels his proud reason to acknowledge the superiority of God we call that faith. Unfortunately man through pride of intellect is too often unwilling to yield his own personal judgment—his reason, his intellect. He must have his opinion, his views, and that is the cry of the world at the present day. He refuses to acknow dge, or at least to realize that God's sovereignty is universal, and must ex end over all things without exception. The Church insists on the subjection of he will, and, therefore, the world is up in arms against her, and calls her tyrant, and calls Catholics priest ridden slaves, without pluck or inde-pendence. Why do they follow the teaching of the Church, why not exercise their own intelligence and reason Because the Church says that we are he creatures of God, and that He is our Master, and, therefore, every single faculty, every single gift w sees we must acknowledge as coming from God, and as we must bow down our will by obedience, so we must

bow down and crush OUR PRIDE OF INTELLECT. by exercising faith. This pride is, on the authority of scripture, the root of all evil. There never yet was a single heresy or schism in the Church, but pride was the root of it. Want of humility it is that causes man to throw aside the yoke of Jesus Christ. who cry for Liberty! Liberty! do not know what liberty is. They cannot distinguish it from license. They are unmindful of the warning of St. Peter, who tells them not to make liberty a cloak of formulas. Full liberty of intellect is the full liberty to range through the realms of truth-not the liberty to believe a lie. The intellect is not enslaved until it puts on the fetters of error, until it winds about itself the

CHAINS OF SIN AND HERESY. If liberty consisted in believing wha is untrue then God Himself would not cossess liberty, because He cannot believe an untruth, and, therefore, the Church is not restricting our liberty when she presses upon us the obliga tion of accepting certain definite dogmas. To be obedient to truth is no

retriction of liberty.

It is according to reason that we hould exercise our intelligence to the full in order to discover where the infallible teacher is. If, of course, there is no infallible authority then the whole process is changed. Suppose that there is an infallible authority, and that we believed what Our Lord promised, that He would be with His Church for ever, that the Holy Spirit turies they were heretics. They could fling about against one another, but would abide in it, and that the gates not easily retort the charge of heresy has not yet risen high enough to of hell or error should not prevail

ONLY RATIONAL POSITION TO TAKE UP exception of Father Forrest, Catholics. Courage, however! That having once discovered the true auth-

Protestant editors do not yet guard themselves against tumbling into such quagmires of blunderheadedness, but a good many of them at least are very ready to be dragged out of them, even the such that means not merely the surrender of our will but of the greatest faculty of all, the intellect. Instancing the case of Cardinal Newman, and Cardinal Newman, so that the transport of the greatest faculty of all, the intellect. Instancing the case of Cardinal Newman, so that the transport of the greatest faculty of all, the intellect. he said that they were once members of the Anglican Church, and they ex ercised their intelligence in order to investigate its claim upon their allegi ance, and these great minds found that its claims were hollow, and that there was no basis or foundation in them. Helped by Divine Grace and by the exercise of their reason, they at last discovered that the Catholic Church is the true Church, and having discovered where the infallible authority lay, their whole posi-tion in regard to the Church changed They no longer criticised, no longer passed judgment upon it; they simply equiesced in what the Church taught Without giving up private judgmen it was impossible for anyone to be re ceived into the true Church. There is no sort of slavery, no surrender of reason, so long as we recognise that the voice we are listening to is the in fallible voice of God speaking through the Church, and as Our Lord Himself says, "He that heareth you, heareth Me and he that despiseth you despiseth Me."—London Catholic News, May 14.

RELIGION AND DRESS.

The philosophy of clothes attributed Herr Teufelsdroeckh in Thomas Carlisle's Sartor Resartus is something more than a mere jeu d'esprit. s a real and natural relation between the exterior garb and the character o the man. The soul expresses and manif sts itself, not only in the body but in all the environment, so far as tha results from choice and not from neces sity. Religion, therefore, so far as it is, as it ought to be, the directing principle the dominating force, in human life tends to express itself in dress.

As religion lays hold on eternal verities it has the effect of lifting those who are governed by it out of the sphere of flux and change into the realm of the enduring and the change less. Therefore those who in a special manner themselves to it-who have "entered religion" as the phrase goes, that is wlo live under a religious rule and follow the evangelical counselshave a permanent garb, on which fashion exercises no influence. For the same reason, in the lands and periods in which the influence of true religion is most powerful, changes in the style of dress are comparatively slow and infrequent, while the degen eration of manners consequent upon wide-spread irreligion is sure to be accompanied by frequent and rapid changes in "fashions."

Another effect of religion is appropriateness of garb. Religion aims at he restoration of the order broken by the Fall. It teaches each class in ociety to fulfill its own duties faith fully, to recognize its true position in relation to other classes, to with its own lot, be it high or low, and to shun all pretense or affectation of being what it is not. Therefore its natural effect is to lead those whom i influences to choose a dress suitable to their own several stations.

Still another effect of religion is to produce simplicity of attire. This has always been a matter of reiterated preat least under the New Covenant St. Paul, in his inspired instructions to Timothy regarding the government of the Ephesian Church, wrote (ii, 9): "In like manner women also in decent apparel, adorning themselves with nodesty and sobriety, not with plaited hair, or gold, or pearls, or costly atfessing godliness, with good works. St. Peter also, in his Apostolic letter to the Church of Asia Minor, says that the adorning of the Christian matron should not be "in the outward plait ing of the hair, or the wearing of gold. or the putting on of apparel, but the hidden man of the heart in the incorruptibility of a quiet and meek spirit which is rich in the sight of God. (St Peter i. 3. 4)

The Apostolic tradition in this mat ter is shown in the simple garb pre-scribed for even secular priests, and in the customs of those Catholic countries and portions of countries least corrupted by modern Liberalism. In most parts of Latin-America, for example, the women dress, at least when attending Divine worship, with the utmost simplicity. All spiritual writers agree that the Christian maid or matron should dress as simply as her state of life permits. Her ornaments should be few and simple, and these should, by preference, be symbols of her faith. Her dress should be neat and tidy; of plain durable materials f she is poor and in humble station, or if her rank demands it, of rich materials made up in a simple manner

There are very few countries in the world where so large a proportion of Catholic women pretending to be in earnest in the practice of their religion dress in a shamefully worldly manner as in the United States. It is scandalous for Catholic women in any walk of life to make dress one of objects of their attention and put all the money they can get hold of on their backs and their heads. But the most shameful thing of all is o see women who are members of pious societies daring to approach the Holy Table clad in so heathenish a way. This mode of dressing is not







These Brands are exclusively used in the House of Commons



ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Lee KIII TERMS:

\$160 PER YEAR.

Catholic University of Ottawa, Canada

Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Calendar.

REV. J. M. McGUCKIN, O. M. I, Rector.

only un-Christian but extremely vulgar. It is always vulgar when introduced into the church during Mysteries; and it solemn is almost always vulgar for street-wear, particular in the morning, or at any time except when driving In fact all well-bred women recognize over dressing as the surest sign of vulgarity. Even in this country it is women of good family and real culture who dress most simply and unobstrusively; and in most parts of the world, whatever the common people may do, any Catholic woman of high rank would consider it a disgrace to go

to Mass in anything but the simplest possible costume. The much-needed reform in this particular should be led by the sodalists, and should begin with the head The general Catholic custom is for women when going to church to cover their heads, not with a gaudy hat, even though that is worn on other like a light shawl or mantilla. would probably take several generations of persistent effort to introduce this beautiful custom here; but our women can at least make an effort to mitate their sisters elsewhere by dressing with the simplicity appropriate to the children of the humble and modest Virgin of Nazareth. - Church Progress

Look Out For the Engine. We mean your heart. Keep it strong. Don't let it flutter or beat with a weak stroke. Scott's Emulsion feeds the blood. It makes the heart beat stronger, and greatly improves the circulation.

Linseed and Turpentine are not only popu-ar remedies, but are also the best known to nedical science for the treatment of the servous membranes of respiratory organs. Or. Chase compounded this valuable Syrup to as to take away the unpleasant taste of urpentine and linseed.

Mothers will find this medicine invaluable or children, it is so placeant to take and will for children, it is so pleasant to take, and will positively cure Croup, Whooping-Cough and chest troubles.

You Must have pure blood for good health. Hood's Sarsaparilla purifies the blood. Take Hood's Sarsaparilla if you would BE WELL.

If you cannot get beef, mutton will answer.

You may choose between milk, water, coffee or tea. But there is no second choice for Scott's Emulsion.

It is Scott's Emulsion or nothing.

When you need the best cod-liver oil, the best hypophosphites, and the best glycerine, all combined in the best possible manner, you have only one choice.

It brings prompt results in all cases of wasting, or loss in weight.

All druggists; 50c. and \$1.00.
SCOTT & BOWNE, Chemists, Toronto,

THE EMPLOYMENT OF LEISURE.

Church Progress.

Leisure is one of the most precious possessions; but woe to that man who. possessing it, does not employ it rightly! Leisure does not mean idleness: it means time for reflection, for study, for self improvement; for sitting at the feet of Nature and of Art for drinking of the celestial fountains of truth and grace; for cultivating the pure affections of the fireside or the cloister or the pastorate; for mutually improving converse with our equals for free and loving service to our mas ters and dependents, and to the great and good, and to God's poor; and especially for handing on whatever knowledge and wisdom and skill we possess, however much or little it be. to those who are to come after us, be ginning with our bodily, intellectual or spiritual children, if such we

To the Sweet Girl Graduates.

Remember that your life, at any rate for the next few years, will be passed in a non Catholic atmosphere, and live up to the high standard of your religion. Let the world [see that a Catholic woman may be bright and clever and attractive and play her part gracefully in society, and at the same time be absolutely uncompromising where her religious principles are concerned. You need not go about with a Puritancial expressicn and dowdy gown, as is the mistaken custom of some pious souls. Catholics should be as well dressed as any one else. There is no reason why they should hide themselves in the background, and every gift of mind and person should be developed to its farthest extent for the greatest glory of God.

The chief characteristic of the nine teenth century is not so much heresy as intellectual self-sufficiency-the self-sufficiency of those who believe that they know that God is not to be known. If the legislator cannot be known, then certainly the law cannot. The whole moral world then falls back into chaos; the earth is without form and void, and darkness rests on the face of the deep. For this there is no cure but the sanctification and rectification of the intelligence by the presence of the Illuminator, who enighteneth every man that cometh into the world. - Cardinal Manning.

Fagged Out.—None but those who have become fagged out, know what a depressed miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however is a cureone box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

Mr. Thomas, Palland Sunnano, N. V.

melee's Pills.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and belieue they will cure me. I would not be without them for any money."

FIVE - MINUTE'S SERMON.

Seventh Sunday After Pentecost

JULY 16. 1898

BAD ASSOCIATIONS.

"Beware of false prophets, who come to in the clothing of sheep, but inwardly the ravening wolves."—Matt. 7, 15.

The false prophets, of whom our iour warns us to-day, are the se ers, scandalizers, who approach us the clothing of sheep, of hypocri dissimulation, who obtrude themse as well meaning friends, but in rea have in view only the destruction our soul. To associate with a persons, is clearly to dedicate of soul to perdition. Truly, it was necessary for our Saviour to warn for reason and the experience of convince us, that whatever our pany is, such also are we. Or i possible to associate every day wit outcast, without becoming gradu accustomed to his faults, to love t by degrees, to adopt them finally to become a reprobate oneself? is so natural with our innate prop ity to imitate and our inherited in ation to evil, that it is scarcely no sary for the devil to lend a help Put a few grains of salt into a

of sweetened water, and what happen? Will the salty fluid bed et, or rather, will not the s water become salty? Among a dred sound apples, place only one is decayed; will the latter again come fresh, or will it bring corrupto all the good ones? Place to all the good ones? Place diseased sheep among a flock of her ones, will the sick sheep become or will the whole flock become infec See how nature teaches us by the impressive examples, what will cert ly be our portion in the spiritual despising the admonition of Redeemer, we associate with prophets in sheep's clothing. We fare, as says the wise man: "He toucheth pitch shall be defiled wit and he that hath fellowship with proud, shall put on pride." Eccli 1. In the saddest manner, we experience the warning sentence of royal psalmist : thou wilt be perverted." Ps. 17 Justly, therefore, does St. Paul rupeth the whole lump?"

"With the perv w you not that a little leaven Oh! what profound truth is in this ing! Oh, what mischief and des tion may not be caused by one vil One Lucifer sufficed to trans millions of good and holy angels devils. One impious domestic is able of ruining a whole family, immoral child is able to infect a v school and to poison the hearts of the children. So great is the pow bad example, so deplorable our in weakness and inclination to evil. But if this is the case, what those expect who blindly confide t selves to all persons without know

them, to whom it is immaterial

whom they associate and have in

course, be they good Christian

scandal givers and seducers?

they persevere on the good road remain faithful to God, or will not devil triumph over them and se them with the chains of hell? what then will be the fate of those children, whose parents, forge their office of guardian angels, careless and unconcerned where children run about, what kind of panions they have, what they see hear? Would it not be a mirac such poor children, through the of their parents, were not led in e seduction? And those poor aptices, companions and servants whom there are many, what wil come of them if unscrupulous ma have fulfilled their whole duty by ing them board and wages, wit however, troubling themselves their morals, their behavior and ciates, permitting them loose acqu ances, nightly rambles, interc with evil companions? Do masters and mistresses still clair have a conscience? Do they still lieve in the fearful words of the ap "If any man have not care of the his house, he hath denied the and is worse than an infidel?" I. Ah, yes, how many sins i be prevented, how many souls from perdition, if Christian maste regard to their subjects, were to the place of God instead of th Satan! But for this reason our has said in His gospel: "Man called, but few are chosen." Man

have to answer, whom Heaven he trusted with the souls of others, their terrible indifference they O parents and superiors, do, fore, all in your power to pre your children and your subjects destruction of evil association. R for the unreasonable and ine ienced; be conscientious as such must one day render a severe acc But I beseech you, in the sacred of Jesus: "Beware of false ets," the seducers, flee from th from pestilence and cholera, shur as poisonous serpents. To peris ily is certainly sad, but it is far terrible to lose one's soul and to eternally in hell. Be warned, fore, and despise not the voi grace, which says to you : "My sinners shall entice thee, conse to them. If they shall say, Com us, my son, walk not thou with t Prov. I, 10, 11 and 15. Amen.

14. With their own souls will

Impure blood is an enemy to hear may lead to serious disease. Hood's patilla conquers this enemy and danger.

There are a number of varieties of olloway's Corn Cure will remove em. Call on your druggist and tills at one. bottle at once.

FIVE - MINUTE'S SERMON.

Seventh Sunday After Pentecost.

BAD ASSOCIATIONS.

"Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves."—Matt. 7, 15.

The false prophets, of whom our Sav iour warns us to-day, are the seduc ers, scandalizers, who approach us in the clothing of sheep, of hypocritical dissimulation, who obtrude themselves as well meaning friends, but in reality, have in view only the destruction of our soul. To associate with such our soil. 10 associate with such persons, is clearly to dedicate one's soul to perdition. Truly, it was not necessary for our Saviour to warn us, for reason and the experience of life convince us, that whatever our company is, such also are we. Or is it possible to associate every day with an outcast, without becoming gradually accustomed to his faults, to love them by degrees, to adopt them finally and to become a reprobate oneself? is so natural with our innate propensity to imitate and our inherited inclin ation to evil, that it is scarcely neces sary for the devil to lend a helping

Put a few grains of salt into a glass of sweetened water, and what will happen? Will the salty fluid become water become salty? Among a hundred sound apples, place only one that is decayed; will the latter again become fresh, or will it bring corruption to all the good ones? Place one t, or rather, will not the sweet to all the good ones? Place one diseased sheep among a flock of healthy ones, will the sick sheep become well, or will the whole flock become infected? See how nature teaches us by the most impressive examples, what will certainbe our portion in the spiritual life, despising the admonition of our Redeemer, we associate with false prophets in sheep's clothing. We will fare, as says the wise man: "He that toucheth pitch shall be defiled with it and he that hath fellowship with the proud, shall put on pride." Eccli. 13, 1. In the saddest manner, we shall

experience the warning sentence of the "With the perverse royal psalmist : thou wilt be perverted." Ps. 17, 27.
Justly, therefore, does St. Paul say: ow you not that a little leaven cor rupeth the whole lump?" 1 Cor. 5, 6 Oh! what profound truth is in this say Oh, what mischief and destruc tion may not be caused by one villain! One Lucifer sufficed to transform millions of good and holy angels into devils. One impious domestic is capable of ruining a whole family, one immoral child is able to infect a whole school and to poison the hearts of all the children. So great is the power of bad example, so deplorable our innate weakness and inclination to evil.

But if this is the case, what must those expect who blindly confide themselves to all persons without knowing them, to whom it is immaterial with whom they associate and have inter-course, be they good Christians or scandal givers and seducers? Will they persevere on the good road and remain faithful to God, or will not the devil triumph over them and secure with the chains of hell? And what then will be the fate of those poor children, whose parents, forgetting their office of guardian angels, are careless and unconcerned where children run about, what kind of companions they have, what they see and hear? Would it not be a miracle if such poor children, through the fault of their parents, were not led in earliest years to the way of hell by vice and seduction? And those poor apprentices, companions and servants, of whom there are many, what will be come of them if unscrupulous masters have fulfilled their whole duty by giv ing them board and wages, without, however, troubling themselves about their morals, their behavior and asso ciates, permitting them loose acquaint ances, nightly rambles, intercourse with evil companions? Do such masters and mistresses still claim to have a conscience? Do they still believe in the fearful words of the apostle If any man have not care of those of his house, he hath denied the faith, and is worse than an infidel?" I. Tim. Ah, yes, how many sins might 5, 8. Ah, yes, now many souls saved be prevented, how many souls saved from perdition, if Christian masters, in regard to their subjects, were to take the place of God instead of that of Satan! But for this reason our Lord has said in His gospel: "Many are called, but few are chosen." Matt. 22, With their own souls will thos have to answer, whom Heaven has intheir terrible indifference they allow

O parents and superiors, do, there fore, all in your power to preserve your children and your subjects from destruction of evil association. Reason for the unreasonable and inexperienced; be conscientious as such who must one day render a severe account. But I beseech you, in the sacred words of Jesus: "Beware of false prophets," the seducers, flee from them as from pestilence and cholera, shun them as poisonous serpents. To perish bod ily is certainly sad, but it is far more terrible to lose one's soul and to burn eternally in hell. Be warned, there fore, and despise not the voice of grace, which says to you: "My son, sinners shall entice thee, consent not to them. If they shall say, Come with us, my son, walk not thou with them. Prov. I, 10, 11 and 15. Amen.

Impure blood is an enemy to health, and may lead to serious disease. Hood's Sarsa-parilla conquers this enemy and averts danger

There are a number of varieties of corns. olloway's Corn Cure will remove any of em. Call on your druggist and get a still at one.

OUR BOYS AND GIRLS.

To the Little Ones.

E'en stronger than a father's love, That love se deep and true, The Sacred Heart in heaven feels, Dear little ones, for you.

More tender than a mother's love, The sweetest earth e'er knew, The Sacred Heart in heaven feels, Dear little ones, for you.

Then strong and tender be the love, Which shines through all you do, For that dear Heart which suffered so, Dear little ones, for you.

THE LITTLE MESSENGERS.

A Story of St. Anthony of Padua.

BY SYLVIA HUNTING, IN AVE MARIA

Patty and Annie were two little girls of five and seven, who lived in the suburbs of a large city,—so near that they could hear its busy hum from morning till night; and yet so far that they might as well have been, for all their acquaintance with it, a hun dred miles away. I say so far, because the house in which they lived was built on what the extension of the city had left of a high hill, once covered with beautiful forest-trees, which had in earlier days been a favorite resort of city folks when they wished to take a day's outing. These woods had once belonged to the grandfather of the little girls; but, as the city kept creeping up and up, he had sold the greater part of the ground, reserving only that portion surrounding his resi dence—an old fashioned, square house, with a hall in the middle, and large, airy rooms on either side.

This property consisted of about five acres, two of which—nearest the house-were laid out in flower and vegetable gardens; with a beautiful soft green lawn on the table land behind the house, and numbers of great trees still growing luxuriantly on three sides of the boundaries of the land yet remaining in the family. But the making of a broad avenue, and the cutting necessary to accom-plish this, had left that part of the property facing the street many feet above the sidewalk. A stone wall had been built, over which ivy grew in profusion; and instead of having constructed a long flight of straight, steep steps, Mr. Wilson, their grandfather, had had them arranged in several series, so that one went up easily by a

sort of winding pathway.

The family, being accustomed to the ascent, found it easy enough; but not so strangers, who invariably com-plained of the steps; wondering, too, how they ever managed it in winter when the ground was frozen and slippery, especially after a fall of snow and sleet. Another subject of constant wonderment among visitors was that the children, who were all small, did not tumble, head-foremost, down the steep, grassy incline which sloped from the plateau to the street. But they never did; and if they had, no doubt the Providence, which guarded them so well from other evils, would also have preserved them from hurt. The principal charm of this delightful residence was that, being cut off, as it were, from the world below, they knew little of it and cared less—finding all the pleasure and amusement they could desire in the large, beautiful garden and fringe of shady woods that bounded it.

As I said before, Patty and Annie were aged respectively five and seven. yet they had never been farther alone than the foot of the long steps. On Sundays they went to church with their father and mother, and occasionally for a walk with them in the even-Sometimes they accomp their nurse to the notion shop on the avenue, but this was about the extent of their acquaintance with Broad avenue thoroughfare.

The day on which my story opens was Patty's birthday. She was just seven, and her father had given her an exquisite little ring set with garnets, which had delighted her more than any present she had ever re-ceived. For Patty had a pretty, symmetrical little hand, and the ring looked well upon it. And that Patty was aware of this became evident at once; so much so that her perhaps over-scrupulous father had some mis givings as to whether he had not laid the foundation stone of vanity in her mind and heart by this welcome and beautiful gift. But Patty's mother did not share in these fears. She knew it was but natural that the child should be a little taken out of herself by the lovely ring; and knew also that, the first fever of admiration and the first joy of possession should subside, the ring would become as much a mater of course as her other belongingsquite an everyday affair, the same as the pretty frocks and aprons the children loved to put on when they were

This morning their mother sat on the porch, sewing. The children had said their lessons, and were playing on the lawn near her. Presently they heard her call, "Patty! Annie! and ran to her side.
"Children," she said, "I wonder

fresh and new

whether you could not go to the store for me and get a spool of thread? Maggie is busy helping Sallie with the ironing, and I need the thread very much. I think I might let you go, if you are not afraid?"

"Afraid!" they both exclaimed with one breath. "Why should we be afraid?"

"O mamma, do let us go!" said Patty, dancing up and down in the exuberance of hope and joy at the con-templated privilege. "It is only two blocks away, and we've been there hundreds of times with Maggie. Do le: us go!"

"Well," replied their mother, smiling at the enthusiasm of the children, "I think I shall. Get your best white sunbonnets; and take each other's hand, so that you will be more safe, and not likely to be separated as you go along the avenue. You are such little things that you might get lost in

the crowd.".

The children ran off, and soon returned with their pretty white sun-boanets on top of their soft brown curls; and the mother looked after them wistfully as they went down the steps together, hand in hand—Annie with the other hand in her apron pocket, tightly holding the nickel which was to pay for the thread. She had begged to carry it, and Patty had been willing; partly, I suspect be-cause it left the hand free on which shone the bright new golden circlet with its rich, dark stones. And I do not think one would be far wrong who should think that she held that little hand somewhat conspicuously in the public eye, as she crotted along with her sister to do her mother's errand.

Fifteen minutes passed—twenty-five—the clock struck the half hour—but the little ones did not appear. than once the mother went to the front of the house, from which, through a bend in the Avenue, she could see a long distance; but there were no little white sunbonnets in view. At length, ecoming very uneasy, she called Maggie from the laundry and dispatched her in search of the children. Another anxious quarter of an hour, and she could see them coming slowly along, Maggie between them; but it was not until they reached the top of the steps that she saw they had both been crying.
"Children," she began in alarm,

what has happened? For answer they began to cry again;

and Patty, throwing herself into her mother's arms, sobbed forth: "O mamma, mamma, my lovely ring is lost, my ring is gone, my ring is stolen! O my ring, my ring, my

ring!"
"I found them at the corner,
ma'am," explained Maggie, "crying,
with a crowd around them, and a policeman just getting ready to fetch them home. I think it's a shame if wo sweet, innocent little children like them can't go to the store in broad day ight, and the streets full of people without being robbed. Stop crying. Patty dear, and tell your mamma how it happened.

But it took some time to soothe and compose the children sufficiently to enable them to tell their story. As near-ly as I can remember—and I have not forgotten it even after all these years, -this is how they related it:

"Mamma," began Patty, seated on her mother's knee, close to her breast, as befitted the bereaved one; while Annie sat on the step of the porch, just at her feet,—"mamma, it was this way. When we got to the foot of the steps, a girl was sitting there. She was ragged, but she was big-I think maybe ten,—and I knew my clothes would not fit her. She had a basket, and it was dirty, and there was a dirty rag in it. Her face was dirty too-She had a brown face," remarked Annie. "I think she was a mulatto

girl. "Yes, I think she was," said Patty "I thought she had ugly eyes," said Annie. "They were black, and they snapped like this"—suiting the action to the word. "She looked at Patty's

ring."
Patty resumed: "We stood there and looked at her for a minute, and then I whispered to Annie: 'Don't let's stare at her: she might feel bad. I knew our clothes wouldn't fit her. mamma; so we couldn't give her

"And she said," interrupted Annie,
"Patty said: 'Let's ask her if she doesn't want to go up and get some thing to eat from Julia.

"Then I did," continued Patty; "but she said: 'Where you uns goin'?'—that's what she said. And then we told her we were going to the store for some thread, and she said 'I guess I'll go along,' cause you're so little I kin take care of you.'"

"I thought that was real kind of her; but yet she looked so funny, and I didn't like to say no."

"But I said no, mamma," put in Annie. "I said: 'You needn't come with us. We know the way ourselves and we are in a hurry. Come

Patty "Then she picked up her dirty bas ket," said Patty, "and came fast as she could. When we got a little ways up the Avenue she said: 'How much money have you got?' I said: 'A nickel.' 'Let me carry it. Some one may take it from you, 'she said."

"And then I said," interposed Annie: "'They can't,—it's tight in Annie: my apron pocket, and I'm holding it with my hand.' But she begged and begged, but I wouldn't even let her touch it."

"Then," added Patty, "she began to say: 'What a pooty ring! Ain't that a new ring?' And I told her papa gave it to me for my birthday morning. Then she said: 'Take it off and let me fit it on my finger,—it's as thin as yours, and thinner. Let's see if it ain't.' But I wouldn't, and then she didn't ask me any more. So she just walked on, kind of a little behind us, till we came to the hallway that goes into Lincoln Flats, and she opened her eyes so big and said: 'Come in here a minute. I want to leave my basket.' But we wouldn't

Here Patty burst into tears once more, and Annie joined her. But their

from Annie's pocket, had run away and left them terrified and sobbing It was thus that Maggie found them They had just been accosted by a policeman, who was about to fetch them home when she met them.

"He said he would keep a sharp lookout for the girl, ma'am," said Maggie; "for she was nothing but a common thief, and ought to be put in the House of Refuge. But he said she was a sharp one, and wouldn't come around that corner for a spell. didn't remember ever to have seen one that looked like the children described her. Poor little lambs! they'll never

was again related, to his great sympathy and indignation. He saw the friendly policeman, who premised to report to him if the thief was found and the promise of a new ring—which Patty stipulated, should be "exactly like the other"—did much to alleviate the sorrow of the bereaved child. But the effects of the nervous terror and shock remained, and it was a long time before those two little ones again dared to venture forth upon the streets alone. Their first experience had been to

bitter to be soon forgotten.

II. More than a week had passed since the adventure of Patty and Annie, and no word had been received of the stolen ring. The friendly policeman had reported to the father of the children that, although he had been on the lookout for the girl, he had not seen any one answering her description. His theory was that she be-longed down town, and had strayed out of her usual begging route that day, as those of her class—professional beggars—sometimes do. Having possessed herself of the ring, it was not likely that she would soon again

where she might be recognized and arrested. This theory seemed prob-Patty's godfather, a pious priest, lived in a neighboring parish, and occasionally visited the family. He was very fond of the little girl, and she returned his affection. After papa and mamma, she thought there

make her appearance in the vicinity,

was no one like her godfather. On the occasion of his next visit Patty related the story of her loss, her lips quivering, tears in her innocent eyes When she had finished he said: CONCLUDED IN NEXT ISSUE.

CHATS WITH YOUNG MEN.

Mr. Daredevil and Mr. Darenot. There are two types of young men whose peculiarities and short-comings wish to consider to day. The first I call Mr. Daredevil, because he is not afraid to attempt anything, no matter how foolhardy. His discretion does not keep pace with his courage, and he is constantly getting into scrapes through his want of reflection. Now courage is a very desirable quality in this world, but it may be used to one's own disadvantage, and that of one's neighbor. It needs to be tempered with that saving common sense to which Tennyson attributed in part the success of the Duke of Wellington, as a man and a soldier. To be sure, a hero may lead a forlorn hope, through motives of patriotism. as Warren did at Bunker Hill, but usually there is no need of rashly rushing into danger. The foolbardy man s rarely a success, for he pursues the wildest schemes on the spur of the moment. True, he sometimes triumphs, but his failures outnumber his victor

ies in the long run.
He is the one who is always ready to enter into the craziest speculations, like young Mr. Leiter, whose gigantic manipulations of wheat drove many poor people to the verge of starvation. such an exhibition of nerve as he dis played is well nigh criminal. There could be but one end to such a career -disaster. He was a plunger, and he plunged once too often, as men of his kind inevitably do. And Mr. Daredevil rarely belies his name. He takes a devilish joy in getting men into difficulties either by fair means or foul-usually the latter. He may not start out to be a scoundrel, but that is the character he establishes for himself in the end. His schemes lead him into positions from which he thinks he can not extricate himself without breaking the law. Hence we have so many embezzlements by bank officials who have taken desperate chances in the stock market.

Mr. Daredevil is not to be imitated. Neither is Mr. Darenot. The latter has no confidence in himself at all, and without self-confidence no one can hope to succeed. If a young tellow is always doubting his ability to do a thing he will never make a worthy attempt, and will be an obstruction in the community in which he lives, dead log who might as well be out of existence as in it, for all the good he accomplishes. There is a great difference between over confidence and manly estimate of one's own powers The young man who has too poor an opinion of himself is apt to degenerate into a loafer, and from a loafer into something worse-a thing that is despised by the world, which has no use for a man who has not a decent selfrespect. Now, mind you, I am not decrying true humility, which makes a man recognize his littleness before man recognize his God, but simply that jelly fish inertia and cowardice which causes a young fellow, whose blood is naturally sluggish, to refuse to make an effort Courage may be acquired by even those who are born timid. Many a those who are born timid. young soldier has gone into his first mother succeeded in learning that the fight trembling with fear, who after-girl had actually dragged them into the hallway; and, after snatching the trust in God will make a man ring from Patty's finger and the nickel brave under the most adverse

circumstances. Without this re liance on a Higher Power he is apt to drift into that state of mind which ends in suicide—and suicide, to vary a saying of Daniel Webster, is to acknowledge defeat. Mr. Darenot folds his hands and drifts, and he is, consequently, always running against snags. He is a burden to himself and everyone else who is associated with him, and he not infrequently adds drinking to the other evils which result from the failure to acquire self confid-

ence in the battle of life.

What would be thought of the soldier who would sit down on a battlefield, hoping by this means to avoid direct shots and stray bullets? He would probably be drummed out of the regiment without delay. And the fellow who would act rashly in opposition to military orders, thus needlessly imper-iling the lives of his fellows, would, no doubt, meet with a similar fate. So when you are seeking for models of right conduct do not select either Mr. Daredevil or Mr. Darenot. Mr. Golden Mean is the one you must chose as ar example. This type does not slop over or fall short through cowardice. -Benedict Bell, in Sacred Heart Review.

How Mrs. Wm. Henry Makes Money

I have been so successful in the past few months that I feel it my duty to aid few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer and people good for the paper. Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear \$10 a day, and double that after they get start-ed good. I don't see why any one should ed good. I don't see why any one should be destitute, when they may just as wel be making lots of money if they try. Address the Iron City Dish Washer Co., 14 S. Highland Ave., Station A., Pittsburg Pa., and they will give you all instruc-tions and testimonials necessary to suc ceed.

ALLAN LINE Royal Mail Steamship Co.

U ESTABLISHED IN 1854.
The Company's Fleet consists of Thirtyfour Steamers aggregating 134,937 tons.
134,937 tons.
Twin Screw Steamers-Tunisian, 10,000 tons-building. Castillan, S, 800 tons.
Bavarian, 10,000 tons-building.

Bavarian, 10,000 tons—building.

Steamers sail weekly from Montreal to Liverpool, calling at Londonderry, during the season of navigation; also separate service from New York to Glasgow.

The St. Lawrence route is 1000 miles less ocean sailing than from New York.

The steamers are fitted with every improvement for the comfort of the passengers, in all classes, including blige keels, making the vessels steady in all weather, electric light, midship saloons, spacious promenade decks, music rooms, smoking rooms, etc.

"pecial attention has been paid to the ventilation and sanitary arrangements. An experienced surgeon is carried on all passenger steamers.

perienced surgeon is carried on the steamers.

Rates of passage lower than by most first-class lines. Circular giving rates and sallings

on application to
H. BOURLIER, Toronto,
E. DE LA HUOKE,
T. R. PARKER,
Or, H. A. ALLAN, Montreal.



THE O'KEEFE BREWERY COMPANY OF TORONTO (Limited).

SPECIALTIES - High · Class English and Bavarian Hopped Ales, XXX Porter and Stout, Pilsener Lager of World . Wide

E. O'KEEFE, W. HAWKE, Vice President.

Cobbett's "Reformation."

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 30 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps. Thos. Coffey, CATHOLIC RECORD Office, London, Ontario.

CANCER I Tumors and all Blood Discorders conquered; set-ment at home. No knife or plaster. Full particulars by mail or at office; much valuable matter in 100 page book, all free. Write Dept. "C. R." The Abbot Myron Mason Medical Co., 577 Sherbourne Street, Toronto.

PROFESSIONAL.

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, No. 185 Queen's Avenue Defective vision, impaired hearing, nasa catarrh and troublesome throats. Eyes test ed. Glasses adjusted. Hours: 12 to 4

LOVE & DIGNAN, BARRISTERS, ETC. 418 Talbot St., London. Private funds to

UNDERTAKING.

JOHN FERGUSON & SONS,

180 King Street,
The Leading Undertakers and Embalmers,
Open Night and Day,
Talephone—House 373; Factory 543.

Colomanis
THE BEST Salt

PAID-UP CAPITAL, \$6,000,000. REST, \$3,000,000. A general banking business transacted. Loans made to farmers on easy terms. Cor, Richmond St. and Queen's Ave. (Directly opp. Custom House,

Linancial. MERCHANTS BANK OF CANADA.

Blood Humors

FACE HUMORS Falling Hair and Baby Blem ishes cured by Curicum Soar

ALWAYS KEEP ON HAND LOOK OUT FOR IMITATIONS AND SUB-STITUTES. THE GENUINE BOTTLE BEARS THE NAME,

PERRY DAVIS & SON. 222222222

98 - IRELAND -

Excursions to Ireland

MAY AND JUNE County Wexford Celebrations. Vinegar Hill and New Ross.

Irish National Pilgrimage. Belfast Celebration. AUGUST

Monuments to Tone and United Irishmen.

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

G ieral Foreign Agency, 1 MULLINS ST., MONTREAL, Que.

Pyny-Pectoral A QUICK CURE FOR

COUGHS AND COLDS Very valuable Remedy in all affections of the

THROAT or LUNGS Large Bottles, 25c. DAVIS & LAWRENCE CO., Limited



SMYTH & SON Corner King and Clarence Streets, LONDON, ONTARIO,

It will pay you to see us be-fore placing your order. No agents. 100 Foreign Stamps, all different, for 10c, 1,000 Mixed Foreign Stamps, 40c. New price list post free or application.
WESTON STAMP CO.,
31 King street east, Toronto.

FAVORABLY KNOWN SINUS 18ZE. BELLEN
MAYE FURNISHE 3E SOUTHER
L'AURCH, SCHOOL & OTHER
L'URCH, SCHOOL & COLOR
CHIMES ETC. CATALOGUE & PRICES FREE
CHIMES ETC. CATALOGUE & PRICES FREE
CHIMES ETC. CATALOGUE & PRICES FREE

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & HIMES CHUMES CHURCH BELLS & PIEALS CHURCH BELLS & PIEALS CHURCH BELLS & PIEALS CHURCH BELLS & PIEALS & PI PUREST BELL METAL (COPPER AND TIN).

Send for Price and Catalogue.

MeSHANE BELL FOUNDRY. BALTIMORE, MD.

CONCORDIA VINEYARDS SANDWICH, ONT.
ALTAR WINE A SPECIALTY.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imcompare favorably with the best orted Bordeaun. For prices and information address ERNEST GIRARDOT & CO.

SANDWICH, ONT PLUMBING WORK IN OPERATION

Can be Seen at our Warerooms, DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers,

Sole Agents for Peerless Water Heaters. Telephone 538. LONDON. ONTARIO.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc. 118 Dundas St., (North) London, Ont.

1898

For 5 cents we will mail to any of our youthful readers a new story for boys, from the pen of the popular rev. story-teller, Father Finn, 8. J., and an interesting tale for girls, by Ella Loraine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1898). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delightful book. Address,

THOS. COFFEY, CATHOLIC RECORD OFFI London, On

A. O. H.

Resolutions of Condolence. Division No. I. A. O. H., passed resolutions condoience to Bro. John Mulhearn and fam-y, for the loss by death of their child; also Bro. Jos. Hourigan and family for the loss of death of his mother. Win. Ryan, Sec.

FOOTPRINTS OF THE SPANISH FRIAR IN THE UNITED STATES.

A Paper Read at the Literary Exercises of Brauch No. 1, Detroit, Ladies'
Auxiliary of A. O. H.—By a Member

It is a strange but significant fact that the story of Spanish conquest in the New World, north of the Gulf of Mexico, lives to-day only in the geography of the country, and in the ruins and records of early mission churches. These ruins preach a sermon in adobe and stone! The labor of the mendicant Franciscan, or self sacrificing son of Ignatius Loyola, s.ir. vives where the martial achievement of the "proud Castilian" conqueror is forgotten. From the Atlantic to the Pacific, across the continent, in that vast territory, once a part of New Spain, the traveller hears the names San Agustine, San Antonio, Santa Fe, Los Angeles, San Francisco and a host of other names at once Spanish and Catholic, Linked with these names are the necent monuments of our faith in America. From the coquina-bnilt cathedral of San Agustine, Florida, to the adobe church of Old Mission Dolores at San Francisco, California, the holy shrine erected by the padre resists the ranges of time, the place where he planted the cross, and first preached the gospel of Christ to the cruel, treacherous savace, makes the cultured pilgrim bow in reverence if he does not kneel in prayer.

If he does not kneel in prayer,

To-night the time is limited; we should be brief, rather than tedious. At any time we could scarcely do our subject justice, so we will now do little more than to mention the names of some of the early spanish missions missions that have been a fertile theme for many of our gifted American Protestant writers.

many of our gifted American Protestant writers.

It was on the 8th of September, teast of our Lady's Nativity, three hundred and thirty-three years ago; forty-two years previous to the founding of Jamestown, Virginia; fifty-five years before the landing of the pilgrims at Plymouth Rock; forty-three years before the founding of Quebec; seventy-seven years before Maisonneuve named the settlement of Ville Marie (Montrea)—that Pedro Monendez founded the city of San Augustine, and assisted at the first Mass ever said in the United States (1363). The story of the historie service is beautifully told by the crown-robed Franciscan friar that celebrated the Mass. Fray Francisco Lopez de Mendoza, an oil painting, centuries old, illustrative of the seene, is still preserved in the cathedral of San Agustine. In the belfry of the cathedral of San Agustine of four very old bells—one, the oldest bell in the United States. It bears on its surface the inscription in Latin:

Ora pro nobis, A. D., 1682."

Ora pro nobis,
A. D., 1682."

In the ancient records of the cathedral we find that Friar du Montes, a Franciscan, was put to death by the Indians in 137, on the spot one mile and a half north of the city, where to day stands the renovated chapel of "Nuestra de la leche." The sea wall, and old Fort Marcos, now Fort Marion, stands in evidence of the manner in which the Spaniards treated the conquered natives. The fort is built of coquina, a conglomerate of sea shell and sand, that hardens with time. It was erected by enslaved Appalachian Indians, who were forced to work on it for sixty years. In Texas the ruins of early mission churches are numerous the earliest date found is 1716. The most interesting in San Antonio is the roofless ruined church, with wall still standing, four feet in thickness, where a small band of brave American in 1836, under David Crockette and Col. Bowie, turned the sanctuary into a citadel, and, although besieged, fought a terrific light for eleven days, against 7,000 Mexican soldiers, under General Santa Anna. What a glorious record of bravery and patriotism is the story of the "Alamo!"

In New Mexico we find the second oldest shurch is the United States—Percos church. It

In New Mexico we find the second oldest

record of bravery and patriotism is the story of
the "Alamo!"

In New Mexico we find the second oldest
church in the United States—Pecos church. It
is said to mark the burthplace of Montezuma.
Not far from this church Fray Juan de la Padilla received the crown of martyrdom from
the Indians. The records in Santa Fe tell us
that three centuries ago the Spaniards penetrated the Rio Grande Valley and between the
years 1605 and 1616 founded Santa Fe, and discovered the silver mines in the Correllos mountains. During the ensuing years the friars received much material aid from the Spaniarh
Government. The mines were developed, and
if the stories that are told are true, the crown
of Spania was enriched with a fabulous amount
of treasure, virgin gold, enormous nuggots of
silver, and precious turquoise, all confiscated
for the king and queen of Spain.
According to the roport sent by Pacre Bonavides to the king at Madrid, in 1830, there were
in Arizona and New Mexicos sixty thousand
Christian Indiaus, fifty Franciscan friars,
ninety pueblos or towns and twenty-five mission churches. (Bancroft's History of New
Mexico and Arizona, vol. III.)

Again the Indian is enslaved. He must toll
in the mines to enrich his captor. It is the
story of the conqueror and the conquered—the
cruei, haughty master, the weak and helpless
pen goaded to desperation and to revenge.
In 1680 there was an uprising of the Anache
Indians—a carnival of blood. The Spaniards
were massacred, and every vestige of Spanish
rule in the country was swept from the face of
the earth, except the mission churches under
the protection of the cross. In Arizona, as in
New Mexico, the earlymissionary had a struggie for existence between, on the one hand, the
nostile savages, on the other hand, the unstable
home government. We read of Fray Marcos de Neza in 1539, visiting the Sai Marir
Valley and going up through the Motion
indian country known as the "Sch Motion
Cos de Neza in 1539, visiting the Sai Motion
Cos de Neza in 1639, visiting the Sai Motion of the source, virgin gold, enormous an ungested of statement of the source, virgin gold, enormous an ungested of statement of the source, virgin gold, enormous an ungested of statement of the source of the sourc

of foundation of certain missions in North America by Fathers of the Society of Jesus, I am directed to state that careful inquiries have been made, but precise information cannot easily be obtained, as many valuable documents have perished or gone astray during the periods of war, revolution and persecution that have succeeded each other since the 17th century. The approximate dates as ascertained by the inquiries we have made are as follows:

"Mission of San Xavier del Bac founded about the year 1630.

"Mission of Santa Anna delos Varohios founded about the year 1675.

the year 1630.
"Mission of Santa Anna delos Varohios foundd about the year 1676.
"Mission of San Jose de Tumercacoria orTomaccori founded about the year 1687.
"Mission of Guevavi founded about the year
1631.

So the dates range between 1630 and 1691.

"So the dates range between 1639 and 1631.

"The other missions, viz., of Santa Gertrudes de Tubac, of San Miguei (formerly isan Marcelo) de Senoidac of Calabazas, and of Aribica, were founded about the same time as the nooth secretainly before the year 1637, when Fatter Salvatierra set out from Sonora and Salvatier as the top of the salvatier as the salvatier as the former, cossibly the precise year of establishment might be ascertained by referring to ancient geographical charts, and by examining carefully the "Istoria della Compania de Jesus in Nueva Espana," by Father Xavier Alegre, of the Society of Jesus. In the archives of Mexico will be found books and manuscripts which it might be worth while consulting."

The Fathers of the Society of Jesus and Salvating."

Alegre, of the Society of Josus. In the archives of Mexico will be found books and manuscripts which it might be worth while consulting.

The Fathers of the Society of Josus were expelled from New Spain in 1767. by Royal Decree. Once again the Franciscans are the missionaries of Treson, Yurna, Chimney Rock and San Pedro opposite Castle Dome, but the Franciscans the treatment of the Society of Josus Were expelled in 1827 by the new Rendrom Mexico. At present both the Jesuitand the Franciscans are in Arizona. The former returned in 1864 and are in charge of the corner returned in 1864 and are in charge of the former returned in 1864 and are in charge of the former returned in 1864 and are in charge of the and six lying the society of tructive story of the life and lador of unipero Serra. We may also quote ocen of Bret Harte of how the Indian ime of excessive drought waited, and or the coming of Padre Serra.

r the coming of Padre Serra.

"Thus they stood as the sun went down Over the foot-hils bare and brown: Inus they looked to the south, where from the pale-face medicine man should come Not in anger, or in strife \$\gamma\$. But to bring—so ran the tale—
The welcome springs of eternal life, The living waters that should not fail."

The welcome springs of eleman ineq.

The living waters that should not fail."

American history bears testimony to the brave, intrepid friars of Spain on this continent. They were noble men: they have left indubitable proofs of their unsullied lives, their unsulfish inhor, their heroic devotion to the holy vocation to preach the gospel of Christ, even the death at the hands of the savages; butlet us remember, the Spanish priest was more in his Apostolic work of evangelizing the ladians of New Spain. The Spanish soudier came to enrich himself, and, if he survived, he returned to Spain to enjoy his share of conquest; the Spanish captain came inspired by personal motives, ambition, and avarice, to explore the country, to conquer the natives, to bring back gallons of treasure to Spain. No Spanishr of princely lineare as de la Val Montmorency in 'New France,' casts his lot to live and die with his people and the natives: no Spanish religiences is a co-laborer with the Padre, no Mother Mary of the Incarnation establishing an Ursuline monastery within sight of the Indian wigwam, no Margaret Bourgeous founding a community of brave

whether French, half, ored, or industries the term of to the saintly women of New France: they worked for the salvation of New Sand the honor and glory of God, under the protection of a paternal home government. The good seed planted by these there women has grown to a goodly tree which will flourish biossom and bear fruit until the end of time. blossom and bear fruit until the end or time.

It is a subject for reflection that no colony of
New Spain has merged into a great and populous city modern and American, but still retaining the characteristics of its founders, as
Boston, Philadelphia or Baltimore. Let us examine the forces that begot the vigorous, successful colonist of the north, whether Puritan,
Friend, or Catholic.

cessful colonist of the north, whether Puritan, Friend, or Catholic. In the seventeenth century the settler that came to the northern States was no soldier of fortune—he came to stay. He was persecuted in the old land; he came to the new world with bitterness in his heart, self-expatriated for conscience sake. Whether he came with William Penn, Miles Standish, or Lord Baltimore, his religious principle was his rule of life. He "burned his ships" rather than to do violence to his conscience, and the voice of conscience was to him the voice of God. The reward of his energy and fidelity to Truth has given to us a nation the like of which the world has never seen, our country! My native land! At the present time we hear the reproach cast upon Spain by Anglo-American, "She was the country of the inquisition, the rack, the thumbscrew, the iron boot, and other hortble instruments of torture." Do they forget the penal laws of Briton, or that the shricking victim of the burning pitch cap was no infide! Moor, but the soggarth arroon of Ireland? The benal laws have been blotted from the British statute books, and the Inquisition has been buried in well-earned infamy. The honorable, educated Englishman of to-day represents the most parfect type of high minded civilization. The Spaniard of to-day has no tourgown the mental condition of his ancestors of the sixteenth and seventeenth centuries; hence the waves of modern progress are overwhelming

COMMENCEMENTS.

University of Ottawa

The fitteth annual commencement of the University of Ottawa took place on Wednesday June 22, 1898.

The degree of Doctor of Laws was conferred on the Hon. Sir William Hingston, Montreal, Que.; the Hon. Justice Dosire Girouard, Ottawa, Ont.

The degree of Licentiate of Theology was conferred on Rev. Hilarius Chartrand, Cheneville, Que.

onferred on Rev. Hilarius Chartrand, Cheneville, Que.
The degree of Bachelor of Theology was conferred on Rev. Armand Baron, O. M.I., Vallet, France, Rev. William Bruck, O. M. I., Weywertz, Germany; Rev. Patrick Flynn, O. M. I., Weywertz, Germany; Rev. Patrick Flynn, O. M. I., Lowell, Mass.
The degree of Licentiate of Philosophy was conferred on John T. Hanley, B. Ph., Read, Ont., Fordinand Lappe, B. Ph., Ottawa, Ont. The degree of Bachelor of Philosophy was conferred on Thomas E. Cullen, Charlotte town, P. E. I., Edward P. Glieson, G. Cullen, Charlotte town, P. E. I., Edward S. Gullen, Charlotte town, P. E. J., Edward M. G. Wils; Rev. Ambrose Madden, O. M. I., Ottawa, Ont.
The degree of Bachelor of Arts was con-

Ottawa, Ont.

The degree of Bachelor of Arts was conferred on Ferdinand Lappe, Ottawa, Ont: John T. Hanley, Read, Ont; Edward P. Gleeson, Ottawa, Ont; Raymond D. McDonald, Arnprior, Ont.; Thomas F. Clancy, Naugatuck,

INTERMEDIATE EXAMINATION.

(In order of merit.)

Patrick Galvin, Peterborough, Ont.: Patrick Kelly, Peterborough, Ont. John Mechan, Huntley, Ont.; Frank McCullough, Londsdale, Ont.; John F. Breen, Douglas, Ont. MATRICULATION.

Students who Obtained their Certificates.

Students who Obtained their Certificates.
(In order of merit.)
Stephen Murphy, Lonsdale, Ont.; Michael Murphy, Lonsdale, Ont.; Auriama Veronneau, St. Eugene, Ont.; Patrick J. McGuire, Campbellford, Ont.; William Martin. Lowell, Mass.; Antonio Bourassa, Yamachiche, Que.; Fred. Sims, Ottawa, Ont.; Achille Pinard, Ottawa, Ont.; Napoleon Dubois, Montreal, Que.; Jos. Warnock, Arnprior, Ont.; Emmet Gallacher, Warkworth, Ont.; Charles Robillard, Ottawa, Ont.; Alexander Ross, Sudbury, Ont.; William Harty, Ottawa, Ont.; George Hall, Lowell, Mass.; Arthur Morin, Erie, Mich.

Matriculation Honor List. Stephen Murphy, first class in natural ciences; Michael Murphy, first-class in atural sciences; Patrick J. McGuiro, first-class in natural sciences; Auriama Veronneau, second-class in natural sciences. COMMERCIAL COURSE.

Un order of merit.)
John Hughes, Ottawa, Ont.; William Kealy,
Ottawa, Ont.; Oscar Lemay, Ottawa, Ont.;
Toussaint Aussant, Eau Claire, Ont.; Arthur
McGuiggan, Ottawa, Ont.; Albert Benoit,
Ottawa, Ont.; Cyrille Pothier, Ottawa, Ont. MEDALS OF HONOR FOR EXCELLENCE IN CHRIS TIAN DOCTRINE. English Course,

Silver medal presented by His Grace the Most Rev. J. T. Duhamel, Archbishop of Ot-tawa, Chancellor of the University; awards to Thomas E. Cullen, Charlottetown, P. E. I.

to Inomas E. Cullen, Charlottetown, P. E. I.
French Course.
Silver medal presented by Very Rev. H. A.
Constantineau, O. M. I., rector of the University; awarded to Armand Lavergne, Ottawa,
Ont.

FOR CLASS STANDING. FOR CLASS STANDING.
[These medals are awarded to those only who have followed all the branches taught in their class. The successful competitor for a medal has to obtain 80 per cent. of the sum of the marks for all the branches, and not less than 50 per cent, in any branch.]

University Course.

Third Year.—Sixth Form.

Silver medal presented by His Excellency he Earl of Aberdeen, Governor-General of landa; awarded to Thomas E. Cullen inarlottetown, P. E. I.—First in merit. Silver medal presented by Very Rev. J. odoin, O. M. I., Provincial, Montreal, P. Q.; warded to Elias Doyle, Hawkesbury, Ont.,—second in merit.

varded to Ellas Boyle, econd in merit. Second Year—(Fifth Form). Second Year—(First Form).

Silver medal presented by Very Rev. Keough, V. G., Paris, Ont.; awarded to Joh Meehan, Huntley, Ont.—first in merit.

Silver medal presented by Rev. T. J. Flizbarick, B. A., Providence, R. I.; awarded to Parick, Kelly. Peterborough, Ont.—second First Year-Fourtl Form

Silver medal presented by Dr. W. P. Lawlor, Lowell, Mass.; awarded to James McLaughlin, Lowell, Mass. COLLEGIATE COURSE.

Silver medal presented by Rev. A. Valiquet, O. M. L. Huil, P. Q.; awarded to Emmet Galagher, Warkworth, Ont. First in merit, Silver medal presented by Dennis Murphy, B. A., Ashcroft, B. C.; awarded to William P. Herry; second in merit.

Second Form. (Division A.)

Silver medal, presented by N. A. Belcou L.D., M. P., Ottawa, Ont; awarded to Ge Kelly, Ottawa, Ont. Second Form (Division B.)

Silver medal presented by A. A. Taillon. btawa, Ont.; awarded to Joseph McDonald, First Form (Division A.)

Ottawa, Ont.; awarded to John Octawa, Ont. Ottawa, Ont. First Form. (Division B.) Silver medal presented by Rev. C. C. Delany, B. A., Burlington, Vt.; awarded to James Hanley, New York.

naniey, New 10rk.

COMMERCIAL COURSE.

Silver medal presented by A. E. Lussier, B.

1., Ottawa, Ont.; awarded to Oscar Lemay, A., Ottawa, Ont.; awarded by Rev. T. Campeau,
Silver medal presented by Rev. T. Campeau,
O. M. I., Ottawa, Oat.; awarded to John J.
Hughes, Ottawa Ont.
SPECIAL MEDALS.

Hughes, Ollawa Ont.

SPECIAL MEDALS.
Silver medal presented by His Lordship.
Right Rev. Alexander Macdonell, Bishop of
Alexandria, to the student of the University
course, obtaining the highest average into the student of the Chiversity
awarded to Thomas E. Cullen, Charlottetown,
F. E. Whose average was 91 6-10 per cent.
Silver medal presented by His Worship
Mayor Bingham, Oltawa, Ont., to the student
of the Collegiate course, obtaining the highest
average in monthly notes and sessional examinations; awarded to George Kelly, Ottawa,
Onto Murray Gold Medal, for excellence in
English literature, senior course, presented by
James Warnock; awarded to John Hanley
St. G. G. Wendel for excellence in
English literature, senior course, presented by
James Warnock; awarded to John Hanley
St. G. G. Wedal for excellence in Edicish litera

James Warnock; awarded to John Hanley, Read, Ont. Silver Medal for excellence in English litera-ture, junior course, presented by Rev. M. F. Fitzpatrick, B. A., Peterborough, Ont.; awarded to Patrick Galvin, Ennismore, Ont. Silver medal presented by Rev. O. Boucher, Haverhill, Mass., to the student, whining first place in the final examination; awarded to

belbel, James McCue, Ralph Benenati, Stella Buller, From Senior Part II beßel, James McCue, Raiph Benenati, Stella Buller.

From Senior Part II. to Second Class—Tillmann Corcoran, Mary Boles, Alfred Taschereau, Campbell Gleeson, Frederick Stewart, Blanche Moore, Teresa Gibson, Leo Butler, Edith O'Connor, Albert McGarvy, Mary O'Neill, Wm. Wash, Mary Regan, Jas. Dwyer, Mabel Duggan, Gertrude Sweeny, Mary Logudice, Mary Kitgallin, Anthony Morani, Anthony Caravella, Kate Caravalla, George Murray, Fred. Lortie, Percy Tracey, Albert Dalton, Pearl Coles, Madeline Burns, Patrick Flanagan, Leo Dwyer, Annie Murphy, Cyril Brennan, Mary Graham, Mary Ranahan, Joseph Cusolito.

Senior Part I. to Part II.—Albert McCartney, Frederick Costello, Leo Stewart, Andrew Kenny, Robert Galbraith, Norbert Corcoran, Joseph Hevey, Thomas Boyle, George Richardson, Helena Payne, Anthony Cortese, Angolo Zino, Stuart Wilson, Jack Hevey, James Caravella, Francis McLarthy, Maude Lwis, Josephine Flannery, Madeline Kiely, Annie Webb, Annie Coles, Rose Miles, Mary Miles, Josephine Benenati, Gertrude Foley, Annie Graham,

ST. JOSEPH'S SCHOOL. From Senior II. to Junior III.—Margaret Hurley, Hazel Coyne, Harry McCann, Michael Leavey, James Leary, Mabel Tatreau, Joseph Dillon.

Leavey, James Leary, Mabel Tatreau, Joseph Dillon.
From Junior II. to Senior — Kenneth From Junior II. to Senior — Kenneth McGregor, Arthur Leary, Martha Willis, Gertrude Daiton, Frederick Brunstead, Katie Daiton, Agnes McNamara, Sarah Quigley, From Part II. to Second—Fiorence Tatreau, Margaret Lavin, Ambrose O'Rourke, Berton Le Rose, Joseph Scott, Richard Kerwin, Richard Seguan, Mary Steers, Joseph Dumo, St. Nichlas Schoola

"To Jun. III.—Gerald Bogue, James Hennessy, Thomas Brennan, Chas, Cowan, Norah Bogue, Senior II.—Beatrice McPherson, Harry, Bricklin, Mamie Toohey, Rose Self, Rose Quinn.
Junior II.—Blanche Cowan, Annie Connelly, Paul Bogue, Lena McNiff, John Brennan, Richard McNiff, Patrick Burke,

Paul Bogue, Lena McNiff, John Brennan, Richard McNiff, Patrick Burke.

Holy A MgeLis' School.

Promoted to Senior Second—Teresas Burns, Josie Burns, Nellie Connell, Effie Ball, Mary Graham, Annie Flizpatrick, Mary Lee, Nellie Cochren, Basil Healey, Thomas Condrick, James Condrick, John Bowers, Geraid Chapman, Willie Flynn, Ivo Schmitt, Maurice Flynn, Edgar Bayle, Frank Garceau.

To Junior Second—Mary Flynn, Frank Connell, Fred Jones, Willie Loughtin.

To Part II.—Julia Graham, Violet Lee, Mary Waish, May Bowers, Rose O'Sullivan, Eva Jones, Kathleen Chapman, George Bail.

From Senior II. to Junior III.—Annie-Jenkins Sophia Flynn, Eva Garceau, Alma Conner, Florence Whitbread, Lily Oumette, Axnes Graham, Annie Johnson, Mary Muckler, John Whitbread, Dan O'Sullivan, Charlie Flynn, Willie Nesbitt, Frank McGuire, Fred Pace, Frank Jones, Dan McInnis, Timothy McInnis, Thomas Walsh, Willie Cochren, Martin Rowan, From Junier III. to Senior III.—Gertrude Durkin, Maggie Smith, Nellie Irwin, Mary Burns, Stella Kenny, Caroline Lee, Francis Sheehy, Chester Gray, Joseph Clarke, Bernard Tarling, Dan Semple, Thomas Lee, James Rockwood, Thomas Relly, Adolphus Fitzmurges,

maurice.
From SeniorIII, to JuniorIV,—Jennie Flynu, Jessie McGregor, Annie Smith, Mamie Boyle, Alice Taffe, Norman Addison, Mark Healey, Willie Murray, Edward Irwin, Rose Graham, George Nelson, Ethel Connell, Lily Pace, Teresa Nesbitt, John McLarnan.
From Junior IV, to Senior IV.—Ethel Durkin, Nora Healey, Mabel Rowan, Josie Loughlin, Lizzie Jenkins, James Jenkins, Stanlislaus Flynn, Willie McGowan, Leonard Turton.

ST. MARY'S SCHOOL.

ST. MARY'S SCHOOL.

From Table Class to Part I.—Ethel McDonaid, May Dibbs, Charles McGregor, Kathleen Smith, Llip Wilson, Christopher Muckler, Irene Kenny, Henry Fitzmaurice, Alex, McAteet.

McAtee:
Part II. to Junior Second Class — Ethel Kenny, Olive Harding, Blanche McNorten, Leah McGregor, Maggie Lynch, Joseph Lenehan, Joseph Grace.
From Junior II. to Senior II.—Mamie McLarana, Florence Harter, John Jamieson, James Harding, A. P. Stevens, John Clark, May Carty, John Oumette, Frank McAteer, Josephine Bray, Thomas Rowan, Bernard Muckler, Henry Steel.

OBITUARY.

Maura and Rena Barcelow, Montreal.

On Thursday last the Catholic community of Midland were shocked on the receipt of the news of the great loss sustained by their beloved pastor, Rev. Father Barcelow, on the occasion of the death of his sisters, the Misses Laura and Rene Barcelow, of Montreal, who were on the ill-fated steamer Burgogne when over five hundred lives were lost.

To the people of the parish it was almost a personal matter, for besides the decensed ladies being such near and dear relatives to one to whom they are bound by the strong ties of love that usually exist between pastor and people, they had, during a recent visit to their reverend brother here, learned their many good and amiable qualities, and are therefore in a position to understand to a certain extent the great loss that their pastor has sustained, and many a prayer has ascended to the great white throne for the consolation of the survivors as well as the repose of the souls of the departed.

The Misses Barcelow were on their way to France to enter a Franciscan convent and spend the rest of their lives in service of God, when they met their untimely death.

The Catholic Riccord extends its sympathy to Father Barcelow and his family, and we pray that the Great Consoler, through the intercession of the Mother of Sorrows, may give them courage and strength to bear up under this great affliction. Requiescal in Pace! MAURA AND RENA BARCELOW, MONTREAL

Miss Maggie McCormack, Sharpton.

It is with feelings of deep regret we are called upon to record the sudden death of Miss Maggie, second daughter of Mr. Francis McCormack, of Sharpton, who died on June 28th, at the residence of Mrs. Patterson, 418 Johnson street, Kingston, of typhoid fever, after a short illness of but twelve days, at the age of twenty-two years. The deceased was a young lady of fine character and amisble disposition, which endeared to her a host of friends who are now left to mourn the untimely death of so genial a friend and so loving a companion. During her short illness she was attended by some of her friends and also by the kind Sisters of the House of Providence, Kingston. Fortified by the last rites of the holy Catholic Church, of which she was a life-long member, she looked calmiy and confidently upon death, and when the end came, comforted and consoled by the presence and carnest prayers of a few friends, she breathed forth her soul into the hands of her Creator. Her remains were conveyed to her father's home in Sharpton, and from there followed by a large concusts of friends and associates, showing the egen in which she was held, to R. Romen, which her remains were placed in the way and the work. On July 9 her remains were taken to Odessa and interred in the cemetery there. Rev. Father Praseau officiated at the grave, Her parents and relations have the sympathy of a large circle of friends in their sad bereavement.

My Mallon, Toronto. MISS MAGGIE McCormack, Sharpton.

tifled with the charitable work of that exten ive parish than Mr. Mallon, and in the affairs of the Church he always took an active interest. The various priests of the parish as well as the city can testify to the ready and cheerful will with which he always responded to the call for help, which with him was ever a labor of love.

ful will with which he always responded to the call for help, which with him was ever a labor of love.

On Monday the funeral services were held in St. Paul's Church. The pall-bearers were; Patrick Hynes, John Wilson, L. O'Byrne, Patrick O'Connor, M. Dwan and Joseph Bondidier, Father Hand was celebrant of the Requiem Mass; deacon, Father Cline; sub-deacon, Father Cline; sub-deacon, Father Fines; n. The floral offerings were numerous, and the large funeral was attended, amongst others, by Assessment Commissioner Helming, Ex-Assessment Commissioner Maughan, and the staff of the Assessment Commissioner Maughan, and the staff of the Assessment Roughan, Ex-Alderman Beale, Treasurer R. T. Coady, T. R. Whiteside, John Pritchard of Treasurer's dept.; E. P. Roden, Engineer's department; City Clerk John Blevins; Rev, Father Walsh, St. Michael's College; Rev, Father Minhan, St. Peter's Church: Edward Medcalf, H. Joselin, Eugene O'Reefe, John Mallon, John Thompson, Ass. Chief Fire Department; John A. Irwin, F. A. Angin, Patrick Boyle, Thos. Flynn, J. Landers, J. Duggan, T. Delaney, O. Bellmore, David Sleath, H. McKay, Thos. Lee, M. J. Woods, M. Mattin, L. J. Cosgrave, P. J. Mulqueen.

He leaves a widow, a son who is in the

Mulqueen.

He leaves a widow, a son who is in the
Assessment Dept. Daughters, one Superioress
in St. Joseph Convent, Belle River, Ont., an
other on Public Library staff.

We tender our sympathy in their bereavement and pray that the soul of the husband
and father may rest in peace!

GOLDEN JUBILEE.

The Very Rev. Monsignor T. Connolly, Vicar-General, St. John, N. B., celebrated his golden jubilee at St. John the Baptist church on Sunday last, July 10. It was an auspicious occasion for the venerable jubilarian, who is deservedly beloved by all classes and creeds, and their earnest prayer is that the Heavenly Master may spare him many, many years to labor in his holy calling.

SCHOLARSHIPS OPEN.

Of special interest to the young people who we written upon the entrance and leaving

A SAD DROWNING.

Drowned in the Tnames on Tuesday, July 5, Mr. Arthur Carron, of York street, London. The deceased was forty-four years of age and was well known in this city and vicinity, the family having been respected residents of London for a great many years. Much sympathy is expressed for the sorrowing relatives in their great affliction.

The funeral took place to St. Peter's cathedral on Friday morning, and was very largely attended, High Mass of Requiem being celebrated by Rev. Geo. Cleary.

May our dear Lord comfort and sustain the bereaved ones and grant eternal rest to the departed soul!

ARCHBISHOP LANGEVIN.

ARCHBISHOF LANGLETAN.

Mgr. Langevin, O. M. I., Archbishop of St. Boniface, has had a long audience with the Pope, who was consoled to learn that his encyclical "Affari vos" was so well received by Canadian Catholics and continues to produce salutary results in allaying the excitement occasioned by the Manitoba school question. Mgr. Langevin has been appointed by the Holy See to determine the boundary of the prefecture apostolic of Alaska. The Jesuits have charge of the Alaskan missions and the Oblates are entrusted with the vast North-western region in Canadian territory. The viner apostolic of the Oblates, Mgr. Grouard, viner apostolic of the Oblates, Mgr. Grouard, viner apostolic of the Oblates, Landard the Landard of the Alaskan missions and the viner apostolic of the Oblates, Mgr. Grouard, viner approximation of the Oblates and viner

The Chicago New World tells of the brillian The Chicago New World tens of the Intrace reformance of the graduating class of St. ames, High school at the Publi's chool teachers' examination Out of a class of twenty-me, twenty passed with an average of 81 and of the twenty three scored as high as 38. It ays: "We believe this is unprecedented. If any of the Public High schools has ever done as well as this, we have yet to learn of it."

THE RETREAT.

The retreat for ladies given at the Convent the Sacred Heart, Dundas street, London, ast week by the Rev. Father Worpenberg, S., of Detroit, was very well attended. The leantiful convent chapel was crowded at all he exercises, and at the holy Mass and Beneliction of the Blessed Sacrament each day the strendence was so great chairs had to placed in the aisless—all the seats being aken. The Retreat was closed on Friday anorning after Mass, during the course of which Miss McDonaid, on behalf of all present, read the Renewal of Bandismal Vews; whelle Miss diss McDonard, on benuit of an present, read he Renewal of Bantismal Vows; while Miss lennie Wright read the Act of Consecration to our Lady, during the solemn Benediction of the Blessed Sacrament, which was given immedi-tely after Mass. At the termination of the exercises Rev. Father Worpenberg earnestly exercises Rev. Father Worpenberg carnestly and eloquently exhorted the retreatants to be loyal to the dictates of their conscience and to the highest instincts of true womanhood, placing before them as a perfect model, one worthy of their imitation, the Virgin Queen of Heaven, the Immaculate Mother of Jesus. An immense debt of gratitude is due to the Ladies of the Sacred Heart for thus generously placing their conventrat the disposal of the public each year, while the infinite good accomplished by these annual retreats will never be fully known until the great accounting day.

A TERRIBLE ACCIDENT.

A TERRIBLE ACCIDENT.

A terrible accident is announced as having taken place sixty miles south of Sable island off Halifax, N. S., during a heavy fog. The French line steamship Burkogne came into collision with the British ship Cromartyshire, and sunk within a few minutes. There were on board 725 persons, including passengers and crew. 165 were saved having taken refuge in the boats or having been picked out of the sea by the Cromartyshire. A horrible tale of the cruelty of the crew is told. The second offleer was the only one who did anything to save the terrified and helpless passengers. He cut loose as many boats as he could to save them from the face of the doomed vessel. The other officers endeavored to control the crew, but could not prevent them from fighing like demons to prevent passengers from finding safety in the boats. The strong overcame the weak, and only one woman, Mrs. La Casse, was saved by the heroism of her husband, there being 300 women on board. Nearly all the officers went down with their ship, only four being saved. Of those who were saved 108 were officers, sailors, and others belonging to the vessel—the rost were passengers. Ten priests, mostly French, sank with the ship. These heroically devoted themselves to giving absolution to the dying, and to assisting in the rescue of themselves sengers. making no effort to save themselves.

any work about the house, and my limbs would tremble to such an extent at the slightest exertion that I could scarcely stand upon my feet. Then my stomach became so weak that I vomited almost everything I ate, I grew, despondent and feared II would not recover. While in this condition a triend urged me to try Dr. Williams Pink Pills, and I followed the advice. After I had used two boxes gladdened with the hope of renewed health, At the end of six boxes my appetite had fully returned, and with it strength, color to my cheeks, and brightness to the eyes. I still continued taking Dr. Williams' Pink Pinks undil I had taken in all twelve boxes, and I can truthfully assert that I am healthier and stronger than I ever was before. I owe this stronger than I ever was before. I we this suffer as I did to give them a fair light. The Williams' Pink Pills and I would urge all girls who suffer as I did to give them a fair the content of the content of

girls who suffer as I did, to give them a fair-trial.

Dr. Williams' Pink Pills have done more to, make strong, healthy, rosy-cheeked, bright-eyed girls than any other medicine ever dis-covered, and mothers should insist upon their daughters taking an occasional course of this medicine. Sold only in boxes, the wrapper around which bears the full name, "Dr Wil-liams' Pink Pills for Pale People." Offered in any other form the pills are substitutes in-tended to deceive.

MARKET REPORTS.

London, July 14.—Grain per cental—Red winter, \$1.35 per bushel; white, winter, \$1.35 per bushel; spring, \$1.35 per bushel; corn, 89 to 90c per bushel; oats, 95 to 95c, per bushel; barley, 95c, per bushel;

corn. \$9 to 90c per bushel; oats, 95 to 98c; peas, 90 to 95 per bushel; barley, 95c, per butter, best roll, 15 to 17c; butter, creamery wholesale, 17 to 18c; hay, per ton, \$3.50 to \$7.00; straw, per load, \$2 to \$3; cheese, pound wholesale, 8 to \$4c; honey, per pound, valuesale, 8 to \$4c; thoney, per pound, bush, \$1.25 to \$4; timothy seed, per bush, \$1.25 to \$1.75.

Meat,—Beef, by carcass, \$5.00 to \$6.00; muston, by carcass, 5 to 6c; veal, by carcass, \$4.50 to \$6; pork, per cwt. \$5.75 to \$6.50; lamb, by th, 19c.

10c.
Live Stock.—Milch cows, \$25 to \$40: live hors, \$1.75 to \$4.90: pigs, pair, \$3 to \$4:51 beyon, \$2.5 to \$45.00 poultry (dressed)—Fowls, per pair 60 to 70c; ducks, per pair, 75 to 90c; turkeys, each, \$1 to \$1.25; peafowls each, 60 to 65.

Toronto, July 11.—Wheat—Better demand for reillers', but exporters doing nothing; ears of winter wheat west quoted at 80 to 82c; Manicoba grades firm; No. I hard, Toronto and west, quoted at \$1.04 to \$1.05. Flour continues slow and prices easy; cars of straight roller in bbls, west, quoted at \$3.55 to \$3.35. Milifed quiet; cars of shorts scarce, and dealers quoting 14c, to 16c. Bran quiet; cars west selling at \$9. Corn quiet; cars of charles quoting 14c, to 16c. Bran quiet; cars of white sold at 25c, west, but the majority of holders ask a cent more. Peas firm; cars north and west, quoted at 48c, to 49c.

MONTREAL-

Montreal, July 14,-A fair business is going PORT HURON

PORT HURON.

Port Huron, Mich., July 14.—Grain—Wheat, per bush, 69 to 71 cents; oats, per bush, 25 to 30 cents; corn, per bush, 31 to 36 cents; ryc, per bush, 38 to 49 cents; buckwheat, per bush, 25 to 29 cents; barley, 59 to 60 cents per 109 pounds; peas, 51 to 50 cents per bush; beans, unpicked, 90c to \$1 per bushe; picked, \$1.25 to \$1.30 per bush.

Produce.—Butter, 11 to 12 jc per pound; eggs, alto 10 cents per 60 per 10 p 9 to 10 cents per dozen; honey, 8 to 10 cents per pound: cheese, 71 to 8 cents per pound. Wool—Unwashed, 18 to 19c.; washed, 22 to

pound; cheese, 7, 10 o 50c; washed, 22 to Wool-Unwashed, 18 to 19c; washed, 22 to 23c, per pound,
Hay and Straw.—Hay, \$6.00 to \$6.50 per ton, on the city market; baled hay, \$3.00 to \$6.50 per ton in car lots; straw, \$3.00 to \$3.50 per ton. On Dressed Meat.—Beef, Michigan, \$6.00 to \$7.00 per cwt.; live weight, \$3.25 to \$4.00 per cwt.; Chicago, \$6.00 to \$7.50 per cwt.
Pork—Light, \$4.30 to \$6.00; heavy, no sale, live weight, \$3.25 to \$3.50 per cwt.
Mutton—\$6.00 to \$6.50 per cwt.
Spring Lamb—\$3 to \$3.50 each, alive, dressed \$9.00 and \$10.00 per cwt.
Veal—\$7.00 to \$8.00 per cwt.
Poultry—Chickens, spring, 14 to 16c, per lb., alive, 9 to 10c per pound; fowls, 7 to 8 cents per lb. alive, 5 to 6c, per pound; turkeys, 10 to 12 per pound.

TORONTO.

Export bulls are worth from \$3.70 to \$4.25 cwt.

Butchers' cattle are worth from \$1 to \$4.25 (and in a few cases \$4.35 was paid) per cwt. very fair cattle seil at from \$3.60 to \$3.99; god at from \$3.25 to \$3.50; and common stuff down to \$3 per cwt. More of the better grades of cattle would have sold.

Stockers are worth from \$3.25 to \$3.65 per cwt.

owt.
Springers and feeders are unchanged.
About two dozen milk cows were here, and sold at from \$25 to \$40, and once or twice \$45

each. "Small stuff" was scarce and firmer. Sheep sold from \$3.10 to \$3.25 per cwt.; and butchers small sheep (yearlings) sold up to \$3.50, and are wanted.

Lambs are wanted at from \$3 to \$4.50 each; more would have sold to-day. more would have sold to-day, Good calves are in demand, and more would have sold this morning. For anything worth handling prices range from \$3 to \$6 each; and \$7 to \$8 for extras.

Hogs—For "tops" from \$5.25 to \$5.37\ per ext. is paid; for light and heavy hogs from \$4 to \$1.35 per ext.; sows, from \$3 to \$3.25; no \$4 stags from \$2 to \$2.25 per ext.; stores are not

stags from \$2 to \$2.50 per wanted. Latest Live Stock Markets.

EAST BUFFALO.

East Buffalo, N. Y., July 14.—Cattle—
Demand fair from all classes of buyers, bub
holders were firm for the few good cattle on
sale and none were sold. Veals and calves—
Supply exceedingly light, only a few head;
market about steady. Hogs—Good to choice
Verkers, 84:20 to 84:25; prime light, \$4.50; Supply exceedingly light, only a tew field market about steady, Hogs — Good to choles Yorkers, \$4.20 to \$4.25; prime light, \$4.50 mixed packers' grades, \$4.10 to \$4.15; heavy pigs, \$4.10 to \$4.15; roughs, \$2.25 to \$3.05; atags, \$2.75 to \$2.90; pigs, \$3.75 to \$4.15. Sheep and lambs—Spring lambs, choice to extra ewes and wethers, \$6.25 to \$5.50; hockeye and fair, \$5.75 to \$6; culls fair to good, \$4.75 to \$5.50; common to choice yearlings, \$4.50 to \$5.50; common to choice yearlings, \$4.50 to \$5.50; culls fair to choice mixed wethers, \$4.45 to \$4.75; fair to choice mixed sheep, \$4.25 to \$4.00; culls and common ewes, \$2.25 to \$3.75.

CANADIAN AY AT RETURN FARES WINNIPEG. DELORAINE Home Excursion REGINA YORKTON...... PRINCE ALBERT To the \$35

Canadian CALGARY..... \$40 RED DEER Nor' West EDMONTON ... Going June 28 Returning until Aug. 27 (All Rail or S.S. Alberta) Going July 13

Going July 14 Returning until Sep. 13 (S.S. Athubasea) Going July 19 Returning until Sep. 17 (All Rail or S.S. Alberta)

(All Rail or S.S. Alberta)
For tickets apply to any Canadian Pacific
Agent, or to C. E. McPherson, Asst. General
Passr. Agent, I King St. East Toronto.

VOLUME XX.

The Catholic Record

London, Saturday, July 23, 18 "ROMISH" INTOLERANCE Some time ago the Christian Gu

ian conveyed to its readers the pl ing intelligence that Bibles v being distributed amongst Uncle S soldiers, and insinuated that its n ims were the guiding rule of c life. It appears, however, that Methodist chaplain did not get one otherwise he could not have forgo the Golden Rule of charity. zealous gentleman wanted every dier in his regiment to attend Methodist services. The Cath could not see their way clear to ac the invitation. Then the Col came down like a cyclone upon parson, and here and there three Camp Merrit are mutterings of in nation against "Romish" intolera

THE ALLIANCE.

The Anglo American alliance one absorbing topic amongst a ce section of politicians. When United States commences to arr its affairs after the present war i have plenty to do. Outside a few gentlemen of le

who have a taste for after d speechifying, there is little se attention given to the question would be a magnificent spectacle i to see the two nations joining h They would walk through the the bearers of freedom, the refu the oppressed, the upholders of tru ilization. Their principles would for the progress of humanity. progress we mean material wealt the resources of commerce, we no denial, but if by progress we faith and purity and trust in Go say emphatically that neither United States nor England can any just claim to be the for factors in our civilization.

It is the worship of the materi blinds the present century. or later Providence will take the from our eyes. Spain's infideli her faithlessness to her gloriou has made her seemingly unwo her high mission. We have however, that before we die w see men and women appre things at their just value. W hear this talk about succoring pressed we cannot help thinking the humane treatment accord Southern negroes, to East India Irish peasants. But let the p We enjoy freedom such as dreamed of by our American c We respect the flag that gua homes, and it need not be saidhave proved it sufficiently are ready to die for it.

A PARENT'S INFLUEN

We sometimes wonder wh

people assume such a listless whilst in church. Perhaps through fashion or thoughtles through ignorance, but we n it without indignation. The is the home of God and gate of and they who enter it should d the utmost reverence. They presence of their King-the Intercessor who pleads daily people-and it seems to us knowledge should guard us as reverence. Moreover, everyth nected with our churches has ing. There is not a prayer t hallowed by the tradition of o and there is not a ceremon a genuflection which has it the stamp of Apostolic tin venerable tradition. There which explain them, but the found; betimes in the family If only!parents would recog responsibility they would d winter nights read to their the explanation of the beau monies of the Mass, and the would bring them a rich benediction. The children memberlit long after the pa closed their eyes in death. this family reading will not them better Catholics, but the

he had had a good mother. Who amongst us cannot home to ourselves? The v Sweet face of her to whom w

will keep them steadfast to d

dinal Manning said, whilst

the funeral sermon of a B

his success was owing to the