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

VOLUME XX.

earlings, fair \$4.40; native vethers, \$4.25 \$4 to \$4.20; ls to common

ANADA.

ST, \$3,000,000.

sacted Loans or, Richmond opp. Custom

RAILWAY SYSTEM

characteristics
from Hay
he most acute
linis is due to
con above the
mic odor of the
ar and balsam,
g to the recky
or an illustratng " regarding
D. P. A., Tor-

readers to the great Diocesan aupré, Quebec, ton, under the ev. Monsignore from Toronto. R. and the G. o do not desire are will have a g in this Pilf cities of the aske a side trip.

take a side trip ed Lake Cham-ets will be good

on any regular 1222 9

CANADIANS.

al Event in

7, R. A. M,

ormance.

ry and Leading

RINK

t the following. Williams & Co., Goods Store, East rivilege of reserv-of general public,

Bell Piano Ware-

RECORD

OLLARS.

ith the publishers
nber of the above
h a copy to each of

ity in every home.

It fills a vacancy which no one hunnoicest books could ated and ignorant, twithin reach, and any in the year. Is really the OrigDictionary, we are earned direct from at this is the very bout 40 of the best re so well employed entire vocabulary unding the correct nition of same, and , containing about ted surface, and is

The regular selling ary has heretofore

oe delivered free of All orders must be Address

IC RECORD, LONDON, ONT.

ged Edition.

MEN, S.J.

of Her Majesty's

AKES

LONDON, ONTARIO, SATURDAY, JUNE 4, 1898.

NO. 1.024.

The Catholic Record. London, Saturday, June 4. 1898,

LACK OF AMBITION.

The address of Archbishop Ireland to the students of Notre Dame may be perused with profit by our young men. They are not where they should be in this Dominion. They are content with anything-even the promise of politicians. They have no ambition higher than the civil service. This may be sufficient to keep the wolf from the door, but a young man who has any red blood in his veins should shun it as he would the plague. There is too little ambition and too little perseverance. There is no short-cut to a competency of any kind. It must be acquired by hard and persevering work. There is no place save at the bottom for the individuals who hear Mass on the sidewalk before the church and are beyond all instructions. Their re-

nice clean job to turn up. A great many of them do not vote. Why? It takes too much trouble to have their names placed in the electoral lists. We say they deserve all

ligion keeps them, they say, in the

background! The Church, however,

has no contract to help dawdlers and

young men who are waiting for some

THE OLD DAYS AND THE NEW.

We sigh betimes for the days when men thought the stars were huge lanterns hung out in the sky by the angels. This was when the world was our standards. It was content with few things. Yet it was happy. It money value, for the laughter of children, for the sunlight and air and the dancing waters: it loved to watch the flowers and the grain and to gather it, much rejoicing. And when the storms came, the rushing winds were the ing to the excommunication of Henry voices of spirits. So they told each other with bated breath-but that was when the world was simple. It had its homes-great castles on mountain sides and little cabins on moorland and glen. Over the castle the banner of the noble and over the cabin the badge of the vassal, and within their precincts strong men and pure women.

And what wise words were uttered around the firesides! They are jotted | inal Newman says: down in books and have, despite their quaintness, an undefinable charm. They are words of counsel, words that weave tales of stricken fields and knightly deeds and words of the land beyond the spheres. The fragrance of faith clings around about them, and we never look them over without being refreshed and invigorated.

Their simple directness and tender charm entitle them, indeed, to an abiding-place in one's memory, but what pleases us most is their reverence for authority. Power is from God, they say, and the command from State and Church was as from the Creator, and was so regarded by simple peasant and mailed knight. There was no flippant criticism of superiors. That was reserved for our day when lads scarce out of their teens feel themselves qualified to have and to give vent to their opinions of a superior especially when out of the fulness of wisdom and experience, he has outlined the duty of his subjects. But in these days men looked to the Church with reverence, because she was not only then teacher and their guide but also the protector of their liberties.

THE CHURCH AND LIBERTY.

Among the brightest pages of history are these which tell of the battles of the Church in defence of liberty. Liberty she demanded for herself and for the people: and, when princes would fain allow no rights that were not derived from their own will, she put aside their vain assumptions of superiority; and when they endeavored to substitute their passions for law and to trample on the rights of their subjects she was ever the first to interpose her authority. When the news came

morality and justice, she was the first
to denounce him and to remind him of
his duty. When eternal principles
were at stake she spoke out clearly
were at stake she spoke out clearly
were at stake she spoke out clearly

hard-fought neid, and around the every once of their country fined by
members of the Church and by
members of vile secret societies which
have been condemned by the Popes;
and if they themselves join by the tens
of thousands these prohibited societies and distinctly, proclaiming that authority was the trust and not the pro perty of the ruler, and that when Governments enacted statutes that violated the eternal law, the foundation of every human law, they deserved not obedience but resistance. Ofttimes was she in stress and storm. Had she at times but listened to the counsels of worldly prudence whole countries would have been preserved to her allegiance, but her lips, framed for the utterance of truth, knew not the language of expediency.

Any student of history knows what a labor of self-sacrifice was entailed by the interposition of authority. Scarce. ly had the seeds of Christianity been planted when the Roman Empire broke and perished; and against it rushed like an avalanche the barbaric hordes from the North and East, with the avowed purpose of destroying every vestige of civilization. Ruin and devastation marked their progress, and for a time it seemed that all Europe should have to own the sway of the barbarian. But the Church drew the men of blood and iron within her inthey get. If they allow themselves to fluence, impregnated them with her be played upon by politicians and to spirit and moulded them into the have no intelligent opinion of their most polished nations of the world. own they will remain as they are to- The pages of her history are day, hewers of wood and carriers of gemmed with deeds that have extorted admiration from even those who yielded her no allegiance, for when they considered that the princes against whom she raised her voice were fierce and unscrupulous warriors, such as Philip and Henry-men little accustomed to brook interference-and simple. It knew little, according to that her action brought upon her persecution and centuries of repression, they could not but appreciate her has a love for the things that have no attitude. She has stood between the ruler and the people, protecting them of religion and the cause of humanity.

"But for the intervention of the Papacy, "says a Protestant writer, allud-IV. by Gregory the VII., "the vassal of | tical utility. the West and the serf of Eastern Europe would perhaps to this day be in the same state of social abasement, and military autocrats would occupy the place of paternal and constitutional governments."

In later days some have blamed the Church because she attained such a commanding position. But, as Card-

"The role was forced upon her by the very logic of events: It was not the fault of the Pope that the Vandals swept away the African Sees, and the Saracens those of Syria and Asia Minor, or that Constantinople and its dependencies became the creatures of imperialsm, or that France, England and Germany would obey none but the author of their own Christianity, or that clergy and people at a distance were obstinate in sheltering themselves under the majesty of Rome against their own fierce kings and nobles and imperious Bishops. All this will be fact, whether the Popes were ambitious or not : and still it will be fact that the issue of that great change was a great benefit to the whole of Europe.'

In the days when might seemed right and men relied on the sharpness of the sword the people looked to her for support against injustice; and never, despite menace and persecution, did she fail them. She was the only power that could stand before the prince and say to him: "It is not lawful for thee." She became, as it has been well said, the great paci ficator of Europe at a time-a crucial period of history-when without such supreme intervention all the arts, sciences, learning, law and government which had been built upon the ruins of the ancient world, would have disappeared in the social convulsions and political revolutions of the new

order. eyes comes a page of history—that, Catholic Church—root and branch. namely, which recounts the manner in which St. Ambrose rebuked the despotism of the Emperor Theodosius. The Emperor had, in a fit of anger, ordered the citizens of Thessalonica to be put to the sword. A few days

silence—then a low murmur of anger,
and every hand is upon a sword held

silence—then a low murmur of anger,
content the pleasure of having their and every hand is upon a sword held rights trampled under foot. But we ready at the word of command to carve protest against the parading of those a way into the sacred edifice. Ambrose, governments as Catholic governments, however is undaunted. He is God's and claiming as such sympathy from sentinel keeping guard over Justice.
Fear abides not in the soul of a Bishop

We are weated of all this prowho knows his responsibility, and he vailing ignorance and misrepresenttelis the Emperor that he will not, dare not, give place in church to an unreate him also in his repentance."

which she has widened the ranks of serve the devil. freemen, and we contentourselves with saying that whatever tends to reserve liberty and toenhance its dignity is due to the action of the Church. What she to the action of the Church. What she has taught in the past she teaches to day. Her's are the things of God—the things of Cæsar belong to the State. She cares not what the form of government may be; but she insists upon her right to pronounce judgment on the morality and the justice of law. From out the closed to Catholics. He shook to its and the justice of law. From out the closed to Catholics. He shook to its fullness of genius and the garnered foundations the great British Empire wisdom of years has Leo XIII. in- and compelled it to give to our holy structed us exhaustively on this all important subject. His words have circled the globe, and any one, no matter what creed may claim his allegiance, understands that the principles expressed by them stand for justice and morality and form the sources of morality and form the sources of national vitality and prosperity. These principles have full often been stated principles have full often been stated by his predecessors, by the invincible Hildebrand battling with Henry, by the love that made Him long to be with many another who preferred misrepreceived the mystery and gift of the sentation and persecution to concessions that were incompatible with their Him to the cruel death of the cross. responsibility, and that would immoboth, and always upholding the rights late liberty on the altar of ambition

State, loyalty and obedience.

ENEMIES OF THE CHURCH.

Rev. Archbishop of Portland.

Portland, May 16.—His Grace Archbishop Gross has issued the following

ernment, where everything Catholic obeyed. Nothing can be farther from the truth. We cite but one instance. The barbarous bull fights were introduced in spite of the Catholic Church. They have been condemned time after time by the Catholic clergy, with the Popes as their head. No one has shown his horror or condemned them so severely at the present most humane and illustrious Leo XIII. And yet instead of obliging, the highly Catholic government of Spain encour-ages them. Instead of obeying, Spanish ladies and gentlemen throng the bloody spectacle of a bull-fight. The sacred devotion of a Sunday or great feast is ornamented with bull fight. I have small regard for the Catholicity of Catholics who spurn the command of the Pope when prohibiting what it is his duty to denounce.

It has been objected that if Spain has its demoralizing bull fights, America has its brutal prize-fights. Yes, but it did not require a decree of the Pope to prohibit them. Our noble government has prohibited the prizeand successfully, too, to stop this bar-

barous sport.

"We are somewhat tired of hearing Catholics in brave little Belgium, as haps the best known is that

that he committed a crime against hard-fought field, and around the every office of their country filled by ponded to the grace, became a Cath- who has fallen into mortal sin to go to

not, give place in church to an unrepented murderer. "Did not David sin and yet find pardon," cries the Emperor. "Thou hast imitated David Catholic Church than a Nero and a in his guilt," replies Ambrose; "imit-mask. Stand out in your true colors, we pass over the many means by don the livery of Heaven wherein to

floats the British flag.

THE LOVE OF OUR LORD.

Catholic Columbian.

The month of June is dedicated to from Heaven for us and our salvation, Blessed Eucharist, the love that led

To get men to consider that divine affection, our Lord appeared to Blessed late liberty on the altar of ambition and despotism, and to day, when there devotion to His Sacred Heart and He is a tendency to revolt against legiti- declared to her that that devotion is mate authority, one knows that the most acceptable to Him. He made many promises of blessings to be lavished on those who should practice it. He has fulfilled those promises on To God, love and adoration; to the numberless occasions during the two centuries that have intervened since

The love that Christ has for us should excite us to love Him. loves us. He desires cur salvation. The Governments of Italy, France and Spain are Anti-Catholic-Stirring Letter of His Grace the Most Rev. With a personal affection, especially those who are in His grace, who are growing more and more into His likeness, and who will be His for eternity. One of the saints was transported with official letter:

"The impression is abroad that Spain is a most devout Catholic gov"He loves me!" emphaszing each in ernment, where everything Catholic reigns supreme, and the mere will of Pope and Bishops is most respectfully not simply likes, or tolerates, or has Nothing can be farther from some regard for me, but He loves me. He loves me, and who am I wretched sinner, and what have I done that I

should possess His affection?

How shall we love Him in return By keeping His commandments, by doing His will, by living His life, by growing in grace, by spiritual and corporal works of mercy to His needy members, by praise and prayer, by promoting His interests for the conversion of the world.

O Sacred Heart of Jesus, we implore That we may ever love Thee more and more

OUR LORD IN THE TABERNACLE.

One of our great sins of omission is our want of love and devotion to the most Blessed Sacrament. Especially culpable are we when we have oppor tunities to frequently visit our divine Lord in the Tabernacle. We know of pious souls, living at a great distance from a Catholic church, who would consider it the height of happiness to be near our Lord. On the other hand, fights, and has done all in its power, many pass and re-pass the abode of Holiness without a reverent thought, raising of the hat or bowing of the head, as a mark of respect and expression of faith. Another neglect is with the governments of Spain, Italy, sion of faith. Another neglect is with France, etc., called Catholic. It is regard to Benediction. Too often do high time that the people of this country should be told that there are no greater enemies of the Catholic Church, and that these governments are stoop quote the current number of the Mes-A case in point. Up before our ing to vilest means to tear up the senger of the Sacred Heart — "an It actual imparting of peace and calm, of may be objected that the masses of the peoples in these countries are Catholics.

That may be. But if they are not faith when the Eucharistic Christ gave will have the countries are catholics. willing to rise up in their might, as His benediction. Several instances of did their brethren in Germany under such marvellous and instantaneous a Windhorst and Malinckrodt, as the conversions suggest themselves; perthe Catholics of France, listening to celebrated musician Hermann. Asked afterwards he goes to the cathedral of Milan. Bishop Ambrose confronts him on the threshold and forbids him to enter. Around the Emperor are the solution of the Catholics of France, listening to celebrated musician Hermann. Asked the advice of the Pope, are doing by a friend to direct the music in a Catholic church at Benediction one de Mun, as the Catholics in the United day in May, the Jew consented. States always have in Know-nothing to celebrated musician Hermann. Asked the Advice of the Pope, are doing by a friend to direct the music in a Catholic church at Benediction one day in May, the Jew consented. States always have in Know-nothing to be a first the musician Hermann. Asked to fling around his kingdom the chains of despotism, that he shed the blood of his people without just cause,

olic, a Carmelite priest, and died a confession before saying Mass or martyr of charity in the Franco-Prus-would an act of contrition suffice?" sian war."-Carmelite Review.

SISTERS ASKED NO PAY. A staff correspondent of a New York

paper sends the following from Key West: "It seems to me that considering the big sacrifice, too little has been said as to the giving up by the Sisters of the Convent of the Immaculate Conception for hospital purposes. general impression seems to be that the Government paid what is termed a handsome price for the use of this seat of learning. This statement has been telegraphed all over the country, but it is far from the truth. When the board of survey representing the navy made a tour of the city in search of suitable sites for hospitals and selected two of the largest cigar factories, the Sisters of the Holy Name heard of the plan, and, going to the members of the board, volunteered not only the use of the convent, but the boys' and colored schools, three distinct buildings. What do you ask for the use of the property?' was one of the first questions. 'Nothing,' replied the mother superior. 'But it will be a big loss to you, closing up the convent, will it not?' 'That is true' was the reply, but all we ask is that you give us a small portion of that building to live in. 'The convent is your support, is it not?' 'Yes, our sole support.' After not?' 'Yes, our sole support. a second consultation it was decided that the Government not only set apart for the use of the Sisters a portion of the convent, but also furnish them with food and clothes so long as the institu-tion is used for hospital purposes, the Sisters, in return, to give their services to the inmates free. That is the

"QUESTION BOX."

true story of how the convent was ac-

quired.

Pliladelphia Catholic Standard and Times. That our readers are becoming more deeply interested in the Question Box feature is evidenced by the queries coming in. One enthusiastic admirer of this department says it is making more converts than the missionaries. While this may well be doubted yet it will be capable of removing many prejudices if the ordinary difficulties which beset non Catholics are sent in by their Catholic friends rather than abstruse scientific problems, some of which are unanswerable, and have nothing to do with the objects for which this department was established. However, send all your queries, and what we cannot answer we will do as

"Skeptic" objects to the belief in the efficacy of relics to cure diseases, and wants to know what Biblical

the small boy did with the conundrum,

authority there is for such faith. Looking at Matthew xvi., 36, and Luke viii., 44, you find a cure re-corded from touching "the hem of His garment." Acts iii., 6, and v. 15, record miracles performed by St. Peter; in the last, the mere shadow of the

Apostle cures the sick.
"Liberal" wants to know why
Catholics omit "Thine is the power," etc., from the "Lord's Prayer.

Because it does not belong to it. Bible omits it itself in Luke xi., 2, 3, 4, while retaining it in the other part The revised Cambridge and Oxford version omits it in both places.

J. W. asks: "If a Catholic is

baptized by a lay person through parents' neglect is he cleansed of original sin? Is it the same as if the priest did it?"

If the words were used, the water poured and the intention was to baptize, yes. It would be a sin, however, for a lay person to baptize where there is no danger of death. The priest is the proper minister of bap-tism, and it is possible for a lay person to omit an essential part of the

ceremony. "A Constant Reader" wishes to know for the benefit of a non Catholic the answers to the following questions:
(1). "Have the priests the power

perform miracles, and if so, why do they not exercise this power?' Priests have not this power, except

in rare and special cases.
(2). "Where in the Bible does it ay that baptism cleanses us from original sin?"

In Romans v., 12, we are told that "Wherefore, as by one man, sin en-tered into this world and by sin death, and so death passed upon all men in whom all have sinned." In John iii, whom all have sinned." In John iii, 5, occurs this text, "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of Heaven." See also Mark i., 4; Mark xvi., 16; Acts ii., 38.

) If St. Peter was given the power of forgiving sin by God, personally, where do the priests get the power

world, He conferred upon their sucessors the powers He granted to them. "Where and when did Christ establish the true Church?"

When He spoke to St. Peter, saying Thou art Peter and upon this rock I

If impossible for him to go to confession and he has a Mass to say, he must excite himself to perfect contrition, as it would be a great sacrilege

for him to celebrate Mass when not in a state of grace.

THE BLESSING OF THE FIELDS. The Ancient Breton Custom of Observe ing St. Mark's Day.

Many of those beautiful old Catholic

customs, which unfortunately are now forgotten in England, still flourish in many parts of France, writes a Dinard correspondent in the London Tablet, and on this, St. Mark's Day, I have just had the happiness of assisting at one which perhaps some pious Catholic landlord or tenant might be able to revive at home. I allude to the " Benediction of the newly sown crops on St. Mark's Day, which is, as perhaps your readers are aware, followed by a somewhat similar ceremony at Rogationtide immediately before the great Feast of our Lord's Ascension, in Catholic countries. As is generally the case here, the proceedings commence when the Angelus rings out at six a. m., so early an hour that unfortunately the majority of English people who visit Brittany are not up in time to witness it. This year the morning broke cloudless, the rising sun shining on the blue sea, as we made our way to the pretty old parish church of St. Enogat, near Dinard. This has been restored in the Romanesque style during recent years, and is a very satisfactory and devotional structure, with fine statues of St. Enogat, Bishop, patron of the Church, and St. Clement, patron of fishermen, those of our Lady, St. Joseph, and St. Anthony of Padua are well carved out of stone, as alse are the 'Stations of the Cross,' which decorate the walls, and the massive pulpit, font, etc. When we arrived the church was already full, the school children and choir singing very heartily the responses to the Litany of the Saints: then the church bells ring and the procession sets out, with cross and banners, the surpliced choir and altar boys leading the way, followed by the officiating priest in cope, with the other clergy; these are followed by the school children, and then by all the faithful two by two, admirable order being kept throughout, though the procession reached the length of several hundred yards. As we passed through the village street several many workmen of various kinds passed us, and all, without ex-ception, respectfully raised their hats, and vehicles were drawn on either side to allow the procession to pass, with every mark of sympathy and respect. This to an Englishman was very striking. Leaving the village we wound our way through fields and bypaths, where the new crops were sown, asking God's blessing on the coming season, the rector of the parish blessing the growing crops as he passes along. The procession having reached the confines of the parish now returned by another circuitous route to the church, and then High Mass was sung, to simple Gregorian music, the Gradual, Introits, etc., being all correctly ren-dered, and the singing being of that simple and congregational kind which I have never heard in England, where, as a rule, a small glee choir renders

BLINKS AND HOOTS.

congregational singing an impossibil-

The owl blinks at the day light, and has a clear vision in the night. There is, now and then, found the person called Catholic, a misnomer by the way, who blinks at any effort made by the good priest in spreading the light. He objects to worthy societies, does not believe in a lyceum, thinks innocent, wholesome games a device of Satan to mislead. He is always predicting a failure, and his wish is father to the thought. He longs to be in the condition of "I told you so." There is a hoot in his croaking voice that is unmistakable in defining his species. Then there is the specimen that stares blankly at the Catholic journal magazine. Catholic literature is such wishy washy stuff.
The Catholic writer, as he would have it, lucubrates but to exhave it, lucubrexploit himself. What a paper he could make if he had the management, what deep, solid controversial articles he could pen if he could get the editor's attention and the management paid him a round sum. It doesn't matter that Catholic periodicals are contending for truth, liberality and enlightenment, and against falsehood, bigotry and materialism, he is utterly apathetic, blinks and hoots. But he has a very keen vision for the journalism on the outside; this he magnifies and ex-As Christ promised to be with His Apostles all days until the end of the tols, and nothing delights him more columns, and his egregious vanity tickled by the productions of his brain, clear shining through his owlish vanity. - Pittsburg Catholic.

> The Republic, of Boston, Mass., is authority for the statement that Admiral Sampson, of the United States navy,

stractive and
Extant
er Demen. They
celebrated ones deded Jesuit. Father,
iterpretation of the
urch the Only True
stion," "The Real
Objections Against
a book will be sent
of 15 cts. in stamps. OFFEY, , - London, Ont.

and most complete at bliances, we will give announcement, giving y FLEMING, Principal. No. 4, London, d 4th Thursday of lock, at their hall d Street. James P. Boyle, Secretary! Not a Substitute

but superior to lath and plast

PEDLAR METAL ROOFING CO.

Oshawa, Ont.

THE TEART IS THE ELECTRIC MOTOR OF THE SYSTEM. THE DR. GENTLEMEN

ITS CURRENT MUST NOT STOP.

re to endorse ered from weak actio of the heart and my easily alarmed, and su fered greatly at times, but My nerves are stron and I am free from distress an heart since using your Blood and Nerve Pills. I gladly recommend these pills to all those who suffer m any heart or nerve trouble

It gives me plea

MISS MAGGIE BURNS, 113 D'Arcy St., TORONTO, ONT

Price soc. per box, 5 boxes for \$2.00, at



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

Reputation.

E. O'KEEFE.
President.

W. HAWKE,
Vice President

Cobbett's "Reformation."

Instissued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidau Gasquet, D. D., O. S. P. The book is printed in large, clear type. As it is published at a new 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 Tumors and all Blood Dis orders conquered; set-ment at home. No little or plaster Full particulars by mail or at office; much valid tole matter in 100 page book, all free. Write Depl. "C.R." The Abbot Myrou Mascu

PROFESSIONAL.

DR. WAUGH, 587 TALBOT ST., LONDON Specially—Nervous Diseases. DR. WOODRUFF, No. 185 Queen's Avenue Defective vision, impaired hearing, nass catarrh and troublesome throats. Eyes test ed. Glasses adjusted. How's: 12 to 4

TOVE & DIGNAN, BARR STERS, E3C., 418 Talbot St., London, Private funds to

UNDERTAKING.

JOHN FERGUSON & SONS.

186 Kiur Street, The Leading Undertakers and Embalmers; Open Night and Day, Telephone—House 873; Factory 543,

Rejected for Conscience's Sake.

BY CHRISTINE FABER. CHAPTER IX. -CONTINUED.

But I am so well," replied Florence "But I am so well," replied riorenes.
"My head does not ache at all, and I declare if it were not for that horrid dizzin ss, I should feel actually frisky."
Her looks seemed to corroborate her
words, for the flush had entirely disappeared from her face, and her eyes were
onite bright.

"Do you think, dearest, you are well enough to have me say something to uite bright.

And Agnes drew her chair closer, and foundled one of Florence's plump hands.
"Say something to me—why certainly,
I am well enough—say all that you want

"Well, then, dear Florence, after a great "Well, then, dear Florence, after a great deal of painful thought, I have come to the conclusion that I must end my stay here, delightful as it is to be with you, and go to Mrs. Denners, and that I must write to Mr. Mallaby to that effect, to-morrow."

"Agnes Hammond!"

In her amazement, indignation, grief and dismays at such an amouncement.

In her amazement, indignation, grief and dismay, at such an announcement Florence could say nothing else, and forgetting her dizzlness she sat up in the bed, and looked half wildly at her friend. "It does not pain you, dear, a whit more than it does me; the thought of our separation, is almost making me sick," her white face seemed to confirm her assertion—" but, I could not remain with any record for your uncle and you, and any record for your mice and you, and any reregard for your uncle and you, and any respect for myself, in a house where I am so unwillingly tolerated as I am by your

Her pallor increased a little; perhaps owing to the absolute lie she was tellin The unwillingness of Miss Wilbur's au o tolerate her had nothing to do with he

etermination to depart.

Florence, implicitly believing every yord that Agnes had spoken, was in sad

"I knew," she said, " that burst from Aunt Deb, this morning, would sting you because of the hateful way she sai guest, instead of guests; but you seeme guest, instead of guests; but you seeme to take it so quietly that I thought yo would not mind it any more than I di Do, Agnes, be sensible enough to thin nothing about her. You see, low indi ferently Uncle Sydney has taken her il ness to-day, and he is master in the house. And you, yourself must feel ho house. And you, yourself must feel not pleased he is to have you here. He seem so attentive to you that if I didn't know as I do in your case, how absolutely ou of the question is a mixed marriage, should be suspicious of his ergenderin

snound be displaced by the description of the little some tender feeling on your part."

Agnes bent her head over the little plump hand she was still fondling; but she did not reply; she could not at that instant have trusted herself to do so.

Florence resumed:
"Tell me, dearest, that you will retract "Tell me, dearest, that you this determination of yours."
"I cannot, Florence. I have weighed the matter well and my heart, my conscience and my judgment tell me that I ought to go. Consequently, I must and

When Miss Hammond spoke in that decisive tone her friend knew there was little use in attempting to combat her, and she threw herself back on the pillow, her

head beginning to ache again, and her eyes filling with tears of vexation. "If you will go, Agnes," she said, "then shall go also. I shall not wait for that riend of my mother's who is to chaperon me to London, and who has arranged not to go for two months yet. I shall get Uncle Sydney to engage a passage for me this very week; he can place me in care of the captain. Then hateful Aunt Deb will be rid of both her disagreeable

But even while she spoke she was secretly but very confidently hoping that Uncle Sydney would be able to persuade Miss Hammond to recall her determinathe difficulty was to tell him cony how matters were, and to tell him Miss Hammond should write to before Miss Mr. Mallaby.

She cast about her for some pretext of and it at length in a sudden thought of . John's Park.

Agnes, dearest," she said, after both and maintained a somewhat lengthy silence, "I think each of us is suffering from the excitement of this resolution of ours. I know my poor head is aching ain and your pale face looks as if a eath of air on this close afternoon would bit good. Would you like to take a turn in St. John's," — the word park was generally omitted—"and would you mind going there alone? I fancy Uncle Sydney, not thinking that we would leave the e to-day again, is buried with his

The proposition met with favor from liss Hammond, but she hesitated to

ave Florence.
"I shall really be better without you," rotested Florence, "for your absence may e will enable me to forget your cruelty ong enough to go to sleep. So Agnes, go for an hour at least. So, do, dear t. You will find the key (meaning the key of the park) hanging in the lower hall. I saw

A MOTHER SPEAKS. Tells how Dr. Chase Saved her Boy.

His Syrup of Linseed and Turpentine a Precious Boon.

MRS. A. T. STEWART, Folgar, Ont., says: "From the 7th of January to the 30th, we were up night and day with our two little boys, employing doctors and trying every kind of patent medicine we ever heard of. At this time we did not know of Dr. Chase's Linseed and Turpentine until after the 30th, when our youngest darling died in spite of all we could do. Sometime in February the doctor told us our other boy couldn't live till spring. We were about discouraged, when I got my eye on an advertisement of Dr. Chase's Syrup.

"I tried at once to get some, but none of the dealers here had it. A neighbor who was in Kingston managed to purchase two bottles which he brought straight to us, and I believe it was the means of

two bottles which he brought straight to us, and I believe it was the means of saving our only boy.

"One teaspoonful of the Syrup stopped the cough so he could sleep till morning. Our boy is perfectly well now, and I would not be without Dr. Chase's Syrup of Linseed and Turpentine in the house.

PRICE 25c., AT ALL DEALERS, or Edmanson, Bates & Co., Toronto, Ont.

Uncle Sydney put it there yesterday

morning."
Thus entreated, Agnes donned her bonnet, and went forth. Somehow, though there was a keen sense of suffering in her heart there was also mingled with it a very exalted consciousness of having nobly done her duty, and instead of being humbly thankful that strength had been given her to do it she was yielding to some of the emotions that spring from pride and vanity. She was so sure of herself now—so sure that her determination was inflexible.

Florence, heedless alike of her headache that had returned with much of its first violence, and the dizziness that made her hold chairs and table while she dress robed herself as rapidly as she could, and groped her way (it seemed like groping the manner in which she was obliged to support herself by baluster and wall) to

support herself by balaster that her uncle's study.

"Come in," he said to her gentle knock, and then seeing how really ill she looked, jumped up from a reading-stand before which he had been idly sitting, and placed

which he had been fully sixting, and placed a chair for her.

"Why Florence, child, how sick you look," he continued, real alarm in his voice," and your hands," taking them both in his own, "are very hot. I think I had better send for the doctor for both you and Dah

you and Deb.
"Never mind me," she replied, but jus help me to do something about Agnes."
And then she told him as nearly as she could remember, every word of Miss Hammond's expressed reason for wishing to go, and how she had manouvred in order to get this opportunity of telling

im about it. He set his teeth together as he listened and when she finished there was in his eyes and about his mouth such a look as pon three occasions in his whole life h had turned upon his sister. Florence fel as she met it that it were well Aun Deborah, for her own sake, was not pres

"And Miss Hammond is now in Si

"Then I shall follow her and endeavors reason her out of this foolish determination. She must not be permitted to

eave this house on Deborah's account."
"Oh, thank you, Uncle Sydney; I knew
you would do something of the kind."
And Florence's little dry, burning
hands squeezed his in her gratitude Their fiery pressure recalled him to som hought for her.
"Florence, I fear you are much wors

than you wish to appear, and I think even before I seek Miss Hammond I had bet-ter dispatch Anne for a doctor for you." "Please, do not; only bring me word that you have dissuaded Agnes from going, and it will be the very best medi

cine for me."

And she looked up at him laughing

quite cheerfully.

He went out, pausing only to take his hat from the stand in the hall; then having heard him close the hall-door softly. Florence dragged herself up the stair, and threw herself dressed as she was upon the bed, feeling happy despite her own physi-cal pain and weakness in the thought that Uncle Sydney might be able to avert the threatened separation.

St. John's Park had beauty and bloom in those days; its neatly-kept walks were bordered with flowering shrubbery, and patches of grass were smooth and green. Then the fountain played daily, attracting o it the few children whose parents were rich or aristocratic enough to own a key and the circular walk about the fountain made a pleasant sort of treadmill for one who wanted to walk without aim, and without regard to apparent progress. The park was guarded rigidly by a gruff old man who never admitted to it by either accident, or good nature, any one not be longing in some way to the owner of a key; and as he knew well the several wners, and their respective families, it was not easy to deceive him.

Wilbur wended his way thither, but few of the owners had seemed to avail them selves of their privilege; there appeared to be not more than a half dozen people cattered about the little paths, and when scattered about the hier paths, and when having reached the park he waited at one of the iron gates for the old man to admit him, he could see Miss Hammond taking a sort of treadmill walk about the founain. She went slowly, with her head bent, and as he watched her he became impatient for his own admission: so impatient that he became also displeased with the unintentional delay of the old man, and he returned with undue quick-ness that person's respectful salute when at length the latter's park duties brought

tep on the path behind her, nor was sh ous of the approach of anybod antil her name was pronounced just at her ear by Sydney Wilbur. She started and blushed until her brow

and neck, as well as her cheeks, wer

imson.
"You are surprised at my appearan florence sought me as soon as she had ent you out here, in order to tell me our startling announcement to her, and to tell me from what it proceeded. Now, my dear Miss Hammond," he drew her arm firmly within his own while he poke, "you must permit me as the uncl your friend, to have a little authority

this matter."
He spoke kindly, but at the same time with a tone of determination that both pleased and awed Agnes, and then with-out saying more, he led her unresistingly to one of the vacant benches in a retired

When they were both seated, he re-

I regret exceedingly that any word or act of my sister should cause you a moment's unpleasant feeling, but I must say that I think it is carrying your re-venge a little too far when you announce that because of it you intend to thrust our hospitality into our teeth, and take your indignant departure."
Hitherto, from the time of her first startled glace, she had not looked at him.

but now his queer words and the half stern way in which he uttered them, com-pelled her to raise her eyes. His seemed to be going through her soul.

moment so that I wish and will it. And

I wish you to stay, Miss Hammond." She made a desperate effort to recall her resolution and she succeeded sufficently to say with a firmness that both en

hanced his admiration and increased his determination to have her remain.

"I thank you, Mr. Wilbur, but I must go; I must go as soon as I have written to Mr. Mallaby to apprise him of my depart-And then, determined to avoid the fas

cination of his eyes, she almost rudely turned away from him, and began to toy nervously with the chain of her watch. Her heart was beating to suffocation, and the blood was surging violently from her heeks to her brow.

He waited a moment, then caught leer hands with a grasp from which she ould not free them, and compelled her to

turn to him; but she did not, would no look at him.

"I have read your secret, Miss Hammond: you would flee from me."

In shame-stricken surprise she lifted her eyes then, only to meet in his a tenderness that thrilled her through. Herelinquished his grasp and stood before her."

her: "Agnes!" It was the first time he had called her by her Christian name, and she thrilled again as she had done under his look.

"Become my wife, and thus make my ouse always your home." He extended his hands to her, and fo one wild instant she yearned to place he wan in them, and to tell him that as he oved so was he loved in return; but she remembered her recent struggle and her resolution; she remembered these, but she forgot to make even an instant's prayer, and so she had only her own

trength upon which to rely.

"I cannot, Mr. Wilbur; you forget that I am a Catholic."

And then she rose also, looking, he thought, more beautiful in her attempted firmness, than ever she had looked to

But Catholics do marry Protestants, e persisted, "and I shall be reasonable dlowing you to practise your religion. I shall even consent to our marriage by one vour clergymen.

Her temptation was great. She loved and she could see no absolute wrong ecoming his wife when he promised show such a tolerant spirit; then she had orgotten to pray, so that the tempter had ewer forces to fight against, and Wilbur ntinuing to plead, half laughing within mself, for he felt so certain of victory. But a sudden thought came to her, and

burst out with it, as if glad that she ad it to say:
"Do you know that I am quite poor, Mr.

"Do you know that I am quite poor, will wilbur? my guardian says that my income is only six hundred a year."

"Do you know that I am quite rich, Miss Hammond?" playfully mimicing her manner, "rich enough to care nothing about your income—rich enough." ing about your income - rich enough even, to live away from my sharp-voiced sister! "Oh, Agnes!" his voice taking an ex-

quisite tenderness, " it is you I want, only

you, beloved."

He took her hands unresistingly then, and held them, knowing that though she had not spoken, she had accepted him. And, alas! she vielded to all the fascin ation of those fatal moments. It was so sweet to be thus loved, thus protected, as again he drew her arm within his own and she felt its supporting pressure—sh who had never known a father's mother's, or even brother's affection—and she walked with him through the flower bordered paths silent from very happi-ness. He also was too happy to care to interrupt the silence.

Agnes Hammond, with her beautiful

face, her charming modesty, her simple dignity, and even her piety, which— though produced by a religion, that he had been taught to abhor—he still felt must spring from her own innocence and elevation of soul, won him as never one of the sex had won him before. Occa-sionally, while abroad a female face had closer acquaintance that the exquisite features were not accompanied by all the irtues which alone make woman lovely and lovable. In Agnes, brief as was the time he had known her, he fancied he had discovered not alone the virtues alvery wide, and sat up in the bed. time he had known her, he fancied he had discovered not alone the virtues al-ready enumerated—but an admirable truthfulness without which—educated as he had been to adhere to truth in the

he had been to adhere to truth in the most minute particulars—he thought no woman worthy of regard.

Miss Hammond had been in the little park before with Mr. Wilbur and Florence, and thought she had on that occasion thought it pretty, it had not the beauty that it seemed to possess now. She could have continued for hours that cilety was the man and the data of the second to be supported by the could have continued for hours that silent walk up one path and down an-other, imagining that no spot on the whole earth had such strange and exquis ite loveliness. The very odor from the flowers seemed to become part of her happiness, linking itself in such a way with her strange and blissful feelings that in the mysterious future when her happi ness was but a shadow of the past, it needed only the faintest watt of that same scent to bring before her the scene upon which she now so delightedly looked

But no suspicion of the clouds that were one day to darken her horizon, en-tered her mind now—no thought but of her present happiness. Her recent struggles, the Confessor's counsel, her own resolution, were all forgotten, and when, after every path had been twice traversed, and sunset was not far distant Sydney again repaired to a vacant bench, he read in her eyes when they met his, con-vincing testimony of the return of his

"Before we return to the house." he against it, rather than on the hard wood-en support. "I must ask one or two

against it, rather than on the hard wooden support. "I must ask one or two practical questions."

She smiled indifferently, being too happy to care what he asked.

"Being your guardian, do you think Mr. Mallaby will quite approve of your marrying me? Do you think he will interpose the obstacle you mentioned, religion?"

ligion?"

"I am of age; eighteen last month.

He has no right to object."

"Well, I shall call upon him to-morrow,

"Well, I shall call upon him to-morrow.

declare my intentions, and ask his approval. Being your guardian, Agnes, he has my warm regard, as any one, or anything "I am not going to depart in any spirit of revenge" she said tremulously, and being so disconcerted by his penetrating look as to know hardly what she answered.

declare my intentions, and ask his approval. Being your guardian, Agnes, he has must have, that belongs to you dearest. She blushed prettily, looked down, and sak his approval. blook as to know hardly what she answered.

"Then why go?" he persisted. "As Elorence told me that she said to you, I am master of our house, and what my sister wishes, or does not wish, is of little

which he so admired in her, and he hastened to withdraw his arm from the bench

at which action she looked relieved.

"And as you have no home but that
Mrs. Denner's boarding house of which Mrs. Denner's boarding house of which you told me, I think our marriage had better take place as speedily as possible; and in the meantime during our arrangements, suppose you and Florence, under good Mr. Mallaby's care, providing he will consent to the double charge, make a sejourn in Mrs. Denner's house. I am afraid it would not be pleasant for either of you to be under one roof with Deborah when I tell her what I intend to do."

when I tell her what I intend to do."
"Oh! Mr. Wilbur! that will be just deightful. Mrs. Denner is a real motherly
woman, and I know she will take Flor-"Oh! lightful.

ence right to her heart."
Mr. Wilbur had heard nothing but that
formal pronouncing of his name, and determined to correct that instantly, he said with an assumption of sternness:
"Mr. Wilbur will listen to nothing except from Miss Hammond. When Agnes desires to be heard, she will please ad-

dress Sydney."
"Then that arrangement will be de "Then that arrangement will be de-lightful—Sydney," making an absurd pause before she pronounced the name, and blushing so shamefacedly but at the same time so charmingly when she did pronounce it, that it was all her lover

ould do to avoid snatching her to his

heart, and telling her that never had his name sounded so sweetly. By this time it was sunset, and the old By this time it was sunset, and the old park-keeper was approaching for the purpose of requesting them to depart, as he had already requested everybody else, and they, divining his intention, rose to do so before he had quite reached them. "Do not write to Mr. Mallaby, until I have seen him," requested Wilbur, as they walked very slowly home. "But supposing he should be absent—he often is for weeks at a time." "In that case, I shall see Mrs. Denner. Being the good, motherly woman you re-

Being the good, motherly woman you re-present her to be, she will take in the situation at a glance, and become an important ally of mine, until I can reach Mr. Mallaby by letter."

"So you are prepared for any emerg-ncy," replied Agnes laughing, "To be sure! did ever lover woo fair lady without being full of expedients t he said, as she was about to leave

"Tell Florence all about it, immediate-

ng her quite well." He watched her while she ran lightly up the stair, and she feeling that he wastanding as she had left him peeper archly down at him from over the balus ter. Her rosy, smiling face set against the dark color of her surroundings, made an exquisite picture—a picture that in the future was to come to him unbidden and unwished.

XI.

Florence was asleep, just as she had brown herself when she had come up from her uncle's study—so soundly asleep that she did not hear her friend's entrance, nor even her own name when Agnes bending over her repeated it softly two or three times.

" Poor child!" said Miss Hammond,

"her head must have ached dreadfully. Her forehead is hot yet, and so are her hands," fondling the latter, and then oressing them to her lips.
"I ought not to disturb her; but I shall

And it would seem so from the way her own cheeks and hands were burning. "Florence," she called with increasing oudness. "Dearest Florence! I am scorry to disturb you but won't you please

awake-I have something very important to tell you.' Becoming desperate, she gave the sleeper a little shake! it had the effect of making the latter stir but nothing more "Florence! will nothing arouse you'd am going to be married to your Uncle

Sydney."
Whether it was that the words we spoken more into the sleeper's ear or that their significance, because of its very strangeness, had more power to arouse her, Miss Wilbur awoke a second after

"You here, Agnes? I must have had "You here, Agnes I must have had the most ridiculous dream — just as I awoke I thought somebody whispered in my ear that you and Uncle Sydney were to be married. What absurd things dreams are! And I declare, my headach reams are: And I deciare, my headache has quite gone, and my dizziness too —" outling her hand to her head, and preparing to get up. "You see I was right when I told you to leave me; it did give me a chance to go to bed. And oh!" as if only nen recurring to that which had culmin-ted in Agnes' leaving her for the park— did you go to St. John's, and did Uncle Sydney find you, and did he tell you what I told him, and did he persuade you to recall your determination?"

And as if she were glad of an excus not to listen quietly to what she feared might be an undesirable answer, she was oustling about the room, pretending to ook for hairpins, ribbons, and other accessories of the feminine toilet.

Though Agnes had been so anxious to pour into the ear of Florence what had occurred, now that Florence was ready to isten, she found it absurdly difficult even to speak, and Miss Wilbur, wondering at length at the protracted silence, paused in ner search for hairpins, and looked at Miss Hammond, inquiringly:
"What is the matter? Is it that Uncle

Sydney was not able to persuade you, and

Miss Hammond recovered her voice.
"We are both going—you and I, to Mrs.
Denner's—your uncle thinks it well that
we should both be away from your aunt." "Dear, darling Uncle Sydney!" ejaculated Florence in her delight that Agnes and she should still be together. "I knew he would find some way of averting a separation. Are you not delighted, you dear sweet girl!" dear, sweet girl

And in the exuberance of her own joy, she rushed to Miss Hammond and gave that young lady a very hearty, not to say violent embrace, her arms continuing to linger about Miss Hammond's neck, even after her kisses had ceased.

"Yes; I am delighted, but there is

something more to be told. That which you fancied you dreamed, was no dream. I whispered into your ear the words that

owner shrank from Agnes in a sort of

JUNE 4 1898

eechless horror. peechless norror.

Then, for the first time, owing to the avidently shocked amazement of Florence, there struck through her happiness a chord of keen reproach - in Wilbur, no matter how to erant he promised to be, she was breaking a precept of the Church—she who was supposed to b

so plous, so firm in the performance of duty. But she was not going to let Flor-ence see how her conscience accused her, and she strove to say very playfully "Are you so unwilling to let me have your uncle. I thought, dearest, your rirendship was deeper than that." "Oh! Agnes! how can you accuse me

"Oh! Agnes! how can you accuse me even in jest of such a thought. It is not that, as you know, but he is a Protestant and you are so good, so fervent a Catholie. How can you be willing to disobey the Church? You, whom I thought so good—you to do such a thing and but one week from the convent, and only this morning at Communion! Oh, dearest Lord! surely our love for Thee is little! The reproaches were cutting Miss Hammond to the quick; then, her vanity was wounded at having fallen from the pedestal on which her friend formerly had

tal on which her friend formerly had placed her; also, her envy was aroused by a very secret, but a very strong feeling that poor little, plain, commonplace Flor-ence was capable of greater heroism in spiritual things than she herself was; and, rritated by these various emotions, she rose from her seat, and said with unusual sharpness, as she began to pace the room: "I do not know why you make such a

time, Florence; I am sure very good Cath-olic women have married Protestants before my day, and many of them, no doubt, have done good service to the Church by converting their husbands, and bringing up their children strict Catholics. Your up their children strict Catholics. Your uncle has promised to be most reasonable in matters of faith, even to the extent of being married by a priest."
"Oh, has he?" said Florence, a little

dryly.

And just then, Anne knocked at the door with a message from Mr. Wilbur to know how Miss Florence was, and whether the young ladies were coming down to tea, as he had been waiting at table for

"Tell him I am much better, Anne, but prefer taking tea in my room to-night. Miss Hammond will join him immediate-" Miss Hammond will remain to keep

Miss Florence's company," interposed that young lady, and Anne in doubt as to which message she should take still ling ed: "Don't be foolish, Agnes; go down and

ave your supper."
"Don't be ridiculous, Florence; come down with me and have yours."

But Florence was in no mood to sit at able with the lovers, and finding that Agnes was firm in her refusal to go down withou er, she bade Anne bring up tea for both

of them.

In a few minutes Anne returned bearing a tray containing alone Miss Flor-ence's tea. "Mr. Wilbur told me not to bring Miss Hammond's as he wanted her to come down in order to tell him how

to come down in order to tell him how Miss Florence was."

"There! you wilful girl; you see what you have brought upon yourself. Now you must go," and she absolutely pushed Agnes from the room; then, in a wild burst of grief she threw herself upon her knees. Never had idol been more rudely or ruthlessly shattered that was Florence's. She would have staked her life upon Agnes' firm refusal to do anything that the Catholic Church did not sanction, and now to find herself so absolutetion, and now to find herself so absolutey, so cruelly mistaken, was like receiving some painful wound. She blamed herself for having thrown the temptation into her friend's way and altogether she elt very miserable.

"But it is not yet too late, dear Lord. she prayed, raising her clasped hands and streaming eyes. "Only touch her heart with Your grace and she will recall her promise. Oh, Blessed Mother! you to whom she has been hitherto so devoted, do not suffer all her life of piety to re down not suffer all her life of piety to go down before this one temptation."

And who knows but the heart-spoken words were heard and answered — that he generous, loving fervor of that unsel ish petition won for the sorely-tempted girl that which she had not endeavored to

Diseases of the Throat and Lungs are extremely frequent in this climate, and heir danger lies in the opinion too often en-That they do not and that hundreds are being hurried in consequence to untimely graves is one of the most patent facts of our existence. The only rational treatment is to employ Maltine with Cod Liver Oil, a preparation of inpatimelal value is all subsequences. employ Maltine with Cod Liver Oil, a preparation of inestimable value in all pulmonary complaints. In addition to supplying the oil in a form in which it may easily be assimilated and without disturbing the stomach, it represents the nutritive properties of wheat, oats, and barley, and is therefore a reconstructive and tissue-former of eminent value. Not less important is the action of maltine on starchy foods. These are rendered digestible and capable of replacing the wastes of the body. This is Nature's own method. Try Maltine with Cod Liver Oil.

The greater includes the less. Hood's Sarsaparilla cures scrofula and may be depended upon to cure boils and pimples.

Well Made Makes Well

Hood's Sarsaparilla is prepared by experienced pharmacists of today, who have brought to the production of this great medicine the best results of medical research. Hood's Sarsaparilla is a modern medicine, containing just those vegetable ingredients which were seemingly intended by Nature herself for the alleviation of human ills. It purifies and enriches the blood, tones the stomach and digestive organs and creates an appetite; it absolutely cures all acrofula cruptions, boils, pimples, sores, salt rheum, and every form of skin disease; cures liver complaint, kidney troubles, strengthens and builds up the nervous system. It entirely overcomes that tired feeling, giving strength and energy in place of weakness and languor. It wards off malaria, typhoid fever, and by purifying the blood it keeps the whole system healthy.

Hood's Sarsaparilla

Is the hest—in fact the One True Blood Purifer. digestive organs and creates an appetite;

Is the best-in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills cure all Liver Ills and

SAINT AUGUSTINE.

A Man Who "Moulded the Mind of Europe for 1,500 Years." By Very Rev. Dr. Prior, Vice-Rector English College, Rome.

New York Freeman's Journal. PART I .- AUGUSTINE AT HOME.

In these days of keen interest in

autobiography, when students of his tory are ransacking libraries and archives to present the past to us in its own circumstances and coloring, when a farspread psychological school o mance seeks to probe the inner life o man and reveal its deep currents of religious thought and feeling, it mus be interesting to study that

MASTER SPIRIT OF RELIGIOUS THOUGH S. Augustine, of whose life and charac have such abundant materia ter we have such abundant materia in the voluminous works which he ha left to posterity. To Catholics the theme should appear with peculia force, for it may be said without fea of exaggeration that there has not bee since the time of the Apostles a great champion of the Christian cause.

And there are few great men of ar period of whom we have such an oppo tunity of forming an intimate an personal knowledge as of the Gre Doctor of the Western Church. He h bequeathed to us a faithful picture himself in his writings. In his Bo of Confession he traces the story of life from the first opening of his mi to the beginning of his episcopate. is not a mere narrative of events, a vivid likeness of his soul, with all hidden depths, its yearnings and pirations, its waywardness, its shan ful falls, its noble rise to a higher a purer life. He unburdens his mind its teeming memories and throws th on the page without reserve.

AUGUSTINE OPENS HIS SOUL

He was a saint when he wrote, no doubt his sensitive conscience g wrong doing, but the note of since marks his work throughout. His er and sinful wanderings, his talents achievements, are spoken of with simplicity and candor.

It is a pilgrim's progress, but in Augustine's pages Hypocrisy, Mor love, the Valley of the Shadow of De the Giant Despair, were not mere gory, but the stern realities of his individual experience. He reco in bitterness the wasted years, and hare his soul in the white light the throne of God, in Whose pres he writes, and in Whom in the co of his narrative he is ever lifting his heart in adoration, thanksgi and love.

"To whom tell I this?" he writ the second book of his confess "Not to Thee, my God, but b Thee to my own kind, even to small portion of mankind as may upon these writings of mine. what purpose? That whosoever this, may think not of what depths v to cry unto Thee. For what is n to Thy ears than a confessing and a life of faith?" This sponta outpouring of his heart presents a picture of the saint, which is thing more than a portrait; it is ing counterpart, as superior to trait as are the delicate hues blossom instinct with the fresh

the plant to the muddy colors flower on the painter's canvas. SPEAKS TO FRIENDS. His strong individuality shine too, in other works, where he is set purpose writing autobiog letters, many of them to in friends, where he unveils his heart, and unconsciously revea self as he pours out without re his views, impressions, convi

feelings, his sorrows, burden anxieties. Some of his spec treatises were written in the f

form of dialogue; others are of conversations between S. Au and his friends, and are inter with details of his daily life.

A FAMILY PARTY. "De Beata Vita," or the tre "True Happiness," is a record versations which he had w friends on the occasion of his third birthday. There were his mother, St. Monica, and his Navigius, his two cousins La and Rusticus, his pupils Licen Tryetius and his little son Ac Tryetius and his little son Ai

"the least of all" as the scribes him, "but whose taler
love does not deceive me, giv
ise of great things." Their f
which lasted three days, was
feast of the mind than of the Augustine draws a lively pictu scene. He tells how as threatened, they sought a ret sheltered spot in the publi He directed the course of the

sion, which flows on with una terest, sparkling here and the playful humor. TRYGETIUS TRAPPED. All were free to express the but one rule of the debate, wh as a wholesome check on the ants, was that every remark reported on the tablets. T who was somewhat obstinate, in his argument, and tries the relentless logic of Augus piece of pleasant irony, deliv

a smothered laugh. "The thing is quite clear, "that man is happy who ha what he wants. "Write it down," said Au

"I never said it," he excl "Write that down as well the Saint. "Yes, I said it," Tryg

fessed. Later on S. Monica brea

debate with a plump deman

SAINT AUGUSTINE.

A Man Who "Moulded the Mind of Europe for 1,500 Years."-By Very Rev. Dr. Prior, Vice-Rector English College, Rome.

New York Freeman's Journal.

PART I .- AUGUSTINE AT HOME. In these days of keen interest in autobiography, when students of his-tory are ransacking libraries and archives to present the past to us in its own circumstances and coloring, when a farspread psychological school of romance seeks to probe the inner life of man and reveal its deep currents of religious thought and feeling, it must be interesting to study that

MASTER SPIRIT OF RELIGIOUS THOUGHT S. Augustine, of whose life and charachave such abundant materials in the voluminous works which he has left to posterity. To Catholics this theme should appear with peculiar force, for it may be said without fear of exaggeration that there has not been since the time of the Apostles a greater champion of the Christian cause.

there are few great men of any period of whom we have such an oppor tunity of forming an intimate and personal knowledge as of the Great Doctor of the Western Church. He has bequeathed to us a faithful picture of himself in his writings. In his Book of Confession he traces the story of his life from the first opening of his mind to the beginning of his episcopate. It is not a mere narrative of events, but a vivid likeness of his soul, with all its hidden depths, its yearnings and as pirations, its waywardness, its shame-ful falls, its noble rise to a higher and purer life. He unburdens his mind or its teeming memories and throws them on the page without reserve.

AUGUSTINE OPENS HIS SOUL

He was a saint when he wrote, and no doubt his sensitive conscience gave too deep a shade to the recital of his wrong doing, but the note of sincerity marks his work throughout. His errors and sinful wanderings, his talents and achievements, are spoken of with like simplicity and candor.

It is a pilgrim's progress, but in St. Augustine's pages Hypocrisy, Money-love, the Valley of the Shadow of Death, the Giant Despair, were not mere allegory, but the stern realities of his own individual experience. He recounts in bitterness the wasted years, and lays bare his soul in the white light from the throne of God, in Whose presence he writes, and in Whom in the course of his narrative he is ever lifting up his heart in adoration, thanksgiving

and love. "To whom tell I this?" he writes in the second book of his confessions, "Not to Thee, my God, but before Thee to my own kind, even to that small portion of mankind as may light upon these writings of mine. And to what purpose? That whosoever reads this, may think not of what depths we are to cry unto Thee. For what is nearer to Thy ears than a confessing heart and a life of faith?" This spontaneous outpouring of his heart presents to us a picture of the saint, which is some thing more than a portrait; it is a liv ing counterpart, as superior to a portrait as are the delicate hues of the blossom instinct with the fresh life of the plant to the muddy colors of the

flower on the painter's canvas. SPEAKS TO FRIENDS.

His strong individuality shines out too, in other works, where he is not of set purpose writing autobiography. He has left us more than two hundred letters, many of them to intimate friends, where he unveils his secret self as he pours out without restraint his views, impressions, convictions, drawn into the train of thought, though heart, and unconsciously reveals him feelings, his sorrows, burdens, and anxieties. Some of his speculative treatises were written in the familiar form of dialogue; others are reports of conversations between S. Augustine and his friends, and are interspersed with details of his daily life.

A FAMILY PARTY.

"De Beata Vita," or the treatise on "True Happiness," is a record of conversations which he had with his friends on the occasion of his thirty-third birthday. There were present his mother, St. Monica, and his brother Navigius, his two cousins Lastidonus and Rusticus, his pupils Licentius and Tryetius and his little son Adeodatus - "the least of all" as the Saint describes him, "but whose talent, if my scribes him, "but whose taient, if my love does not deceive me, gives promise of great things." Their festivity, which lasted three days, was more a feast of the mind than of the body. Augustine draws a lively picture of the tells how as the rain threatened, they sought a retired and sheltered spot in the public baths. He directed the course of the discussion, which flows on with unabated interest, sparkling here and there with playful humor.

TRYGETIUS TRAPPED All were free to express their views, but one rule of the debate, which acted as a wholesome check on the disputauts, was that every remark should be reported on the tablets. Trygetius, who was somewhat obstinate, stumble in his argument, and tries to evade the relentless logic of Augustine by piece of pleasant irony, delivered with

ex-ave

ern ble

in-

en-

ite;

ons, and ver ens ening ness tyd it

la

and

a smothered laugh. "The thing is quite clear," he said. "that man is happy who has not got what he wants."

"Write it down," said Augustine. "I never said it," he exclaimed.

"Write that down as well," replied the Saint.

"Yes, I said it," Trygetius confessed.

Later on S. Monica breaks into the debate with a plump demand for infor-

"But who are those Academicians,

day's debate was at an end.

It is hard to imagine, when we glance at his stern-looking tomes as they frown on us from the shelves of the library, that they contain scenes of such human interest. Yet there are numberless passages in which the personality of Augustine is presented to us in unaffected attitudes, with all the charm of natural ease. We feel that we are in his company as we read. I may be permitted one or two quota-

The book "De Magistro," a treatise on the philosophy of words, is a dia-logue between S. Augustine and his son Adeodatus when the latter wee six-teen years of age. While it affords proof of the extraordinary talents of the boy, which even S. Augustine, with the recollection of his own precocious youth before him, looked upon as something appalling—"Norrori mihi erat illud ingenium"—it reveals their deep mutual attachment, and the tender heart of the father in the Saint. There is all the freshness of life in their interchange of ideas.

WITH HIS LITTLE SON.

At one part of the discussion S. Augustine had thrown out a difficulty which he did not solve; so, later on in recapitulating the course of the argument, Adeodatus said, "At this point you evaded the real tenor of the question with a joke, and deferred your answer to another time, and you upon the sons of Adam." must not imagine that I shall forge

your debt to me."
Further on in the book S. Augustine reminds Adeodatus that, though they may indulge in a little pleasantry from time to time, it is not for the sake of amusement that he holds this argument with him, but to exercise their mutual powers that they might feel and love the warm light of truth.

"Let us continue, then," said the boy, "for I shall never consider that trifling which you think should be said or done.

"Then tell me, first of all, 'utrum homo sit homo?"—"whether man is man?" (We should remember that they are discussing the philosophy of Adeodatus replies: "Now, I do not

Augustine, "How so?" Adeodatus. "Because you think fit to ask me whether man can be any

thing else but man !' And so the dialogue runs on through grave comment and subtle distinction, full of the sunshine of kindly feeling, and brightened by frequent flashes of

merriment. Another of his minor works, "De Ordine," abounds in homely incidents and allusions, and detailed description, that seem to reproduce the Saint in his surroundings before our very eyes. It opens with a night-scene.

CHAFFING HIS PUPILS. Trygetius and Licentius are in bed

in the same room with Augustine. He is turning over some question in his own mind when silence is broken by Licentius kicking the boards of his bed to frighten away the mice that threatened his sleep. At this sign of wakefulness, S. Augustine has no com-

wakeruness, S. Augustine has no com-punction in addressing him.

"I see, Licentius," he said, "that the muse has lit your lamp for a night study, so, can you throw any light on this question?" an allusion to his pu-pulle absorption in the study. pil's absorption in the study of poetry, which did not commend itself to Ausomewhat reluctantly, as it appeared later. They had not gone far when he begged to be excused, for his mind was intent on far other things.

THE HOWLING POET.

This elicits another good-humored taunt from the Saint about his ever-lasting singing and howling of verses in every conceivable metre, which were raising a wall between him and truth more cruel than the one that separated the lovers of his poem (he was engaged at the time on verses about Pyramus and Thisbe) "for they could at least feel each other's breath through the traditional chink.

The next morning as S. Augustine goes to the baths he sees a cock fight, of which he gives a graphic descrip tion, and is led on by it to some deep philosophical reflections. Instances of this kind might be easily multiplied, but I must pass on to the story of his

life. HIS BIRTH AND CHILDHOOD.

St. Augustine was born of comparatively poor parents at Tagaste, a small town in the northern part of Numidia, in the year 354. His father, Patrilius, was a pagan; though of a kind and generous nature, he had an ungovernable temper, and was a harsh and unfaithful husband. Augustine's mother was the well-known St. Monica. From her lips in his childhood he learned the rudiments of the Christian faith; and so deeply did she implant the fear of God and the love of Jesus in his heart that even in the wildest dissipation of his after-life the impression was never

HIS MOTHER. "By thy great mercy, O Lord," he writes in the third book of his Confes-"my tender heart imbibed with my mother's milk the sweet name of Christ, Thy Son, my Saviour; and sions,

else that drew me at last from the grades, auditors, catechumens, faithdepths of vice but the fear of death and ful; they spoke of God, Christ and Par-

judgment, which had never left my heart in all its wanderings." (Book

and what is their aim?"

When S. Augustine had given a concise and learned explanation of their tactics, S. Monica remarked:

"Why, these men are epilepties," and she rose to go. Then they all rose and loyous laughter, and the first and sne rose to go. Then they all lose and wept over Virgii, but abominated amid joyous laughter, and the first and wept over Virgii, but abominated day's debate was at an end.

Greek. He does not seem to have learnt this language until late in life, when he girded himself for the struggle

against Pelagius.
NICE BOY-BRIGHT, CHEERFUL. Generous and frank, he hated all meaness and hypocrisy. He soon won his way to the affections of his companions, who gave him their love and esteem all the more readily, perhaps, that together with his mental gifts, sunny disposition and sympathetic nature, he united prowess in games and often neglected his lessons to indulge in play.

POOR LITTLE FELLOW. The birch was the penalty for his fault; and it excited such a dread in his young heart, for he feared it no less, he writes, than grown-up men fear racks and hooks and other torments, that he begged of God in His mercy to preserve him from a thrashing. "For so I began as a boy to pray to Thee, my aid and refuge, and broke the fetters of my tongue to call on Thee, praying Thee, though small, with no small earnestness, that I might not be beaten at school."

His imperfect prayer was not heard, and the lash continued to be applied. This was judged right by our forefathers," he says, "and many passing the same course before us, framed for us weary paths through which we were fain to pass, multiplying toil and grief

YOUTH-BAD EXAMPLE.

After receiving the rudiments of education at Tagaste, he was sent to the more important town of Madaura, and thence to the metropolis of Carthage, to pursue his studies. He was thus released from the wholesome restraints of home, removed from the watchful eye of his Christian mother, and thrown into an atmosphere almost entirely pagan. Sensuality, wickedness, incentives to passion, were rife, and Augustine was carried away by the stream of example around him. "Woe is thee thou torment of human custom !" he writes of this time, "who shall stand against thee? How long shalt thou not be dried up? How long roll the sons of Eve into that huge and hideous ocean which even they scarcely overpass who climb the cross?"

A MAN OF THE WORLD. He did nothing to outrage the prevailing standard of morality around him, and certainly he fell not so low as many of his companion. He preserved an exterior of respectability, was polished and elegant in manner, affable, kind; but he had drunk in freely the breadth of evil and the poison had corrupted his heart. WENT AHEAD IN STUDIES.

He did not, however, allow self-indulgence to paralyze his energies. His native talents developed rapidly under the spur of ambition. Eager for distinction, he threw himself into struggle for success and easily outdistanced every rival. His mind responded readily to every demand upon its resources, and he mastered al most without effort the most difficult subjects of knowledge.

In a bitter lament over this portion of his life he let us see something of his extraordinary talents and the wide range of his acquirements. He begins with an allusion to the Predicaments of Aristotle, and any one who has studied in this field of philosophy will appreciate the feat of genius of

which he makes mention.

"And what did it profit me that totle, which they call the Ten Predica-ments, falling into my hands (the very scarce twenty years name of which I revered as something great and divine, so often as my rhetoric masters of Carthage and others accounted learned, mouthed it with cheeks bursting with pride) I read and understood it unaided?

WONDERFUL TALENTS. "And on my conferring with others,

who said they scarcely understood it with the help of very able tutors not only orally explaining it, but drawing many figures in sand, they could tell me no more of it than I had learned and it by myself. And the book reading it by myself. And the book appeared to me to speak very clearly.

And what did it profit me that all the books I could procure of the so-called liberal arts, I, the vile slave of vile affections, read by myself and under-stood? . . . Whatever was writstood? . . . Whatever was writ-ten either on rhetoric or logic or geometry, music and arithmetic by myself without difficulty or any instructor I understood. Though knowest, O Lord, my God; because both quickness in understanding and acuteness in dis-cerning is Thy gift. What profited

me good abilities not employed to good uses? For I felt not that these arts were attained with great difficulty even by the studious and talented until attempted to explain them to such, when he most excelled in them who followed me not altogether slowly. MANICHEAN SNARE. When he was nineteen years old he fell into the snares of the Manicheans. They were a widespread sect with a materialist system, pretending to large and enlightened views. They adopted

Christian about them. They were in reality a secret society hostile to the Church. They had their ever after, nothing, be it ever so initiations and passwords and like aclearned, ever so polished, ever so true, could, if devoid of this name, entirely craft of Freemasonry; their officers or elect were styled bishops, those of the carry me away."

And again, "Nor was it anything rank and file, according to their

unwary, but in fact there was nothing

aclete, but not in a Christian sense their boast was to rise above the simple, vulgar notions of Catholics and give a sublime interpretation of Chris He grew to be a bright, intelligent tian mysteries united to men of

He superior intelligence and culture. Their proud conceits took the very heart out of revealed truth. essence of their system as far as they treated of God was drawn from Persian pantheism. They taught that there were two great kingdoms—the king-dom of light and the kingdom of darkness-ruled over respectively by God and Satan, the principles of good and evil. Christ was an emanation from the principle of light, assumed the ap pearance of body, and suffered only in appearance. His doctrine had been corrupted by his followers, and Manes, the founder of the Manicheans, was th Paraclete promised by Him who had come to restore the true teaching.

FREE THOUGHT Two main points in their teaching allured St. Augustine—their rejection of the principle of authority in religion, and the doctrine of fatalism in regard to the ruling of the passions - free thought and self-indulgence.

"Thou knowest, Honocatus," he writes in his Utility of Belief, "that for this reason alone did we fall into the hands of these men, namely, that they professed to free us from all error and bring us to God by pure reason alone, without that terrible principle of authority.

"For whatever induced me to aban don the faith of my childhood and follow these men for nine years, except this assertion that we were terrified by superstition into a faith blindly im-posed upon our reason, while they urged no one to believe until the truth
was fully discussed and proved. Who would not be seduced by such promises especially if he were a proud, contenti ous young man, thirsting for truth, such as they found me?"

"I fell, therefore, into the hands of men carnal and loquacious, full of insane pride, with the snares of Satan on their lids and a birdlime made up of syllables of Thy name and that of our Lord Jesus Christ, and of the Holy Ghost the Paraclete. These names were ever on their lips; but their hearts were void of truth, and they incessantly repeated to me, 'Truth Truth,' but there was no truth in them They taught what was false not only about Thee, my God, who art the very truth, but even about the elements o this world, Thy creatures.' HIS MOTHER'S FEAR AND PRAYERS

Poor Monica, his mother, was well nigh heart-broken. She saw him fall-ing farther and farther away from God, the victim of a perverted intellect and the slave of vile passion. She admonished, entreated, pleaded with tears, but all to no purpose. Augustine considered her remonstrances as the result of womanish fears and he had learned to scorn the simple faith that satisfied her mind and heart. she turned to God in her desolation and in anguish of spirit by day and by night for thirteen long years; with all the strength of her mother's love and the constancy of a saint, she begged of Him to save her son. After many years her persevering prayer was an wered in a way that went beyond her fondest hopes. AUGUSTINE'S SUFFERING.

If they were years of distress for St. Monica they were no less years of un rest and affliction for Augustine. His mind was a chaos and his heart ill at His whole nature would assert eaie. itself and cry out against the tyranny of passion and the darkness of error thot encompassed him. But he saw no way of escape. "Woe! Woe! by way of escape. "Woe! Woe! by what steps was I brought down to the depths of hell! toiling and turmoiling through want of truth, since I sought after Thee, my God, not according the understanding of the mind, where-in thou willedst that I should excell the easts, but according to the sense of the flesh. But thou were more inward to me than my most inward part, higher than my highest."

CRAVING FOR TRUTH. "O Truth, truth, how earnestly did even then the marrow of my soul pant after thee, when they often and diversely and in many and huge books echoed of Thee to me, though it was but an echo; and these were the dishes wherein to me hungering after Thee they instead of Thee served up the sun and moon, beautiful works of Thine, but yet Thy works not Thyself.

"But I hungered and thirsted not after these works of Thine, but after Thee Thyself, the truth in whom is no change, no shadow of alteration ; still they set before me in these dishes glittering fantasies."

GOD IS THE TRUTH.
"Because I thought them to be Thine, I fed thereon; not eagerly for Thou didst not in them taste to me as Thou art; for Thou wast not these emptinesses; nor was I nourished by them, but exhausted rather. For verily was I straying from them. Book iii., c. 6

Strength has Returned. "My whole system was run down. I was so weak I could scarcely get around to do my work. I finally began to take Hood's Sarsaparilla, and after using five bottles I found that my strength had returned and my appetite was better. I now feel as strong as ever." MRS. KELLY, 9 Wellington avenue, Toronto Ontario. a Christian terminology to beguile the

Hood's PILLS cure nausea, sick headache indigestion, biliousness. All druggists



Fig. 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-

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

AN ESSENTIAL IN ALL NOMES.

14 Millions Made and Sold Always improving. Never better than now. See the Latest Model.

THE SINGER MANUFACTURING CO.

CALVERT'S CARBOLIC OINTMENT

Is unequalied as a remedy for Chafed Skin, Piles. Scalds, Cuts. Sore Eyes, Chapped Hands, Chibbains, Earache, Neuralgic and Rheumatic Pains, Throat Colds, Ringworm, and Skin Allments generally.

Large Pots, 1/1½ each, at Chemists, etc., with instructions. Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application.

F. C. 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.
Initation Fearl 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 Wooo Beads, 30c, 40c, 59c, 69c, 75c and 90c per doz.

Prayer Books

White Covers at 75c, \$1, \$1.25, \$1.50, \$2 and \$8 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.

NCENSE, CHARCOAL, GAS LIGHTERS Headquarters for the Best Grades of Candies in Pure Wax, Stearine and Parafine.

D. & J. SAPLIER & CO. CATHOLIC PUBLISHERS.

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



HOBBS' WINCHESTERS. PRICE \$60.00.

STANDARD QUALITY. POPULAR PRICE.
AS GOOD AS MONEY CAN BUY. HOBBS HARDWARE COMPANY, London, Ont.

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

French Bordeaux Clarets Which will be sold at the lowest price. JAMES WILSON, London, Ont

TEACHERS WANTED.

I WISH TO SECURE A NORMAL 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.

Educational.

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

BOGLE & JEFFERS, Proprietors. The system of training is normal, specific, horough, comprising full instruction and kkeeping-Double and sing e entry usiness papers, law and practice.
II. Shorthand and Typewriting—Office and II. Shorthand and Typewriting—Office and court work.

III. Civi Service Qualifications—Indexing, Précis-Writing, Statistics, English and French options.

This College is open throughout the year, Students may enter at any time. Now is the time.

J. FRITH JEFFERS, M. A. Write for Calendar.

PRINCIPAL.

A FREE SCHOLARSHIP

CENTRAL BUSINESS COLLEGE, TORONTO,

Business College STRATFORD, ONT.

Always popular—always progressive—a Commercial School of the highest grade. Write for Catalogue. W. J. ELLIOTT, Principal.



THE PINES URSULINE ACADEMY

CHATHAM, ONT.

THE EDUCATIONAL COURSE comprises
Superior advantages offered for the cultivation of Music, Painting, Drawing and the
Ceramic Arts.

Ceramic Arts.

SPECIAL COURSE for pupils preparing for Teachers' Certificates, Matriculation, Commercial Diplomas, Stenography and 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.

SANDWICH. ONT.

THE STUDIES EMBRACE THE CLASSI ICAL and Commercial Courses. Terms,
including all ordinary expenses, side per annum. For full particulars apply to
REV. D. CUSHING, C.S.B.

WEBSTER'S DICTIONARY

THE CATHOLIC RECORD FOR FOUR DOLLARS.

By special arrangement with the publishers we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The Dictionary is a necessity in every home, school and business house. It fills a vacancy and furnishes knowledge which no one humber of the other volumes of the choicest brooks could supply. Young and old, educated and ignorant, rich and poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the year of the author's life were so will employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the recular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.

N.B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address.

THE CATHOLIC RECORD, LONDON, ONT.

FOR SALE.

We beg to call the attention of the Catholic people of Canada to our handsome oak "Viaticum Casa," which contains everything required, in a neat and compact form, when the priest is called in to administer 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 Catholic 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 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, London, Ont.

ONTARIO MUTUAL LIFE \$20,000,000

This Company holds its Reserve on the Actuar
4 per cent, Tab

The Figure 1 of the Figure 1 o

O. LABELLE, MERCHANT TAILOR

372 Richmond Street.

Good Business Suits from \$15 upwards. The best goods and careful workmanship.

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

Price of subscription-\$2.00 per annum. EDITORS:

REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infideis."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey

Messrs, Luke King, John Nigh, P. J. Neven 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 each insertion, agate measurement.

and recommended by the Arch-foronto, Kingston, Ottawa, and St. the Bishops of Hamilton, Peter-d Ogdensburg, N. Y., and the clergy the Dominian

Correspondence intended to:
Correspondence intended to:
cell as that having reference to business,
thould be directed to the proprietor, and must
reach London not later than Tuesday morning.
Arrears must be paid in full before the paper ce intended for publication, as can be stopped.

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

London, Saturday, June 4, 1898.

THE LAST FLICKER.

We were in the hope that with the cleaning out of the Supreme A. P. A. Lodge at Washington under a chattel mortgage, the unclean thing had entirely passed out of existence. But it the bankruptcy of nearly all the leading A. P. A. papers of the United States, has not wiped it entirely out.

George W. Bowers, of Clinton, Iowa, who was the founder of the order, was on the 14th of May elected Supreme President of the organization, succeeding J. W. Echolls, of Atlanta, Georgia. All these spasmodic attempts to restore the organization to some kind of life will be failures, as it is now thoroughly despised by the American people. They are the dying spasms of the filthy animal. The present supreme officers are men who have no character to lose.

HOW ANTI-CATHOLIC LIES ARE MANUFACTURED.

It was stated very generally by several anti-Catholic American papers, on the authority of a despatch received from Washington, that the explosion which occurred in the Government powder mill at Santa Cruz, California. was the work of two inmates of a Spanish Jesuit monastery in the neighborhood.

The story was given with some details, and herein was the opportunity to test its truth. It was said that there is there an "immense monastery full of Spanish Jesuits," over whom the Government is now keeping strict watch, and that they are likely to be expelled from the country.

Of course, if this report had been true, it would only show that wicked men are to be found in unexpected places; and it may be remembered that Guiteau, the murderer of President Garfield, was at one time a Meth odist local preacher; still we cannot hold the Methodist body responsible for that atrocity. But the report concerning the Spanish Jesuits is a complete fabrication.

There are no Spanish monks whatsoever in California, nor have there been any since that State was annexed to the United States. There is, in fact, only one Catholic institution near Santa Cruz, namely, an orphanage in charge of two German Franciscans. There are also two priests there who have one church to attend, but these are secular priests, not Jesuits; and the amount of Spanish blood in them may be judged from their names They are Fathers Hugh McNamee and Peter O'Reilley, both genuine Irish-

EDUCATIONAL ADVANCEMENT

The Right Rev. Bishop Moreau, of St. Hyacinthe, has appointed Canon O'Donnell to visit and inspect all the schools of that diocese which are conducted by ecclesiastics or religious orders, and to work for their improvement. This is an important step which will no doubt result in increased efficiency to the schools. The duties of the Very Rev. Canon are thus specified in the Bishop's circular announcing the appointment:

"The Canon will fulfil in connection with the schools conducted by ecclesiastics, elementary, model and academic, which are not under the control of school commissioners, the mission which school inspectors fulfil in connection with the schools controlled by the Btate. He will make himself acquainted with the programme of studies and the methods which are followed, gather statistics according to the formulae which we have adopted and will make each year a report tribution of funds for superior education We rely on the good spirit which animate agreeable to our delegate the task which we impose upon him."

In the Archdiocese of Montreal the Most Reverend Archbishop Bruchesi some time ago appointed the Abbe Douth to perform similar duties.

brove the schools of their respective dioceses by every possible means.

FIRST INSTALMENT.

The British Government appears to be in earnest in pushing through the Irish Local Government Bill, which has passed the Committee stage triumphantly. This Bill will give to the people of Ireland an amount of self-government which they have never yet enjoyed since the country has been under the governmental control of Great Britain. It is a remarkable fact, the like of which is seldom witnessed, that all parties are united in support of the Bill. The Irish Nationalists and Liberals regard it as a great improvement on the coercive policy of the past, and as a step toward Home Rule, while the Conservatives hope that should it prove to be an efficient measure, it will be deemed so satisfastory by the Irish that there will be no longer any demand for real Home Rule, an alternative which they regard with great aversion, fearing lest it might prepare the way for the dismemberment of the Empire. There appears that even that disaster, and appears to be not the least danger of such a result, as the concession of selfgovernment to colonies has had the result of increasing the lovalty of the people. This has been the case in Canada and Australia, and the same would undoubtedly be the case in Ireland.

THE HOLY FATHER'S EFFORTS FOR PEACE APPRECIATED.

In view of the unjust denunciations uttered by the Methodist and Baptist parsons of New York against Pope Leo XIII., on account of his efforts before the war to preserve peace, it is pleasant to notice that there are clergymen belonging to other denominations at least who are not animated with the like spirit of hostility to even good acts which may be done by the Holy Father. Thus the words of the Rev. Dr. Parker, of the South Congregational Church, of Hartford, Conn., are worthy of being recorded. This rev. gentleman said in a recent sermon :

"As a Christian and Protestant minister, I wish to say that I record with unbounded pride and gratitude that venerable prelate, the Roman Pontiff, for the strenuous, noble and magnificent efforts he has made in his old age to avert war. The head of a Church numerous and powerful in almost every land, he has shown him self animated by the spirit and actu ated by the principles of that Lord to whom all Christians profess allegiance. He has crowned himself with unfail ing honor. Not only they who believe him to be the Vicar of Christ on earth, which we do not, but all who profess and call themselves Christians may well do him their homage and rever Would to God that the leaders Churches other than the of the Roman had spoken and acted as he has done!

Congregationalism, being a denomination wherein very great latitude is allowed to individual ministers and congregations to hold what religious views they deem proper, we cannot in fer from Rev. Mr. Parker's words that his sentiments are very widespread among the Congregational cannot be more Gods than one, yet To enter upon a full explanation an clergy, but we may justly draw the thought of all creeds will hold that the New York parsons who made so viruent an attack upon the Holy Father for his Christ like efforts, were animated by a very different spirit from that of God. Their thirst for blood is far from the desire for "peace and good will to men" which Christ came on earth to proclaim.

It must be added that among the various Protestant denominations, the Episcopalian clergy have shown the most Christian spirit in regard to this matter, many of them, including several Bishops, having expressed themselves somewhat similarly to the Rev. Dr. Parker.

THE DISTRESS IN IRELAND.

In a leading article the Ottawa Free Press of 26th May called attention to the great suffering which extends throughout many districts in the West and South of Ireland. More than a quarter of a million of people are in want of food and clothing, and unless speedy and effectual relief be extended

thousands will die of starvation. The Free Press publishes an extract from a Circular Letter written by Dr. Henry, Bishop of Down and Connor, and read in all the churches of that diocese, a few Sundays ago, in which His Lordship describes the sad condition of the numbers "who are suffering intensely from the pressure of want and the growing pangs of hunger," especially in the West. It also quotes from the speech of the Lord It is a pleasure to remark the deep of the corporation, held recently, to penetrate the mysteries of the divine tution of the kind in Canada, were Interest taken by the hierarchy to im devise means for alleviating the distress which exists. He stated, in the

and clothes.'

The following is the concluding porcordially endorse:

This is certainly a deplorable state of affairs, and should strongly appeal to our hearts and sympathies in such a way as to result in practical charity and substantial acts of benevolence. Can we not do someacts of behaviorated. Our own kith and kin? Not people, those of our own kith and kin? Not long ago the appeal in behalf of our famine stricken fellow - subjects in India was people, those of our own kith and kin? Not long ago the appeal in behalf of our faminestricken fellow - subjects in India was promptly, generously and unanimously responded to throughout the Dominion. Is there any reason why we should close our ears, and our hearts and our pockets against the wail of anguish and pain which is constantly piercing the clouds, wrung from the fevered tongue and parched lips of the hungry and the staving in Ireland? Relief committees could be started in every city, town and village in Canada. Let Ottawa take the lead in a movement so laudable and necessary. Following the example of the Lord Mayor of Dublin, it will be, beyond doubt, a duty very pleasing and congenial for our own worthy mayor to convene and preside over a meeting of our fellow - citizens to consult together about the best means of succouring the immense number of people who are in want of the bare necessaries of life in those counties of Ireland above named. When the committee shall have been organized and a treasurer appointed, the Free Press will cheerfully open its columns to acknowledge all sums contributed to the Distress Fund. The well-to do will gladly avail themselves of the opportunity of contributing to this most deserving and charitable object, which needs no recommendation when brought under the notice of any one with a kindly Christian hear. The poor, too, out of their scanty earnings, will ungradgingly help, as is their wont, in the meritorious work of clothing the naked and feeding the hungry, who, with their wives and little ones, pitcousty plead that they may be preserved from the horrors of famine. In 1889, when Ireland ly plead that they may be preserved from the horrors of famine. In 1889, when Ire-land was similarly but more extensively afflicted, the Parliament of Canada voted the magnificant way of \$100,000 to religen the magnificent sum of \$100,000 to relieve the orevalent distress. It may not be too much o expect that the present Government would ollow to some extent a precedent so laudable

d magnanimous. We earnestly hope the suggestion of our Ottawa contemporary to hold meet a relief fund, will be promptly adopted all over the country. In following the example set by Sir John Macdonald, in 1880, as referred to by the Free Press, Sir Wilfrid Laurier has a splendid opportunity of showing that he, at least, has no sympathy with the attempts which have lately been made to excite an anti-Irish feeling among the French in the parent country and in the province of Quebec. We venture to say an item of \$50,000 in the supplementary estimates, for the relief of the distress in the West and South of Ireland, would receive the unanimous concurrence of Parliament. What has that sterling Irish Canadian, the Solicitor General, to say on the matter?

TRINITY SUNDAY.

The feast of the Most Blessed Trinity is celebrated on Sunday, the 5th of June. It was instituted by the Church specially to honor the three persons in one God, the Father, the Son, and the Holy Ghost.

The word Trinity is not found in Holy Scripture, but it is a word formed to express a doctrine which is clearly defined in Scripture. It is a contraction of the Latin Trium Unitas. signifies there is but one God and there of God, etc. that there are three distinct persons in inference that men of intelligence and the Godhead, the Father, the Son, and the Holy Ghost. These three persons are of one substance, and are equal in all divine perfections, so that one cannot be more powerful or more wise than the other, and they are equally eternal and self-existent.

This is, of course, a mystery which our limited human intellect cannot understand. We cannot expect to fathom the divine vature, for in order to do so it would be necessary that our anderstanding should be equal to God Himself. It is, nevertheless, a truth revealed by God, and must therefore be believed, because God is truth itself, who can neither deceive nor be de-

ceived. There are mysteries even in nature which are beyond the reach of our understanding. Among these we may mention the nature of light, electricity, vegetable and animal growth and life, and their perpetu ation by reproduction. We cannot understand why it is or by what wonderful power the seed placed in the ground produces plants and flowers and fruits according to its kind, bringing forth at last other seeds which continue the same operation, re sulting in an endless chain of succeeding plants of the same kind as the original stock. We know by observation and experience that this is the case, but we cannot explain the complete reason thereof, nor can we explain the operations of the human mind or soul, among which we may specially mention thought, judgment Mayor of Dublin, at a special meeting and reasoning. Still less can we

people are without necessary food, seeds understanding by believing His unerring word.

Religion consists entirely in the tion of the excellent and opportune homage we pay to God, and, therefore, article in the Free Press, which we all acts of religion, which is the link which binds man to God, tend to the honor of the Adorable Trinity. Nevertheless, it is eminently proper that there should be a day on which we may give our special homage to the most profound mystery which religion teaches us. For this reason the feast of the Most Holy Trinity has been instituted.

> This mystery is beautifully and fully set forth in the creed of St. Athanasius, so far as it is possible for us

to understand it. This creed says: "The Catholic Faith is this: that we adore one God in Trinity, and Trinity in Unity: neither confounding the persons, nor separating the substance: one is the person of the Father, another that of the Son, another that of the Holy Ghost. But one is the divin ity of the Father, and of the Holy Ghost, their glory is equal, their majesty co-eternal. Such as the Father is, so is the Son, and so is the Holy Ghost. Uncreated is the Father, un created the Son, uncreated the Holy Ghost. The Father is immense, the Son is immense, the Holy Ghost is immense. The Father is eternal, the Son is eternal, the Holy Ghost is eternal. Yet there are not three Eternals but one Eternal. . . . And in this Trinity there is no first or last, no greater or less, but all Three Persons are co eternal and co-equal: so that in all things Unity is to be adored in Trinity and Trinity in Unity."

The Creed itself may be consulted for further explanation.

The doctrine of the Adorable Trinity was not clearly known under the Old Law, though it was partially revealed ings and appoint committees to raise therein. Under the New Law it is clearly taught by many passages of Holy Scripture which show the divinity of each of the three divine persons, and also by several which mention the three together, as in the form of baptism instituted by Christ, when He commissioned His Apostles to teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii,

> Trinity Sunday closes the Paschal time during which the Easter duty of receiving Holy Communion may be

THE BOOK OF COMMON PRAYER.

In a former issue of the CATHOLIC RECORD we made some comments on a sermon on the Book of Common Prayer, delivered in Toronto by the Rev. Dyson Hague of Wycliffe College. Several other sermons on the same subject have been delivered in which the preacher attacked those doctrines of the Catholic Church which are not received by the Low Church party in the Church of England, such as priestly absolution, the priestly duty of offering up sacri fice under the New Law, the invocation of saints, the honor rendered by (The Unity or Oneness of Three.) It Catholics to the Blessed Virgin Mother

> vindication of all these doctrines would require more elaborate treatment than we could give the subject in our columns, nevertheless we cannot allow all Mr. Hague's unproved assertions and misrepresentations of Catholic doctrine to pass unnoticed.

In the first place, we must deny this gentleman's assumption that he even represents correctly the position of his own Church of England, of which he professes to be the champion. As a professor of Wycliffe college, which is the educational centre of a mere fraction of the Church of England, he cannot sustain his claim to speak in the name of that Church. The institution he represents was avowedly established to counteract the teachings of another institution. which is supposed by Rev. Mr. Hague's party to be engaged in inculcating doctrines diametrically opposed to those maintained by him; and it is acknowledged by all who are acquainted with the interior workings of High and Low Churchism that nearly if not quite all the doctrines and practices which the Rev. Mr. Hague condemns are taught by that party in the Church of England which dominates the Church both in England and Can ada, and probably also the sister Protestant Episcopal Church of the United States.

We have before us a pamphlet issued some years ago by a former Bishop of this Anglican diocese of Huron, in which it is resolutely maintained on behalf of the Low Church, party that the teachings of Trinity College, which at that time was the only instinature, but when they are revealed to hopelessly Roman'or Romanizing, and God a peculiar and higher reverence us on the authority of Almighty God, it is a matter of notoriety that Wick- is due, wherefore Abraham, Jacob, course of his address, "that 300,000 we must pay to Him the homage of our life College was the result of the belief Daniel, and St. John the Evangelist kingdoms, as well as their population.

generally entertained by Low Church- honored God's angels. Melchisedec, nen that the influence of the Church we refer to was a powerful factor toward the establishment of the rival institution, which, and not the Church of England, the Rev. Dyson Hague represents.

We have mentioned "Mariolatry as one of the errors condemned by Mr. Hague, as being taught by "the Roman Church," and justly repudiated and reprobated by the Church of England.

And what is Mariolatry? It is derived from Maria, the Latin and Greek name for Mary, and latreia, signifying supreme worship. It is, therefore, a word coined for the purpose of conveying the notion that Mary, the Mother of God, is reverenced by some persons with the worship which is due to God alone.

The Rev. Mr. Dyson Hague is cautious enough not to say positively that Catholics are guilty of Mariolativ. but he plainly insinuates it, and the Bishops of his Church have more than once, even in their Pan-Anglican Councils, insinuated the same thing.

Every Catholic is aware that this charge is a bare-faced calumny. It has been reiterated over and over again by Protestant controversalists her ministers sacrificing priests." from Luther and Calvin and Knox down, during the last three hundred years and more, not only that Catholics give divine honor to Mary the mother of God, but also to all the of the sun even to the going down of saints, and even to their images and the same." We admit that the Church relics.

At the present day knowledge is more widely diffused, and Protestants they are not the "dispensers of the generally are aware that this accusation is a calumny, but eager contro- the ministers of Christ to be. versialists like Rev. Mr. Hague are loth to give it up, and if they dare not the Anglican clergy have no legitimate say it plainly, they at least insinuate orders is precisely to the effect that it it in a way which is more despicable, was not the original intention of the because more sly than the open calumny itself.

It will suffice here to say that the Council of Trent sets forth plainly the Catholic doctrine and practice on this as the chief among them, the honor which belongs only to God. The word Mariolatry is, therefore, a mere bugaboo does not exist among Catholics, and which we believe is not to be found anywhere.

But the Rev. Mr. Hague's dishonesty does not end here. It is dishonest to pretend that the Church of England condemns all honor paid to Mary, as is implied in that rev. gentleman's statements. One proof of our position is to be found in the fact that it is not very long since the Low Churchmen of St. Paul's Church parish in London, England, made objection to a crucifix in the sanctuary of that church, near which was a figure of Mary at the foot of the cross. According to Low Church notions this is Mariolatry, yet the courts sustained four remarked sneeringly that the the Church authorities in keeping the over-taxation arises from the large images in their place. Of course, it amount of taxed spirits manufactured may be said, "the law courts are not in Ireland, which is, indeed the truth, the Church," but this cannot be main- though the manufacture is chiefly for tained in reference to the Church of England, in which the law courts are the supreme authority. This is admitted by Rev. Mr. Hague himself. who, in his last sermon, gives it as a decisive proof that the Church of England is properly called "Protestant' and "Episcopal," that it is so designated in "the statutes of the realm. To this we may add that the former Bishop of Huron already referred to, in his pamphlet on the teachings of Trinity College, accuses the Provost of that institution of inculcating the same respect to the Virgin Mary which is practiced in the Catholic Church. It follows from this that if Catholics are guilty of Mariolatry, so must be the Church of England, as the teachings of Trinity, representing the dominant party in that Church, must be regarded as the real teachings of the Church, and not the fancies of the Rev. Mr. Hague and those who side with him, constituting only a small, though noisy, minority of the It is an unnecessary work to prove

that the Virgin Mother of God made man is to be honored. It is in the nature of man to honor those who are in an exalted position; so we have the divine precept to honor our parents, and to honor the king : "Render therefore to all their dues : honor to whom honor is due, etc." "Fear God. Honor the king." (Rom. xiii, 11; 1 Peter, ii, 17.) But to the saints of

king of Salem, was honored by Abracollege was for evil, and the pamphlet ham, God Himself honored Moses before all the people of Israel, and Jacob, Joshua, Joseph and Elegzar were honored by the people of God not merely while living, but after death, as we find from several passages of Holy Writ, and especially in Joshua xxiv, 29, 32. Elias was always received with honor by those who feared God, as we find in 4 Kings xix, 20, 21, (P. Bible, 2 Ki.) and in other passages of his history.

> We need not specify more proofs of this, but we need only add that the Blessed Virgin was so honored by God that an archangel was sent to proclaim her "Blessed among women," so that she was able to proclaim: "From henceforth all generations shall call me blessed; for He that is mighty hath done great things to me; and Holy is His name." All this proves that the Blessed Virgin must be honored more than the other saints, because the dignity to which she is elevated is higher than that of any other of God's most special friends and servants.

We have not space to add more on this subject than to make a passing remark on Rev. Mr. Hague's boast that "the Church of England does not make

On this we need merely say here that the prophet Malachi foretells that under the new law there shall be a pure sacrifice offered "from the rising of England's ministers do not offer up this sacrifice; but this only proves that mysteries of God," as St. Paul declares

The decision of Pope Leo XIII. that Church of England to retain the sacrificing priesthood, and that it so vitiated the form of ordination that the priesthood does not come down to them. It is a problem, therefore, for the Rev. point: "We adore God, and we Mr. Hague to solve, why did the two honor or reverence the Saints." There Anglican Archbishops, York and is no Catholic who has the least inten- Canterbury, and many of the Anglican tion to give to the Saints, or to Mary | clergy, exhibit so much ill-temper on account of the Pope's decision?

We are inclined to believe that the secret of the matter lies in the fact that implying something which certainly Mr. Hague misrepresents Anglicanism when he asserts that the Anglican ministers do not claim to be priests in the Catholic sense of the word.

MANUFACTURERS OF CRIME IN IRELAND.

It has been frequently shown by undeniable statistics that the consumption of spirits in Ireland falls far short of the amount consumed in either England or Scotland, and that the people of Ireland are, therefore, comparatively

a sober people. Special attention was called to this fact when the great injustice inflicted on Ireland by over-taxation was brought into prominence. Mr. Balthe foreign market, and not for home consumption.

It is well known that Irish whisky is much sought for, not only wherever the English language is spoken, as in England, Scotland, and North America, but also on the continent of Europe. Ale, stout, and porter of Irish manufacture, are also in great demand.

The question arises, why should it happen that so much attention is paid to the manufacture of intoxicants in Ireland? This is because English or British legislation has killed most of the industries of Ireland and the needs of the country require that any industry which is profitable at all must be cultivated in a special manner.

As Ireland is an agricultural country, the grains which are used in the manufacture of these liquors are particularly suitable for distillation and brewing, and thus these businesses thrive while other industries could not flourish under the hostile legislation to which they were subjected by a Parliament whose last thought has been to do anything to encourage Irish trade.

The injustice of overtaxing the poorest of the three kingdoms which are united under one Crown and one Parliament is none the less glaring because the tax is imposed chiefly on the manufacture of spirituous liquors. It impoverishes the population all the same, and calls for a remedy whereby the Imperial burdens shall be more equitably divided according to the wealth of the respective Mr. Balfour's St the tax being u therefore, entir Ireland had the herself, she wo dustries to which Mr. Balfour'

JUNE 4,

course, to make enness is very in the face of th the case, it has surprise that the that the numb crime in Dabli number in cent in England and Mr. T. Harri the explanation recent examina Commission on

that this is owi instructions giv land are entire which govern Scotland. In (seldom made un drunk or very Dublin the pe arrest all me under the influ they are disord course, increas of arrests. Be are expected to of cases within are brought to duty. It is, th to make as ma and though in their office ma crime, in Irela tarers of fictiti The testimo throughout Ire

sented with v ence that there to be tried, is peaceful and country than which are bas tions given to to increase the

DUTY OF T

of our times a This evil dem traordinary : reading-matte faith and virt form of bad re paper, and as sess anv English lang antidote now olic weekly. Nothing is

salvation of so effective in bu ening Catholi than the gene ing of good Ca

THE M

We someti the Masonic Noth for Protestan countries res their misgove

for Catholics misdeeds of which the M since the da somehow to crooked ways erpetuate is Catholic Chur ion. We are ing wrong by inducing the veto the deci at two years holiday in l Thus a subl

ed by a set of the eldest da 'Catholic Fr when history delphia Cath

OPEN

world now a

Catholic o don is an in news from t They parks by cor having prop and the audi tive. One o ecture by M 'listened & plained the

catures and the end que meeting for he would g o'clock next A very go

the "open r Popery" n audiences co the parks of lectures can favorable he

Mr. Balfour's sneering remark about the tax being upon Irish whisky was, therefore, entirely uncalled for. If Ireland had the chance to legislate for herself, she would soon find other industries to which to give her attention.

Mr. Balfour's intention was, of course, to make it appear that drunkenness is very great in Ireland, and in the face of the fact that such is not the case, it has recently caused some surprise that the prison statistics show that the number of arrests for this crime in Dublin greatly exceeds the number in centres of large population in England and elsewhere.

Mr. T. Harrington, M. P., has given the explanation of this paradox in his recent examination before the Royal Commission on Licensing. He states that this is owing to the fact that the instructions given to the police in Ireland are entirely different from those which govern them in England and Scotland. In Great Britain arrests are seldom made unless a man be helplessly drunk or very disorderly, whereas in Dublin the police are accustomed to arrest all men who are somewhat under the influence of liquor, whether they are disorderly or not. This, of course, increases greatly the number of arrests. Besides, the Dublin police are expected to have a certain number of cases within a certain time, or they are brought to account for neglect of duty. It is, therefore, to their interest to make as many arrests as possible and though in England and Scotland their office makes them preventers of crime, in Ireland they are manufactarers of fictitious crimes.

The testimony of the judges who throughout Ireland are frequently pre sented with white gloves as an evience that there are no criminals cases to be tried, is a much safer proof of the peaceful and orderly condition of the country than the prison statistics which are based upon absurd instruc tions given to the police with a view to increase the number of arrests.

DUTY OF THE CLERGY TO THE CATHOLIC PRESS.

There is no more characteristic evil of our times and country than irreligious, immoral and sectarian reading. This evil demands, as an antidote, ex traordinary activity in circulating reading-matter that is promotive of faith and virtue. As the most popular faith and virtue. As the most popular form of bad reading is the daily newspaper, and as we unfortunately do no ssess any Catholic dailies in the English language, the most effectual antidote now is existence in the Cath olic weekly.

Nothing is more necessary for the salvation of souls, and nothing is more effective in building up and strength-ening Catholic family and parish life, than the general circulation and read ing of good Catholic weeklies. - Church

THE MASONIC POWER.

We sometimes lose sight of the tremendous injury which is wrought by the Masonic system to the Catholi-Nothing is more common than for Protestant writers to hold Catholic ountries responsible for the evils of their misgovernment. It is frightful for Catholics to be reproached with the misdeeds of their deadliest enemies. There is hardly a Catholic country in which the Masonic lodges have not. the days of Pombal, contrived somehow to get the upper hand by crooked ways, and every iniquity they perpetuate is laid at the door of the Catholic Church and the Catholic relig-We are reminded of this shock ing wrong by the news that the French emasons have scored a triumph in inducing the Chamber of Deputies to veto the decision of the Senate, arrived at two years ago, to set apart a public in honor of Jeanne D'Arc Thus a sublime figure which all the world now agrees in honoring is flout ed by a set of hole and corner material ists in a country which used to be called the eldest daughter of the Church, and "Catholic France" will, in due time, when history comes to be written, get the benefit of the scandal. — Phila delphia Catholic Standard and Times

OPEN AIR PREACHING.

Catholic open-air lectures in Lon don is an interesting item of recent news from the other side of the Atlan They are given in the public parks by competent persons, evidently having proper ecclesiastical authority and the audiences are large and atten tive. One of the accounts, telling of a ecture by Mr. Moores, says the people 'listened attentively whilst h plained the doctrines of the Church as ontra distinguished from their cari catures and misrepresentations of the 'No Popery lectures.' the end questions were put and replies ciscans-of the extraordinary career Mr. Moores then thanked the meeting for the respectful hearing they had given him, and announced that he would give another lecture at 3 o'clock next Sunday."

A very good movement, in our opin-Why should the Catholics leave the "open air" altogether to the "no-popery" men? Hundreds of big and expanding of the life of Western audiences could be had any Sunday in Europe." Indeed, it is hard to see the parks of London, and that Catholic what is wanting here to a great cen-

experience of Mr. Moores, which is certainly a noteworthy sign of altered times in the British capital, where not many years ago a Catholic attempting in a public park to preach or defend the doctrines of his Church would do so at the risk of his life .- N. Y. Free man's Journal.

DISRUPTION OF ITALIAN FREE-MASONRY.

The present critical condition of the ganization which created and has hitherto controlled that Government. It seems that in 1895 the numerous lodges of Lombardy revolted against the government of Adrien Lemmi, the of the sect, who had so centralized its finances as to take away from the lodges the disposition of the greater part of their funds. To gratify the opposition, Lemmi was replaced by the Jew Nathan, who, however, was a mere puppet in the hands of the former grand master, and persisted in carry

ing out his policy in all its details. Then the Lombard lodges abruptly severed their relations with those of central and southern Italy and elected a grand master of their own, with his headquarters at Milan, who restored to the lodges under his control their original measure of autonomy.

Many, even among the Liberals, have publicly expressed their satisfaction at this division, and the hope that private and public liberty would gain from this disruption of the secret power which has weighed so heavily on the destinies of Italy.— Church Progress.

THE PHILLIPINES.

The Philippine Islands, which have suddenly been invested with inter national interest, are some hundreds in number; the population, about six millions of people, nine-tenths of whom are Catholics. Manila, which has now four suffragan Sees, was the seat of an Archbishop a few years after the first English colonists landed in America. The natives were originally of a pecul iarly fierce and savage character, and the victory of religion was not won until many missionaries had sown in martyrdom the seed of Christians. The transformation, however, was one of the most complete in the history of the world. Nowhere else is the Church so influential and her rule so beneficent -this on the testimony of her avowed enemies. An English Protestant, Mr. W. B. Palgrave, after making it quite clear that his sympathies are not with either the people of the Philippines or with their faith, writes in the Scientific American Supplement: "As a social bond, a humanizing influence, an effective sanction, a promoter of friendly intercourse, of right, of love even; a balm-ideal but not inefficacious-for the wounds and bruises of fact, Christianity has, it would seem rarely been more advantageous to it followers than here."-Ave Maria.

INDIFFERENCE.

One can scarce forbear thinking at times that we are approaching the great apostacy, when our Lord predicted that there would be scarcely found any faith on earth. Everyday experiences seem to bring home such reflections to any thinking Catholic. Take the case of the present war. Every man feels competent to discuss every feature of it. How few though look at it from the standpoint of faith How few would insist in their conversation that Providence plays a great part in the affairs of nations. And so can we say of other things. We will not say we do not believe - but how many times, and in how many ways do we not show our want of faith and indifference to religion? It is sad, indeed, now-a-days, to see how little men make of religion and religious prac tices. They are so taken up with the things and interests of the world that after a while they forget the real business of life, and finally try to make themselves believe that, after all, a set form of worship is not necessary for This, indeed, is the great salvation. wound of society to-day, and it will eventually bring ruin to innumerable This is the bad, dangerous and poisonous spirit which is to-day eating into society, and lessening the chances of salvation. God grant us a renewa of the faith held and practised by our forefathers. For this should we daily beg of our Lord through our Blessed Lady of Mount Carmel. - Carmelite Re view.

THE GREATEST OF THE CHRIS-

TIAN CENTURIES. Time is, indeed, a great leveller. Even the Middle Ages are to be reinstated in the cycle of civilized his tory! Think of the Spectator—one of tory! the ablest, if not the ablest, of English weeklies — calling the thirteenth century "perhaps, on the whole, the most interesting of all the centuries of on the whole, the Christian history!" Note that not even the sixeteenth is excepted! It speaks of it as the "fascinating thirteenth century—the century of the founding of two of the great religious orders-the Dominicans and the Franof the Emperor Frederick II. and his long quarrel with the Papacy, of the brief but brilliant career of his son Manfred, of the fall of the Hohenstau dynasty and the rise of the Hapsburgs the age of Innocent III., of Thomas Aquinas, of Dante, of the Flagellants,

architecture, revolution, poetry, faith, philanthropy, apostolic zeal and ecstastic piety. A century of religion and of progress! A real Catholic century !- Connecticut Catholic.

SPIRITUAL CULTURE.

Religious activity in our day may take a too practical turn. The value of meditation and prayer is apt to be undervalued. Lives devoted to con templation are, in some sense, regard kingdom of Italy may be partly due to ed as wasted. Certain religious duties the disruption of the Freemasonic or-such as pilgrimages, vows and devotions are contrasted unfavorably with good work, helpful movements and practical undertakings. Our times favor the latter and difavor the former, which in disparagement are termed "mediæ val

There is a mistake made in this Spiritual culture is something besides outward planning and acting. There is a self conquest required. This implies interior action, introspection and the self-recollection of the recluse Resulting from a discipline of this nature is that "pure glow of meliorat ed passion," that "polished piety and humanity" that Sterne found in the

Franciscan monk who visited him. The qualities of self-abnegation quietness and serenity which distin guish a gentlemanare still more notice able and sincere in the Christian. Be fore going forth to convert the heathen. rescue society from intemperance and save the orphans, many men and some women need to complete the conquest of themselves. Good works are much, but faith expressed in humility and meekness, is also a sine qua non .-Catholic Citizen.

THE CHURCH IN GENEVA.

Protestant majority in 1843....8,441 Number of Protestants in 1896...52,514 Number of Catholic in 1895.....60,935 The official census of Geneva, ac ording to the Bien Public, shows the following results in the city of Geneva, the cradle of Calvinism:

Number of Protestants in 1843...84.254 Number of Catholics in 1843....27,504

Catholic majority in 1895.....8,441 Increase in Protestant population for fifty years......1 Increase in Catholic population .. 18,250

Majority in increase of Catholics

over Protestants......15,191 And this is the very headquarters and citadel of Calvinism! In the city which ruthlessly persecuted and ban-ished the illustrious prelate Monsignor Mermillod, in the hope of exterminating Catholicism, the Catholic minority has not only managed to survive, but to outgrow and surpass the much vaunted and progressive Protestant majority of fifty years ago.

THE CHURCH OF TO-MORROW.

In an address before a prominent society in Buffalo, a few days since, a well known minister complained bitterly of the present condition of the "Church." He told his large audience that it was very doubtful if there would be any Church of to morrow. There was no gain in membership, and no regard for Sunday observance or the Holy Scriptures. And how is it the Holy Scriptures. And how is it all to be remedied? There is but one remedy, and that consists in returning to the true Church, whose faithful chil dren attend divine service and respect the Sunday as a matter of conscience. They know it is a serious offence to holy Mass, and moreover they snow that they are bound to hear and obey the Church, which has the right to command or forbid. There will Church of to morrow-the true Church founded on the rock of Peter. morrow may witness the desolation of the Church fashioned by human hands, but the holy Roman Catholic and Apos tolic Church will remain, because have God's word for it, when He prom ised to abide with her until the consummation of the world.-Carmelite Review.

ONE OF IRELAND'S RULERS.

Last week we felt disposed to bestow the palm for brutality of speech upon Lord Salisbury. We hope his Lordship will not take umbrage if we re vise that opinion, seeing that the honor is still, as the saying goes, "all in the family." The noble Marquis has a promising young nephew, Mr Gerald Balfour, whom he has made Chief Secretary for Ireland, and who, if he has displayed little of the ability of his older brother, the former Conservative occupant of that office, has at least inherited the family brutality, and that in a measure which, allowing for his youth, promise to eclipse the reputation of even the First Minister himself. A few days ago in the House of Commons he gave an exhibition of his powers in this direction that must surely have been a revelation. Government was assailed by the Irish leaders for its inaction in regard to the famine on the west coast of Ireland. where hundreds are dying of disease brought on by bad and insufficient and thousands are in a chronic state of starvation, kept alive only by the heroic exertions of private charity Here is the expression of sympathy from the chief official for Ireland :

Mr. G. Balfour remarked that if champagne could be administered to sick people or if they could be sent to the south of France, probably the death rate would be reduced. There might have been a little more sickness and a few more deaths than usual in the west of Ireland, but there was always a certain amount of sickness and fever, owing to the not very cleanly habits of the people.

such cold blooded cynicism without be ing overwhelmed with public scorn and coatempt. Will some of our anti-Spanish ranters undertake to produce an authentic utterance of Weyler that will so shock the feelings of any humane man ?- Antigonish Casket.

THE OTHER SIDE OF IT.

"I won't hear the Spaniards," says Mr. Guernsey, the well-known correspondent of the Boston Herald, who has had excellent opportunities of be coming acquainted with the Spanish-American character, "lumped to-gether and called assassins, and tainted with the love of cruelty and barbarism without protesting. unfair, it is narrow-minded so to vilify whole nation—a nation, too, which is kind in its daily intercourse, which has manly qualities, and has kept itself decently barbaric, wholesomely primitive at the core, and has no disposition to make the dollar a substitute for Al mighty God."

Elsewhere in this same letter Mr. Guernsey declares that whenever Spanish taskmasters act cruelly to wards the natives, "along comes the clerical Spaniard, Franciscan, Domin-"along comes the ican, etc., and says: 'In the name of God, before whom you will be judged, treat those poor people better; and in another sentence still he asserts that "the Spaniard has his feast days of the Church, his own and the member of his family's saints' day to celebrate, and his reverence for the clergy is natural and sincere."

WARLIKE MINISTERS

Judging by the reports of sermon in the newspapers, there are many ministers of the Gospel who are not possessed of the spirit of Him to whom they profess allegiance. Some of these pious men seem to be as savage as they are ignorant and bigoted. They will be ashamed of themselves later on, when the truth comes to be known or some subjects; and possibly they may have cause before the war is ended to regret their present belligerent at titude. It is altogether within the bounds of probability that a greater number of those who are so eager to spill Spanish blood may be afforded the opportunity before it is all gone. These fighting preachers should not be lost sight of. One of them com-plains that "the great trouble with war is that the right people don't get killed." Perhaps it is because more of the right people do not enlist. Personally, we should have no objection to Protestant clergymen going to war in a body, were it not for the same, sincere, gentle - souled, enlightened men among them, -men like the Rev. Dr. Parker, of Hartford, who in a public address used these words 'Would to God that the leaders of the Churches other than the Roman Church had spoken and acted as the

Pope did! In case a regiment of ministers is recruited, we here and now offer our services as chaplain, on condition that the commander be a West Pointer with an ambition to earn promotion by hard service. - Ave Maria.

PROTESTANTS AND SAVONAR OLA.

To any one familiar with the character of Savonarola and the intensity of his zeal for the integrity of the Catholic Faith-for whose every article he would willingly have laid down his life-the sporadic celebrations of the the spiritual forbear Dominican Luther and Henry VIII. is wofully to defy the philosophy of evolution.

The glorious succession of reformers in the Church will be closed only with the end of time; but the true reformer addresses himself to the correction of the abuses on the human side of the Church, in accordance with the light and the law of its Divine side. He knows that the Church as the custodian of the deposit of faith, has Christ's own

safeguarding, and cannot go astrav In Savonarola's days corruption was widespread and appalling. A spirit resembling that which animates the "realistic" and "decadent" art and literature in our own day—but franker in its wickedness—had debauched intellectual life. Paganism revived in intellectual conditions meant Paganism revied in political conditions. The ruling classes revelled with the rights of the people beneath their feet. Yet there was a Christian intellectual revival, too. It was an age of vast progress in discovery and science; an age of Christian universities; the age of Columbus, of Isabella of Castile, of Joan of Arc, of St. Bernardine of Siena, of Fra Angelico.

Savanarola had the clear vision of a pure heart and a powerful and honest intellect to see the evil. If he had had prudence and patience commensurate with his vision and his zeal, he might have been the greatest of re-formers. His aim was right, his methods were mistaken. He lent himself to political intrigue to compass moral reform, and he set himself at the last above divinely constituted authority, as if it were possible thus to bring about the better observance of God's

To this conclusion one must come who carefully studies the character of the great Dominican as it is portrayed, whether by his friends or his enemies

But it is as vain to question his absolute devotion to the teaching of the Church, with whose sacraments he lestures can have not only a fair but a tury. We have war, diplomacy, theology, could a human brute give utterance to long sincerity, purity, and disinterest-

edpess. He was as little a precursor of Protestantism as was St. Dominic himself. - Boston Pilot.

ENVY AND DISUNION.

J. K. Foran, LL. D., in the Pen. The tongue of flattery is worse than the pencil of caricature. We have never been given to flattery, much ess have we ever delighted in carica ture. Possibly our plain language may at times be far from palatable but some person must speak out, or else the very dearest interests of our people will be swept away in a torrent of misrepresentation. There are of misrepresentation. There are nations, or peoples, who are considered to be too clanish; there are others that rush to the opposite extreme and are eternally destroying their own best chances-either on account of individual envy or general disunion.

We are always complaining that we are unrepresented; that we have no person to speak for us; that all the world is against us! There is considerable truth in such complaints: we hamper, tear down, oppose all who could or would represent us; we silence in a most effective manner the most eloquent voices that might speak for us; and we make it almost impossible for even the most willing and charit ably inclined to side with us. Now, we admit that all this is not very pleas ant to state, much less to hear; is the truth, and the sooner we begin to accept the truth and act in accordance the better for us.

One of our fellow countrymen-call him John-has failed in me, partly on through mistakes in life, partly on account of lack of opportunity. makes an attempt to rise; at once we seem to combine against him. · He never was any good," we say; "Sure, he has always failed;" "What right has he to want to be better than his neighbor?" "His whole family is shiftless;" "We'll teach him a lesson,"and other such expressions con vey our sentiments. We deprive John of every chance to rise or succeed, we hound him down, we laugh at him, we cover him with ridicule. fellow's ambition is crushed; he fails again; and we seem to glory in his failure as we wisely and maliciously whisper: "I told you so; I knew he could never come to anything.

Another one of our people-say Thomas-has been quite successful in life. He had talents of a special kind, he was sober, honest, saving; he made a competence for himself and his family. His education would entitle him to distinction, and his success would naturally constitute him a useful, honorable and practical representative. The public eye is turned on him. Here we have an opportunity of The public eye is turned on enjoying the services of one who could be a credit to us. Do we combine to support him? Not at all. "What right has he to put himself for-ward?" "Who is he, anyway?" "Didn't we know his old father when he didn't have two coppers to rub to-gether?" "He was brought up on gether?" "He was brought up on our street, when he hadn't a second shirt to his back." "Look at him now, with his air; you'd think he came And we shunt aside from something. a man of real merit, a merit that is the more conspicuous in the fact that he raised himself up to a higher leveland would raise his fellow countrymen with him if they would only allow him to do so.

What is the result of all this envy, this disunion, this intestine warfare, this national suicide? It is daily becoming more self-evident-the wiping out of any influence we might ever four hundredth anniversary of his death this week in obscure Protestant churches verges close on the ridiculwave of what might have been success; the growing indifference of those in power to our claims; the increasing strongth of natural opposition to our progress; the lowering of the standard that each section of a people in a mixed country is in duty bound to maintain; and, finally, the steady drifting of an important element to wasds the gulf of nonenity.

LIEUT. GODFREY'S TRIUMPHANT

TOUR. Immense Audiences Everywhere.

Lieut, Godfrey and his British Guards Band are being received by immense audiences at every performance. Montreal turned out 12,000 people at two performances; Halifax, 8,000; Quebec, 6,000; Qutawa, 5,000, and other cities overflowed the largest buildings they could get to appear in. The following from a well-known Canadian will be of interest:

Mr. George Heintzman, of Messrs. Heintzman, & Co., the well-known piano manufacturers was at Kensington all during the Colonial and Indian Exposition and heard Dan Godfrey and the Grenadier Guards play every evening.

"Dan Godfrey and his men were the chief attraction" in the evening, of all the pleasures and sights of the Colinderies. That summer he was playing a waltz called the "Traum" waltz, and the throngs could not hear enough of it. I have heard Godfrey encored by the erowd not once twice or thrice, but when he came to play this number which he did with such effect that it almost made you dance involuntarily. I have known the crowd not to be satisfied till the sixth encore was played. Then the men would rush on the platform and careful of Granda cauch music in their lives before," one of the best musical authorities in Canada, besides being a distinguished exponent of the art, is Miss A Beverley Robinson, who, during her six years' sejourn in London, heard Godfrey frequently "The two points that strike one most about his band are the remarkable softness with which his men play and their wonderfal unity. Mr. Godfrey is a marvelious leader and his full band play, almost as though they were one instead of forty individuals. The most delicate effects, the most charming variations of light and shade are produced. There is no need in sitting far away from the platform. In fact when Dan Godfrey and his British Guards Band will be act, by Friday evening. Lieut, Godfrey and his British Guards Band

people seem to prefer the front seats."

Dan. Godfrey and his British Guards Band will be at the Princess Rink, Friday evening, June 3. Popular prices. Reserved plan at Bell Piano Co. Warerooms, Dundas St.

God knows it all. Oh, trust and rest; He loves and watches over thee. Thou canst not in thy bindness see How near thy Lord must ever be; Wait patiently and do thy best, God knows it all. Oh, trust and rest,

Dinancial.

MERCHANTS BANK OF CANADA. AID-UP CAPITAL, \$6,000,000. REST, \$3,000,000. A general banking business transacted Loans nade to farmers on easy terms. Cor. Richmond f. and Queen's Ave. (Directly opp. Custom

GRAND TRUNK SYLVEY

MUSKOKA LAKES
In the Highlands of Ontario
The Muskoka region, withits many hundreds of lakes and streams, is undoubtedly the best lace on the continent for Fishling, Shooting Grand Trunk Railway and the Muskoka Steamers ensures comfort in the highest de-

One of the most noteworthy characteristics of this region is the entire freedom from May Fever experienced even by the most acute sufferers from this malady. This is due to many causes—its great elevation above the level of Lake Outario, the balsamic odor of the surrounding forests of pine, cedar and balsam, and freedom from damp owing to the rocky nature of the country. Write for an illustrated copy of extract from "Outing" regarding this region, to M. C. Dickson, D. P. A., Toronto.

DIOCESAN PILGRIMAGE.

We call the attention of our readers to the date, July 19, prox, of the great Diocesan Pilgrimage to St. Anne de Beaupré, Quebec, Pilgrimage to St. Anne de Beaupré, Quebec, of the Archaicese of Kingston, unaer the patronage of the Right Rev. Monsignor Farrely, Administrator. Fare from Toronto and return on both the C. P. R. and the G. T. R., only 85.75. These who do not desire to visit the Shrine of St. Anne will have a grand opportunity by taking in this Pilgrimage, to visit the chief cities of the Province of Quebec, or to make a side trip from Moutreal to the far famed Lake Champlain and vicinity, as all tickets will be good for a week and good to return on any regular passenger trains.

7,000 people last Friday evening in Montreal Drill Hall cheered Lieut, Godfrey and his British Guards Band.

Lieut. Dan. Godfrey

And His . . . British Guards Band.

40 LEADING MUSICIANS WHO HAVE 40

One Grand . . . Patriotic Performance

PRINCESS RINK

Friday Evening, June 3.

RESERVED SEAT PLAN open every day at Bell Piano Co.'s Warerooms, Dundas St.

Reserve your seat at once and avoid crush.

No extra charge for reserving. Only Prices-\$1.00, 75c. and 50c.

Seats can be reserved by mail or wire.

Address-JAS. McCORMICK,

REDUCTION

The Rates to WINNIPEG

RATES UPPER LAKES

UPPER LAKE STEAMSHIPS "Alberta" - - (Tuesday) "Athabasca" - (Thursday) and "MANITOBA" (Saturday)

> FROM LONDON.

\$30.80 SECOND \$15.35 h Columbia, For full particulars apply to any C. P. R. gent, or to C. E. McPherson, Asst. General assenger Agent, I King St. East, Toronto.

STAMMERERS consult DR. ARNOTT, a painful stymmerer for years, and has cured scores who failed elsewhere.



PENITENTIARY SUPPLIES.

CEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 20th of June, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1898-9 for the following institutions,

mely:
Kingston Penitentiary,
St. Vincent de Paul Penitentiary,
Dorchester Penitentiary,
Manitoba Penitentiary,
British Columbia Penitentiary,

fritish Columbia Pentientiary, tegins Jail, trince Albert Jail, arrate tenders will be received for each of ollowing classes of supplies: Flour (Canadian Strong Bakers'), Beef and Mutton (fresh). Forage. Coal (anthracite and bituminous), Cordwood

Groceries.
Coal Oil (Best Canadian, in bbls.).
Dry Goods,
Drugs and Medicines.
Leather and findings.
Hardware.
Lumber,

12. Lumber.
Details of information, together with forms
f tender, will be furnished on application to
the Wardens of the various institutions,
All supplies are subject to the approval of the the Wardens of the various institutions. All supplies are subject to the approval of the Warden. All tenders submitted must specify clearly, the institution, or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

DOUGLAS STEWART. Inspector of Penitentiaries.

Department of Justice, Ottawa, May 20, 1898.

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

On page 77 Mr. Lansing, after quot ing, and of course, mistranslating, the concluding definition of the "Unam Sanctam, continues: "What this subjection means we may learn from Cardinal Bellarmine. He says, 'If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, un ss it would sin against conscience. Horrible and monstrous !

Is this Lansing an intentional deceiver and impostor, or is he a shallow and ignorant simpleton, himself de-ceived, and thoroughly willing to be deceived, if only he can find an opportunity on any hand to hurl some a inable accusation against the Roman Catholic Church? His moral accountability would not be very greatly relieved by the latter assumption. eager and willing instrument and dupe of wicked men is himself wicked, though a thought less wicked than his principals. Lansing is undoubtedly the willing dupe and not the original falsifier. His book shows such fathomless wells and

plts of ignorance at every turn that it as quite impossible to suppose him intellectually capable of originating the charges which he flings about with the reckless glee of a vulgar nature. He knows so little of the world, of history or religion, of almost everything under the sun, that he cannot be held fully

as his personal character is blameless. and his social influence friendly and benevolent, he would have been safe in a becoming humility. But he could not resist the temptation, which besets so many preachers of his level, of gaining a notoriety which would other wise be beyond his reach, by black-guarding the Pope, which he has once relieved, it is true, by blackguarding the President. After all, there mus be a touch of genius in the man, or he could not have written a book that is so absolutely typical. Had he known even a little more he could not have made all his slanders so glaringly dis tinct. His work is a caricature even of popular controversy, but it is a car icature which renders the original all the more speakingly alive for being so monstrously overcharged.

What does he know, and what doe he not know, of Bellarmine? He knows two things, and what he does not know is everything. He knows that he was a Cardinal, and a Jesuit. He does not know when he lived. He introduces him as prophesying the Pope's death in 1773, when he himself had already been dead a hundred and fifty two Of his character and achievements, I need not say, after such a specimen, he betrays not a glimmer of knowledge. Let us then glean it from our great Protestant encyclopedia, Herzog-Plitt, filling up with touches entirely in keeping with that.

Robert Bellarmine, then, of high Tuscan nobility, sister's son of the admirable Pope Marcellus II., was, from boyhood up, a character of singular devoutness, purity, mildness, benevol ence, truthfulness and candor. I do not mean, of course, to even him with the great Charles Borromeo, of whom Doctor Arthur T. Pierson has given so charming a description. Yet he does not lose lustre even by the side of him. he insisted on being allowed to enter the new Jesuit order, the vows of which he took at eighteen, and to ence." which, during his life of seventy nine he remained unwaveringly loyal, being perhaps the last represent ative of the elder Jesuitism. He was so truthful and candid in his controvers ial writings, in giving the actual posi tions and arguments of the Protest ants, that rabid Catholic zealots the counterpart of our rabid Protestant zealots of America, clamored for the suppression of his controversial writ-This clamor the Holy See met with a smile of amused contempt. It is true, one of his treatises, which contradicted the impetuous personality of Pope Sixtus V., was put in the Index, but was soon released. One defect of character we must acknowledge in the excellent man, a somewhat too pronounced self-complacency, which, how ever, did no harm to anybody. He strenuous and devoted pastor, and, which certainly ought to please Protestants, he threw the whole weight of his episcopal influence against any such excess of honors to the Virgin as might overshadow the incommunic greatness of her Son. When the Holy See finally required him, as a Cardinal to live at Rome, he insisted, against A lack of moral courage has passages in italics. was a man that loved God and man, that practiced every virtue and hated every wickedness. Principal Fair bairn, intensely, and I might almost say, virulently Protestant, cites him among the great examples of devotion

We can not deny that there is one zeal for the Papacy into a gross inveracity concerning the Sistine Vulgate. Rome, therefore, justly resenting the has refused him the honors of the altar, Church counot be doctrinally misled, that at the time he ordered the Te

which it is probable that he will never receive. Indeed, his virtues in themselves, though eminent, were perhaps hardly heroic. Yet, though he fell once through indiscretion of zeal, he was emphatically a good man, an honor to his order, to the Roman purple, and to the Church of God. Now what does he teach concerning

the Pope's right to command? Of course, as a Jesuit, over and above his duty as a Catholic Christian, he is required by the rule of his order to be lieve that no superior is to be obeyed it he enjoins "any manner of sin. a Jesuit, he is also required to believe that obedience to the Pope, as to all authority, reaches only 'so far as it is consistent with love to God and man. He is bound to believe that, where there is a reasonable doubt, the judgment of the superior should prevail and should be regarded as sound until it clearly appears to be erroneous On the other hand, he says in the second part of the fourth volume of his works (Naples ed., 1856, page 507) in an Italian treatise, not so concise therefore, as his habitual Latin style 'If a pastoral sentence commands a thing which is clearly sin, then it ought not to be observed nor rever enced, and whoever should say that i ought to be observed would error, and of such an assertion the five propositions of Gerson would be true, because without doubt it is false that a sentence which obliges to sin to be observed, and it is also impossible that a sentence should command a sin and involve an obligation of observaand, moreover, it is an opiniand erron-

eous in morals because it teaches to do who evil; and also who evil; and it is lawful to do with the proper obscuries, then, the secular arm that he may be punther than the may be punthed as the secular arm that he may be punthed. ished as he deserves.

Has the Rev. Isaac J. Lansing ever heard of this? We may as well ask if he has ever heard who is now reigning in the southwestern peninsula of the northeastern continent of the planet Mars. He doubtless knows the one fact just as well as the other. Does he know from what treatise his own muti lated quotation of Bellarmine comes Of course not. How should he? doubt even out and out impossibilities sometimes betray us, but if I had an earldom depending on my being able to prove that the De Romano Pontifice was an unknown title to him, I think I should order my coronet off hand.

Then, since he does not know, I will tell him. The De Romano Pontifice is the classical work treating of the Pope's authority, of its extent and of its limits. That it has any limits is somelimits. thing that cannot be beaten into these people's heads. From beginning to end Lansing denies it in every variety of phrase. That I can put him down with the authority of a great cardinal and theologian is past hope, as I have not been able, before now, to put him down with the authority of a general council. However, as Bunyan says of the men of Vanity Fair, there are some more observing and less prejudiced than their fellows, among his disciples, and to these I address myself. I more or less condense or combine, but make myself re sponsible for giving the exact sense, and therefore allow myself the use of quotation marks.

Bellarmine, accordingly, says as follows, speaking expressly of the Pope's commands: "An unjust law is no law." "A law commanding vice or forbidding virtue not only need not but must not be obeyed. "A grossly unreasonable law, even though not sinful, would involve at most only a casual obligation of obedi ence." "A papal invasion of fundamental religious or civil rights would involve the duty of resisting it to the utmost, and even, should this prove inevitable, by force of arms." "Selfdefence is an inalienable right of every man as against every man, and the taking of any human life, how-ever exalted, in such a cause, is no rebellion or usurpation of authority.

Of course, Bellarmine, writing at Rome about 1600, attributes to Rome a reach of indirect, and even direct, civil supremacy where religion is concerned, which, as Pius IX. has remarked in one of his addresses of 1871, would move laughter should any one dream of actuating it now in any such extent. Yet, allowing for the great inevitable changes of three hundred years, where could we find a work which, while frankly presenting the Pope as the divinely commissioned Chief of the Church, and allowing him a wide reach of prerogative, should bind him more impregnably to respect the essential rights of the individual and of society? Nowhere.

and of society? This pretended quotation of Lansing from the De Romano Pontifice has been turned into the odious thing that the Pope's wish, on throwing up the he gives by a threefold mutilation, as important Archbishopric of Capua, well as by violently wrenching it from important Archbishopric of Capua, well as by violety, which must have largely reduced his its connection. I supply the omitted never been charged against him. He turns the citation into precisely the same sense as the Italian passage which I eave quoted. The rendering "vice" for "vitium" is false. As we know, "vitium" covers every deviation from the perfect rule, great or small. As the passage shows, it does not here mean "vices," for to the Redeemer. And this is the man it does not here mean "vices," for who, we are told, enjoins us to call these have long since been condemned darkness light and light darkness by the conscience of Christian man-whenever the Pope might choose to kind. Bellarmine says: "Should the Pope err in enjoining what are faults, but not manifestly faults; or in forbidsad break in this long life eminent truthfulness. He was misled by his manifestly virtues, the Church would manifestly virtues, the Church would be bound in conscience to believe faults virtues and virtues faults. in doubtful matters the Church is shut attempt to secure her momentary reputation at the expense of the truth,

even temporarily, and even in these comparatively slight matters, it is impossible that the Pope can be suffered by Gsd to give, even here, an errone ous definition of duty. Indeed, he remarks, it is precisely here that his infallibility comes into play, since the clear doctrines of duty have been de fined ages ago, and cannot be now defined differently. The Pope is, he allows, liable to give a wrong command, but not an erroneous definition in an an obscure matter. The whole passage is meant for a reductio ad absurdum. And yet, besides the three vital excisions, it is presented as giv-

ing the author's view of a possibility What infernal cunning, to cut out these three vital clauses, to concea entirely the nature of the argument and thereby to disfigure beyond recog nition the real meaning of this Godly and righteous man !

Charles C. Starbuck. Andover, Mass.

ST. BARTHOLOMEW'S DAY AGAIN

Sacred Heart Review. In our "Current Comment" depart ment there appeared, in the Review of March 19, last, a paragraph ealir,g with certain statements mr de by the Review of Reviews of the month about St. Bartholomew's Day and the action taken by Por Gregory XIII. when the first counts of the event reached In contradiction of the per

certed version of the papal action given by the Review of Reviews, we from Guizot's "History of France," vol. 4, page 384, testimony t that, when the real facts in the case became known to Pope Gregory, he wept and expressed his detestation of that deed. Our esteemed contemporary, the Charlottetown (P. E. I. Herald, reproduced our comment in it columns, whereupon its neighbor, the Morning Guardian, of Charlottetown, declared that our quotation from Guizot was not to be found in the volume or on the page we mentioned, and added that although the concluding portion of the quotation appeared elsewhere in the "History of France," the words were not Guizot's, but Brantome's.

We do not know what edition Guizot the Guardian consulted. We took our quotation second-hand from a work which we believed trustworthy and in looking the matter up now w find that Guizot's "History of France," translated by R. Black, M. A., and published by Estes & Lauriat of this city, on page 384, vol. 4.—the identical reference given by us-contains practically the very citation we used in our original paragraph. Our insular critic is, therefore, altogether wrong when it says that nothing per taining or approximating to that quota tion is to be found in the place indi cated by us. The contrary statemen is the truth. Let it be granted that Guizot quotes, in part, from Brantome He makes that writer's words his own nevertheless; and he uses them simply to describe the change which he him self admits came over Gregory XIII.'s opinion of St. Bartholomew's day when he learned its real character. Guizot "At Rome itself . . . the truth came out, and Pope Gregory was touched by it." There we have an unequivocal admission by the French Protestant historian that the Pope was deceived in the first ac-counts he received of St. Bartholomew's day-and it was those accounts which cause i Gregory to order a Deum " sung and a medal struck—and a frank acknowledgment, by the same Protestant writer, that he was grieved when the truth came out. Brantome's words, which Guizot makes his own, are then used by the latter historian to describe the sorrow which the Pope experienced when the real facts in the case became known to him; but before he quotes from Brantome, Guizot him sels admits that the Pope was misled by the French ambassador, whose report, as "Chambers Biographical Directory," page 435, states, represented the St. Bartholomew massacre "as

the suppression of a Huguenot conspir-Guizot does even more than make Brantome's words his own. He corrects the error into which that his torian fell when he attributed Gregory lament to Pius V.—an error committee also by Sully, and of which the Guardian vainly endeavors to make much and gives the credit of them to their

real author. These facts constitute a sufficient refutation of our Charlottetown con temporary's criticisms and an ample justification of our original assertions The quotation which we made from Guizot appears, in virtually the form we gave it, exactly where we said it could be found; and that Protestant istorian there substantially admits that Pope Gregory, as soon as he learned the truth about St. Bartholo mew's day, grieved over its occur-rence. If the Guardian desires other Protestant testimony regarding the motives which caused that pontiff to order a Te Deum, etc., on the occa sion, we refer him to the "American Encyclopedia," vol ii., page 349, where he may read the following statement: "A solemn Te Deum over the affair was sung at Rome by the order of Pope Gregory XIII., but it must be borne in mind that, accordng to the accounts then at hand, the affair grew out of an unsuccessful conspiracy against the French government and the Catholic Church, and the Te Deum belonged to the same category with the one sung shortly before for the victory gained at Le-panto over the Turks." Then let the Guardian turn to Raffles. "Annals of Gregory XIII.," in which work the Protestant Ranke says are contained the most authentic materials for that pontiff's life, and there it will learn

Deum "the Pope was personally informed by the Cardinal of Lorraine that King Charles, for his own security and the peace of his kingdom, had put to death the admiral (Coligny) who was the head and principal supporter of the Huguenots; and although had thus been freed from great trouble the Pope did not show signs of more than ordinary gratification, as if a member of his body had been ampu tated by a painful operation. He returned thanks to the Divine Goodness at home, and on the following day went publicly in solemn procession from St. Mark's to the church of St. Louis." And, finally, let it remember that the London Atheneum, whose statement is quoted in vol. 8, page 18, of the Catholic World, admitted more than a score of years ago that the com mon notion of St. Bartholor new's day is one of the great historical errors which has been cansmitted from teachers to taug' t during a long course of years.

It would take a great deal more space than we can give it to correct all the alstaken notions which the Guaran evidently entertains regarding the character of St. Barthelomew's day and on the subject of Catholic and Protestant persecutions. To convince it, however, that the St. Bartholomew massacre was not the premeditated affair which it seems to imagine it to have been, and to prove to it that, when the truth was known, Catholics condemned the infamous deed, the Pope, we may refer it to White's "Massacre of St. Bartholomew," a work that is far from championing the Catholic side, wherein, on page 2 of the preface, it is admitted that "the opinion that St. Bartholomew's day vas the result of mingled terror and fanaticism . . . is supported by Ranke in the second volume of his Historich-Politische Zeitschrift,' 1836 and in volume one of 'Franz ische Geschichte'; by Soldan, by Baum and by Coquerel." On page 471 of the same work the Guardian may read tha "this manner of proceeding," wrote Walsingham, the English minister, on Sept. 13, 1572, "is by the Catholics themselves utterly condemned," with the additional statement that Cardinal Orsini, who was sent to France to con gratulate the king on his escape, was surprised to find that St. Bartholomew's was a far different episode from what Rome had been told it was, and was universally condemned. And were it not so prejudiced against Cath olic testimony, we could refer our critic to the photolithographic copy of the "Ordine della Solennissima Processi one" and of Cardinal Lorraine's letter published by Quaritch of London, who says of it that "the fact that it was printed by the Impressari Camerali vithin at most a few months-perhaps within a few days of the Thanksgiving -confers upon it an exceptional historical value"; for in those documents it is plain to be seen that the real motive of the papal action was the Vatican's belief that the French king, by the execution of a few heretics and rebels, had saved the Church and his kingdom from great dangers menacing them The same information is also plainly given in the congratulations of Pop-Gregory to the French king on hi escape and in the language employed by Mureto, who preached in Rome on the event. In fact, the whole affair was a political crime, a human wicked ness, with which the Church had noth ing to do; and even White, in his "Massacre of St. Bartholmew," pages 459-462, admits as much, for he says that "the massacre of St. Bartholomey arose out of the paltriest and most selfish of motives, The

> ustified ' In conclusion, since the Guardian eems to labor under the idea that Catholics are the only persons who eve persecuted other people or committed frightful atrocities" in past ages, we may remind its editor that Buckle, in his "History of Civilization in Engand," chapter I, says that "the crime of the French Protestants were as re volting as those of the Catholics, and quite as numerous relatively to the numbers and powers of the two parties"; and that in a pamphlet on "The Massacre of St. Bartholomew," printed in Boston, in 1859, the author a Protestant, C. C. Hazewell, says on page 21: "As respects Protestant page 21: persecutions, they have been of the worst possible kind in every country which dissenters from Rome supremacy have attained to full power. There is something ludicrous in the pretensions of so many Protest ants to be free from the common stain of religious organizations. History latly contradicts assertions so absurd. The blood shed by Protestants in main tenance of their several bedlamite fancies is of oceanic amount. many similiar testimonies might read ily be adduced to show that Protestant annals are by no means free from infamies and iniquities greater even than St. Bartholomew's day painted in its darkest dyes.

plea of religion was never put forward,

though it is a plea too often put for

ward to extenuate what can not be

Severe Bronchitis Yields Promptly to Dr. Chase's Syrup (of Linseed and Turpentine.

Turpentine.
I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annally come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally will aid me in reducing them very materially.

W. R. ALGER,
Insurance Agent.

Insurance Agent. Halifax, N. S.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and ee what an amount of pain is saved. A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDIT

ASY OUICK WORK WAS ASSESSED TO THE RESIDENCE OF THE RESID SNOWY WHITE CLOTHES.



These Brands are exclusively used in the House of Commons.

"What is the good of prayer any way? God knows what we need and what is best for us before we ask Him. Does not reason tell us that it is absurd to expect Almighty God to change the aws of the universe for our be Then there is no certainty that we are fulfilling the will of God and confishall obtain what we ask for, pray we ever so fervently Such is the language of a large

number of persons, and, unfortunately it is not confined to infidels and scoffers, and those who never pray but many good, honest, and conscientious people, who wish to do their duty and enjoy the comforts of their religion, are troubled with doubts arising out of difficulties with which the subject seems to be surrounded.

The subject is a large one, and it would take much more space than we can spare in a single article to give a clear and comprehensive explanation the difficulties above suggested. We can only give a clue to the answers and recommend those who desire a full and complete discussion of the whole subject of prayer to read Cardinal Gibbons' chapters on prayer in admirable book, "Our Christian Heritage.

Of the reasonableness and beneficial influence of prayer, it would seem, there can be no rational doubt. If we believe that God has made us we must believe that He made us for some purpose, and that He takes an interest in our fulfilling that purpose. He is not merely our Maker. He is also our Father, and it must be pleasing to Him to have us recognize Him as our Almighty and most merciful Fatherwe should look to Him, and de pend upon Him, and thank Him for the many mercies we receive at His hands.

That this exercise is beneficial there can be no doubt. It would seem im possible for any man who habitually and earnestly prays, to be a bad man. The beneficial effects of prayer are well summed up by the Cardinal in his admirable discussion of the subject.
"To sum up," he says, "Prayer

the most exalted function in which man can be engaged, because it exercises the highest faculties of the soul-the intellect and the will; it brings us into direct communication with the greatest of all beings—God Himself; it is the channel of heaven's choicest blessings. . . . In a word prayer renders us co operators with our Creator in the moral government of the world, since many of the events of life are shaped in accordance with Conceive, then, our pious entreaties. the dignity of God's saints. The affairs of life are decreed from all eternity; and the eternal decrees themselves are in a measure regulated by the prayers of His servants. Prayer moves the Hand that moves he universe.

And this indicates the answer to the objection that God knows beforehand. and has decreed what is to come to pass and, therefore, it is useless to pray to Him. What if He has decreed that certain things are to come to pass in answer to our prayers? We are reminded here of the fable of "Scholasticos" in the old Greek reader which we studied in our college days. Zeno, the fatalist philosopher, was about to punish his servant for some misde meanor, when the servant, hoping to escape punishment by appealing to his master's principles, said, "But, master, master's principles, said, But, Master, it was fated that I should commit this fault." "Ah," replied Zeno, "it was also fated that I should punish you." Says Cardinal Gibbons: "God from all eternity knew that I would, for example, pray to day for a special grace to avoid sin. In answer to my prayer, He decreed from all eternity to give me to day this special grace. reason, therefore, why I receive this grace to day is, indeed, because God because I have prayed. In other words, I do not pray in order to alter God's designs, but I pray in order to execute them. By prayer I fulfil the capture of the control of the control of the capture of has so decreed, but He has so decreed

THE DIFFICULTIES OF PRAYER. | condition under which He has promised to bestow His gifts upon me. 'Your Fa her in heaven will give good things to them that ask Him !

Instead, then, of being disturbed by the difficulties to which we have alluded, let us console ourselves with the reflection that in our prayers we dently expect the fulfillment of our prayers, for the reason that Our Father in heaven has decreed, beforehand, to grant us the favors we ask of Him. because we pray to Him.

And let us not be discouraged if we

do not always get an answer to our prayers in the way we desire. That is no evidence that our prayer is not heard. On the contrary, we have the express promise of Our Lord that the fervent prayer of a truly humble, devout soul will certainly be heard and answered, if not in the way that we desire, yet in the way that He, in his infinite mercy and love, sees to be best for us. A wise parent does not always yield even to the pressing solicitation of a beloved child and grant just what he asks, because he knows it would not be best for him ; but he will grant his request in some other way that will be more beneficial to him.

Let us, then, never fail to exercise a supreme undoubting trust and affectionate confidence in the power, wisdom and goodness of our Father in heaven and never cease to present our petitions to Him with a lively faith that He will certainly hear and answer us in that manner which will be most for His glory and our highest good, both in this world and in that which is to come. - Sacred Heart Review.

Fat is absolutely necessary as an article of diet. If it is not of the right kind it may not be digested. Then the body will not get enough of it. In this event there is fat-starvation.

Scott's Emulsion supplies this needed fat, of the right kind, in the right quantity, and in the form already partly digested.

As a result all the organs and tissues take on activity.

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

DROPSY Treated FREE, postavely CURED with Veg-etable Remedies. Have cured many thousand cases called From irst one symptoms rapidly disappear, and DR. H. H. GREEN'S SONS.

ALLAN LINE Royal Mail Steamship Co. ESTABLISHED IN 1854.

The Company's Fleet consists of Thirty-four Steamers aggregating 134,937 tons. Twin Screw Steamers—Tunisian, 10 000 tons—building, Castillan, S,800 tons-Bayarian, 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.

Special attention has been paid to the ventlation and sanitary arrangements. An experienced surgeon is carried on all passengers, steamers. steamers.
Rates of passage lower than by most first-class lines. Circular giving rates and sailings

duty this r ful state of Lateran C Easter dut be driven burial.' simply a it does no more than though the the sinne friends;

it might 1 But rea things the authority is the sam Whatsoe it shall be be loosed i in heaven the Churc This gr tion of p many thi

until wha

giving th

most impo

wilt not h

God, to ke

ments and

shall com thee. Cu

and curse

thou be c

Th

famine an all the v until he quickly, tions, by me." Be ass him who the worst has been head of h blessing abuses it. gation. fulfilmen

mortal s

creases a

with the

the grav

Even i

decree of could not from the less you not have Nothin forcibly ion than everlasti if we can will not that sucl

How ! and mer how base take of: grant th none of · He and I w

T

The t

ceive th See in She wor her chi and cer eyes th Solemn clothed would h reveren fruitful is the or Benedie receive

> up the little or What with pl for the sacram tent an the pri Church holy a

Of co Scott's cures i debility

FIVE - MINUTE'S SERMON.

Trinity Sunday.

THE PRECEPTS OF THE CHURCH.

If any man has not made his Easter duty this morning, or before to day, he ought to think seriously on the frightful state of his soul. The decree of the Lateran Council which prescribed the Easter duty says of him who refuses to obey its law, "Let him, while living, be driven from the Church, and, dying, he diversified the Charch, and, dying, let him be deprived of Christian burial." If this punishment meant simply a temporal exclusion from the society of the faithful, which at present it does not mean; or if it meant no more than a refusal of Christian burial, though that would be hard enough for the sinner, and especially so for his if it meant only what it says, it might be tolerable, to a sinner at

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that to which Christ said, "Whatsoever you shall bind on earth it shall be bound in heaven, and whatsoever you shall loose on earth it shall be loosed it heaven."

Thus is he excluded from the Church in heaven who is justly excluded from the Church on earth.

This grievous sin of not hearing the Church does not take away the obliga-tion of performing the Easter duty until Easter comes round again, as too many think. The obligation hangs over the man who refuses to fulfil it until what it requires is done. As Moses said to the people of Israel in giving them the law of God, so might it be said to the sinner who scorns this most important obligation: "If thou wilt not hear the voice of the Lord thy God, to keep and do all His command ments and ceremonies, all these things shall come upon thee and overtake Cursed shalt thou be in the city and cursed in the field. Cursed shall thou be coming in and cursed going The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee for the most wicked invenby which thou hast forsaken tions,

Be assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty, he has already brought upon himself the worst of spiritual curses, the death of his soul by his mortal sin. And as has been said, the obligation is ever present to multiply evils upon the head of him who scorns it, just as every blessing becomes a curse to him that abuses it. For every time the sinner resolves to fulfil the ever present obli gation, and then breaks that resolution, by putting off without reason the fulfilment of it, he commits a new mortal sin. And thus the curse in creases and multiplies.

Would that all might be impressed with the importance of this duty, and the gravity of the sin of neglecting it!

Even if we did not have the explicit decree of the Church to bind us, we could not help inferring the obligation, from the strong words of Christ, "Un-less you eat of the flesh of the Son of and drink His blood, you shall not have life in you.

Nothing could impress upon us more forcibly the obligation of holy Commun ion than these words of our Blessed Saviour. For, which of us desires the everlasting death of his soul? And we cannot live except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpe ual Youth is provided for our souls? "Drink ye all of this."

How marvellous is God's goodness and mercy to us, poor sinners! And how base is the ingratitude of that man who requires a law to force him to partake of God's infinite mercies! God grant that such ingratitude may keep none of us from the bounty of our all-

merciful Benefactor!
"He that eateth My flesh and drink eth My blood hath everlasting life and I will raise him up on the last

THE NUPTIAL MASS

The Church has appointed a man ner, a form, in which all should re ceive the Sacrament of Matrimony

See in what estimation she holds it She would have the holy nuptials o her children with all religious pomp and ceremony. It is so sacred in her eyes that she bids her priest sing a Solemn Mass of benediction and joy clothed in his most precious robes. She would have the sanctuary adorned as if for a high festival, and to honor and reverence this Sacrament she interrupts the sacred ritual to bestow her fruitful and hallowing blessings. The only other occasion when she does this is the ordination of her priests. Then, and then only, does she grant Nuptia Benediction to the married pair, and those who are not thus married never receive it. Custom to the contrary, so much to be lamented, does not make up the deficiency, and heavenly graces are simply rejected as if they were of little or no worth.

What would you think if the priest would simply baptize your children with plain water and omit the prayers exorcisms and holy unctions appointed for the solemn administration of that sacrament? You would not be content and you would be scandalized at the priest's want of obedience to the Church and his want of respect for so holy a rite. - Catholic Monthly.

Want to Keep Your Neuralgia? Of course you don't; so you should take Scott's Emulsion. It is a fact this remedy cures it; and it cures nervousness, nerve debility and insommia also.

For the CATHOLIC RECORD OUR BOYS AND GIRLS.

Broken Friendship.

They had been friends in youth Their earliest joys and impulses formed part of each others lives; their happi-ness was shared; their tribulations participated; likewise their success in all undertakings. What affected one affected both.

Such were the relations existing be tween Jack and Will in their early days. Their friendship was great, rapidly extending into an intense love. No project was undertaken by Jack without first informing Will, and vice versa "Say, Will, I've a plan ahead and I want to know what you think of "'s that so, Jack, what is it? Well you know my mother has been struggling hard to make both ends meet and just as the wolf is approach ing with ravishing howls and fiendish eyes old age has gradually taken pos session of and has reduced to decrepi tude my sole support. She must be relieved."

Will readily acquiesced with the project, suggesting different methods for the execution of his plans, declaring several times his extreme delight be a co-operator in the work.

Soon a decided change for the better was seen in the course of their lives, due not entirely to Jack but in some extent to Will. As years began to glide along, their youthful days were soon to be replaced by the graver days of manhood, accompanied by the care which seem to belong part and parcel to men of the world. However their friendship continued to develop and seemed almost to have reached a climax when a certain unforeseen event changed the course of their lives.

Sad it is to think but only too true did it prove that a venemous poison had found its way and through the means of an unguarded tongue, had wrought fatal disaster, leaving an ir eparable scar on the hearts of our oung friends.

Time wore on. Their hearts, de prived even of a mother's love, ever constant, true and loyal, were drifting farther and farther apart, but still in their very core, the absence of that all powerful passion was gnawing them to the marrow, leaving nothing but a dismal vacancy. Only now did they begin to realize the loss they had sus-Long since launched upon the world they had often tested its stern realities, but when sympathy, that soothing tonic was needed, where was it to be found? Many a time did each long to reach out and embrace his one time friend, but alas! vair youth, even on the verge of reconcilia tion, refused to stoop.

Then came the shadow of death. In

a distant land, wandering among the blackest strangers, seeking by times a means of sustenance in the foul air of mines, a racking fever took posses-sion of our friend Jack leaving him on the brink of insanity. Call-ing aloud and often shricking for his friend, raving, uttering his name in wild gesticulations, his cries seemed not in vain, for unknown to Jack Will's impetuous temper had been overcome and he had followed at a short distance the footsteps of his friend, ever watching with baited breath an opportunity of becoming re

Behold him now languishing in the aws of death, breathing his last in the arms of his only friend on earth and passing to another world at peace with all, breathing a dying prayer for the companion of his youth

Brass Habits.

" Never put on any brass jewelry, said a mother once to her little daugh-

"False things are hateful." Her little daughter opened wide ey and promised obedience. Down in her heart of hearts she didn't see why very nice looking brass rings were not as good as gold ones, and one day a very pretty, bright one came in her way. It was a little tight, but she slipped it on and wore it with much pride. When it was time to go to supper and meet mother she tried to pull it off. It would not come! She pulled and wriggled and soaped her finger, all to no pur-pose. At last she had to creep shamefacedly in and hear a long lecture on disobedience before mother would consent to file the ring off the hot, aching Little daughter had a lesson hand. which she did not forget, and she has never worn a ring of any sort since, though she is quite grown up.

Parents and teachers know what nabits are likely to grow so fast to you that you can never slip them off School rules are based on their knowl edge, and if you insist on experiment ing, through disobedience and eva sions, you will find yourself held fast by links and chains of unexpected evi ways, which will be far tighter and more painful than little daughter's brass ring. - The Young Catholic.

Use for the Useless.

The beautiful composition pavement in our cities are made from odds and ends ground up and cemented. Old shell, refuse from the manufacture of pearl buttons, etc., is now finely powdered and blended in the clay of certain kinds of china. Old shoes are ground into pulp and the pulp made into a very serviceable floor covering. Peanut oil, cotton seed oil, sunflower oil, all accounted useless in former times, are now among the most valued agents in the fine arts, in medicine

and in culinary science.
Use for the Useless! A volume might easily be written on this fertile Yet such a book would itself be useless if it did not teach us that while there is value in the very refuse of the earth, we, God's noblest crea-

tures, dare not be valueless in His sight; that we dare not allow His gift We must of life to be turned to waste. account for every idle word and for every idle silence; for every fooligh action and for every base inaction. There is no waste so terrible as that of a mis spent life; for no other waste has consequences reaching through all

Let it Die. Pay no attention to slanderers and gossip-mongers. Keep straight on your course, and let their back biting Keep straight on die the death of neglect. What is the use of lying awake at nights brooding over the remark of some false friend that runs through your brain like lightning? What is the use of getting into a worry and fret over gossip that has been set affoat to your disadvantage by some meddlesome busybody who has more time than character? These things cannot possibly injure you, unless, indeed, you take notice of them, and, in combating them, give them standing and character. If what is said about you is true, set yourself right; if it is false, let it go for what it will fetch. If a bee stings you, would you go to the hive to destroy it? It is wisdom to say little concerning the injuries you have received. are generally losers in the end if we stop to refute all the backbiting and gossiping we may hear by the way.

How to be Happy. The best thing-among all good things that can be taught a child-is perhaps to teach them the art or develop in him the capability of being happy without the aid of external amusements. It is an art that must be learned in childhood, for it is on the line of development rather than acquirement. The man or woman who lepends on amusements and entertainments for the happiness of his life is a most unfortunate being, and is, whatever his comforts, or luxuries, or resources of the moment, a slave to the accidents and incidents of life. All personal happiness that is worth having or the holding must be inherent in personality. It must be based on right feeling, right doing, or generous impulses; on thoughtfulness for others and forgetfulness for one's self. fact, the one great source of happiness, of anxiety, discontent and regret is a prevailing self-consciousness. The very moment one forgets himself in something higher than himself, that moment he has the surest basis of true happiness. It is because of this that work is a blessing rather than idle ness: not labor, not drudgery, but work, with its inherent possibilities of satisfaction and its margins of leisure. The individual who is born to a spec ialty, and whose life has developed this particular talent, enabling him to use it for his own pleasures, and to the benefit of others, has the most valuable and the most permanent of inherit ances. To work in the line that one enjoys is like rowing with the tide or sowing with the grain-all forces of nature are its natural aids.

St. Francis of Assisi and the Birds. There is in Louvre a charming little picture by Giotto, of St. Francis preaching to the birds. The saint's face, with an earnest, loving expression is looking up at the birds that, with outstretched necks and half-op n beaks appear to catch his words. old legend which this painting illus-trates with all the artists' vividness in presenting a story, is equally charm-ing in its simplicity. It is as follows: As St. Francis was going towards Bivagno, he lifted up his eyes and saw a multitude of birds. He said to his companions: "Wait for me here while preach to my little sisters, the birds. The birds gathhred around him and he

spoke to them somewhat as follows: "My little sisters, the birds, you ow much to God, your creator, and ough to sing His praise at all times and in all because He has given you lib erty and the air to fly about in; and though you neither spin nor sew, He has given you a covering for yourself and little ones. He sent two of your species into the ark with Noah that ou might not be lost to the world. He eeds you though you neither sow nor He has given you fountains reap. and rivers in which to quench your thirst, and trees in which to build your Beware, my little sisters, of the sin of ingratitude, and study always to praise the Lord." As he preached, the birds opened their beaks, stretched out their necks, and flapped their wings, and bowed their heads to the earth.

His sermon over, St. Francis made the sign of the cross, and the birds flew up into the air, singing sweetly their song of praise, and dispersed towards the four quarters of the world, as if to convey the words they had heard to all the world. St. Colomba used to feed the sea-beaten herons that alighted on the Island of Iona. The sparrows would descend and eat out of St. Remi's And the birds would hover around the hermits of Montserrat and from their hands.-The Holy Family.

Piles Cured Without the Use of Knife by Dr. Chase.

by Dr. Chase.

I was troubled for years with Piles and tried everything I could buy without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes completely cured me.

JAS. STEWART, Harness Maker,
Woodville, Ont.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple deepen.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give need to a cough, there is always danger in delay, get a bottle of Bıckle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

CURE rheumatism by taking Hood's Sarsaparilla, which by neutralizing the acid in the blood permanently relieves aches and PAINS.

CHATS WITH YOUNG MEN.

Catholic Universe

"Young Mechanic" writes that few young Catholics are so fortune as Sims Furthermore, charm ng creatures like the magnetic Mary, of W—— are ex ceedingly rare, in his opinion. "How many of us every-day young fellows, he asks, "ever come in contact wit sweet, tactful, altogether lovable beings, like the kind and brilliant gentlewoman who captivated the Youngstown philosopher?" Give us a few girls of her sort in every commun ity, he concludes, and there will ceas to be any longer a question as to the future of our Catholic young men. confess that we cannot be sure whether "Young Mechanic" is optimistic or merely cynical. He might be either, judged from the language of his com-munication. We shall assume that he is cynical. We have the fullest confidence in Sims. We believe the beau tiful picture of feminine grace and ex cellence which he presented last weel for our admiration was a portrait, not an abstract idealization. If it were not absolutely certain that the world contains numerous examples of glori ous womanhood, such as that to which Sims introduces us, we should regard the future of our race with gloomy forebodings.

The trouble with most of us, especi ally with the younger masculine element of these hard, prosaic times, is that we fail to recognize true worth and gentleness when we are confronted with it. We are entirely too apt to be impressed with casual externalities, se to speak. We do not see any deeper than the surface, and are prone to con found mere outward appearances with the more vital and subtle quantity of intrinsic worth. We perceive beneath the thin veneering of conventiona amiability and company man-ners, too often, the crudeness and defects of unformed and un disciplined nature, and we rashly judge all womankind, or nearly all by this false standard. The atmos phere in which we live has a tendency to foster this spirit of superficiality in reaching conclusions. We regard it as an essential effect of education and habit for our girls to assume in public or in the presence of those who are not members of their own immediate family circle, a charm of character and dis position which in reality is quite alien to their real selves. Therefore we are at all times in imminent danger of binding ourselves to genuine excel lence when we happen to meet Keener visions untrammelled by irra tional prejudices and traditions avoid the mistake of the commonplace aver age man in this respect, as the interest ing observations of our Youngstown friend serve to show. We may be quite certain that Mary, of W—— is not the only representative of the type in her town, or that the counterpart of her virtues cannot be found in scores and hundreds of homes in every village and town of this broad land. remain practically unrevealed, for the most part, the fault is not theirs.

"Young Mechanic" and the numer ous tribe to which he belongs, the every-day Catholic young men of our ountry, are not obliged to visit Wto enjoy the vision described by Sims. They have but to open their eyes and clear away the cobwebs from their minds to discover beauty similar to that which he has revealed. All about them in Catholic society are clever cultured, earnest young women ready to manifest the same gentleness of feel ing, exaltation of soul and graceful-ness of manner which earned for its possessor the respect and homage of the ircle in which she moved. It would be immensely beneficial to our worthy young Catholic men to have the fac strongly impressed upon their minds and it would be a decided gain for th social tone and spirit of the Catholic body at large. Let our young men then not only reflect on this suggestion but act upon it also. Let the ordinar, very day fellows, in particular fe whom our correspondent speaks so well emember that there are just as goo fish in the sea as ever were caught and adopt the simple, but effective mode of profiting by the knowledge There is nothing that will exert so speedily and surely, a refining and elevating influence on the character of the average young man, as association intelligent, sincere mem bers of the opposite sex. Uncon sciously he will yield to its softening and ennobling power. And if he is wise enough and so fortunate as to pro fit by the opportunities in this line offered to him within even the limited scope of his own personal field of social possibilities there can be no question that the highest good will accrue to

him in divers forms. Moreover, evident appreciation of solid merit over and above the tran-sient attractions of face and form, on the part of intelligent young men would go a long way towards restoring sterling worth and interior beauty to the place usurped by the frivolitie vanities of society among our woman at large. When it beyoung woman at large. came perfectly clear to the general run of girls that the higher qualities of mind and soul are esteemed at their proper value we may be sure that there would be less striving after the spectacular ends of style and fashion, ess shallow affectation, more solid common-sense and sincerity in their ocial relations and in their attitude towards the serious aspect and duties Let "Young Mechanic" and the others bestir themselves, and learn to appreciate true womanhood where ever they find it-and they will find it everywhere-then there will no longer be any ground for the complaint, too often unjustly lodged against our Catholic girls, that they have been educated

beyond their position and surround ings, and feel compelled to seek suitable social and matrimonial alliances among those of a different religious

Human nature never yet gave up struggle because of despair, nor ever deemed a hope attained worth a fracion of the unattainable. mport of pessimism lies in the hint it gives that, unconsciously, mankind i reaching out towards a future as dif ferent as possible from the present and

the past, of which it is weary.

The age of independence of a child, granted by governments, does not free the child from the obedience due parents by the law of God. The com mand: "Honor thy father and thy mother" obliges to the end of life.

Questions to the Point.

Asks our esteemed contemporary the Catholic Citizen, of Milwaukee Wis: Who is the little A. P. A. man cooking up yellow despatches for the Associated Press?

First he told us that the Pope had blessed the Spanish army. Then he had the Pope "prostrated" as a result of Dewey's victory. On Monday, with the cable cut at Manilla, and the des patch boat McCullough at Hong Kong. 300 miles away, he sent us a Manile news item, to the effect that the "priests and sisters" there had sought lead the American marines into a mined cave, or something or other.
Who is this little A. P. A. no

Why does the Associated Pre employ him? Why do papers like the Chicago Tribune, the Inter-Ocean and the New York Sun, which have a righteous indignation for vellov ournalism, take and print the stuf this little bigoted cur composes out of his alleged head? It is just as if thes reputable papers printed as authentic the Papal Encyclical of 1893, ordering a massacre of the Protestants.

Will the Associated Press offer an explanation? There are 12,000,000 American Catholics who will know the

SLAVERY

CAUSED BY WEAK, EXHAUSTED STOMACHS, IS ALMOST UNI

t is Unknown, however, Where Dodd's Dyspepsia Tablets are used-There No Other Cure for Dyspepsia, In digestion, etc.

You, reader, would not permit your neighbor to call you out of bed at midnight and oblige you to walk the pave ment for two or three hours, every night! You would not allow him to burn your hand wilfully, nor to cut please him. your finger off, just to Why, then, do you allow your stomach to cause you loss of sleep, night mare and continual suffering? Every dyspeptic, every sufferer from indiges biliousness, heartburn, watertion, brash, catarrh of the stomach and other stomach diseases, is a slave to his or her stomach. There is one way-on one-of breaking the chains of this slavery. That is pepsia Tablets. That is by using Dodd's Dys

What is the use of suffering for hours after every meal? Why should you, or I, do so? It is not necessary. We can prevent the agonies of dysper sia, indigestion, etc., in a simple, sure and cheap way. All we need do is to take one or two of Dodd's Dyspepsia Tablets after each meal.

These digest the food you have eaten. They don't need aid from the stomach, which is therefore given time to rest, and gain strength. gulate the bowels, which carry off the waste portion of the food not used in making blood. Thus the stomach is emptied and prepared to receive the

No foul gas can form in the stomach f you use Dodd's Dyspepsia Tablets, or the food is digested by them, at once, and does not remain in the tomach to rot and cause disease.

Dodd's Dyspepsia Tablets are sold

by all druggists, at fifty cents a box, six boxes \$2 50, or will be sent, on reeipt of price, by The Dodds Medicine Co., Limited, Toronto.

Slee plessness is due to nervous excitement Slee plessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.

They were rail—Mr. S. M. Beweber.

tion or the money will be refunded.

They Never fail.—Mr. S. M. Boughner,
Langton, writes: "For about two years i
was troubled with Inward Piles, but by using
Parmelee's Pills, I was completely cured,
and although four years have elapsed since
then they have not returned." Parmelee's
Pils are anti-bilious and a specific for the
cure of the Liver and Kidney Complaints,
byspepsia, Costiveness, Headache, Piles,
etc., and will regulate the secretions and remove all bilious matter.

Unequaltet.—Mr. Thos. Brunt. Tyendin-

move all bilious matter.

Unequalled.—Mr. Thos. Brunt, Tyendinaga, Ont., writes:—"I have to thank you for recommending Dr. THOMAS' ECLECTRIC OIL for bleeding piles. I was troubled with them for nearly fifteen years, and tried almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have now been free from the distressing complaint for nearly eighteen months. I hope you will continue to recommend it."

The superjority of Mother Graves' Worm

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.



BABY'S SKIN Scalp and Hair purified and Beau-



98 - IRELAND - 98

Excursions to Ireland

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

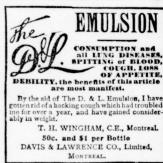
鐵筒

Irish National Pilgrimage. Belfast Celebration.

AUGUST Monuments to Tone and United Irishmen.

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

G ieral Foreign Agency. 11 MULLINS ST., MONTREAL, Que.



MONUMENTS SMYTH & SON

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 KNUWN SINCE 1826 BLILLS.

WINCH SCHOOL & OTHER DELIES.

G MENELLY & CO. PUBLISHES.

WEST-TROY N. V. BELL-METAL.

CHIMES, ETC. CATALOGUE & PRICES FREE THE LARGEST ESTABLISHMENT MANUFACTURING

CHINCH BELLS & PEALS in the World. Send for Price and Catalogue.
Meshane Bell Foundry, Baltimore, Mia CONCORDIA VINEYARDS SANDWICH, ONT.

ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and ecommended by the Clergy, and our Claret will compare tavorably with the best im-orted Bordeaun. eaun. and information address ERNEST GIRARDOT & CO. SANDWICH, ONT.

PLUMBING WORK IN OPERATION

Can be Seen at our Waperooms, DUNDAS STREET. SMITH BROTHERS

Sanitary Plumbers and Heating Engineers, LONDON, - ONTARIO. Sole Agents for Peerless Water Heaters, Telephone 538.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperetie, 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,
S. 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), Au 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.

THOS. COFFEY, CATHOLIC RECORD OFFICE London, Ont.

For the CATHOLIC RECORD. Let us listen to the legend Of a knight, who, years ago, Foremost led the brave to battle, Dealing death to Paynim foe.

8

Little sought he from the angels; Never prayed he to the saints; Loud he scoffed at patient pilgrim's Sombre garb and pious plaints.

Yet at early morn and even.
While his comrades smiled to see,
Oft before some shrine of Mary
Bent he low on revirent knee.

Charging 'gainst the Turkish legion, Nobly fell he in the fight. Slain by hand of pagan foeman, Armed with arrow keen and light.

As his corse was sadly buried Neath the sod, with honor meet, Shrank his soul before the trial Pending at God's judgment seat.

There he saw the angel Michael, With impartial justice stand, Stand to weigh deeds good and evil On a balance in his hand, Saw the fatal balance tremble;

Saw the demon's sneer of scorn Saw the gaping pit await him; Saw the souls by anguish torn.

Then his thoughts to heaven lifted;
Then his eyes toward heaven turned,
And he called aloud to Mary
Who ne'er yet had sinner spurned. In the white hand of Our Lady, Gleaming 'gainst her vesture's lace, Shone a circlet, so thick jewelled, He could scarce its outlines trace.

Bent the right side of the balance Neath the crown by Mary laid, And the soul stains of a lifetime By the circlet were outweighed.

Then before his raptured vision Heaven opened, wide and fair. And Our Lady sweetly murmur'd To the child who claimed her care

That never yet 'twas heard or known
Of one who had recourse to me,
Whose humble prayer I did not hear,'
Let this day's mercy prove to thee."

(Republished by Request.)
The Last of May.

BY REV. ABRAM J. RYAN.

In the mystical dim of the temple,
In the dream-haunted dim of the day,
The aunitent snoke soft to the shadows
And said: "With my gold and your gray
Let us meet at the shrine of the Virgin,
And, ere her fair feast pass away,
Let us weave there a mantle of glory,
To deck the last evening of May."

The tapers were lit on the altar,
With garlands of lilies between,
And the steps leading up to the statue
Flashed bright with the roses' red sheen;
The sungleams came down from the heavens
Like angles to hallow the scene,
And they seemed to kneel down with the shadows And they seemed to kneed down ows
That crept to the shrine of the Queen.

The singers, their hearts in their voices,
Had chanted the anthems of old.
And the lastfrembling wave of the Vespers
On the far shores of silence had rolled,
And there-at the Queer Virgin's altar—
The sun wove the mantle of gold.
While the hands of the twillight were weaving
A fringe for the flash of each fold,

And wavelessly, in the deep silence,
Three banners hung peaceful and low,
They bore the bright blue of the heavens,
They wore the pure white of the snow—
And beneath them fair children were kneeling,
Whose faces, with graces aglow,
Seemed sinless in land that is sinful,
And woeless in life full of woe.

Their heads wore the veil of the lity,
Incir brows wore the wreath of the rose.
And their hearts, like their flutterless banner
Were stilled in a holy repose.
Their shadowless eyes were uplifted,
Whose glad gaze would never disclose
That from eyes that are most like the heave
The dark rain of tears soonest flows, The banners were borne to the railing,

He banners were some each band,
Beneath them, a group from each band,
And they bent the bright folds for the blessing
That fell from the priest's lifted hand.
And he signed the three fair silken standards
With a sign never foe could withstand,
What stirred them? The breeze of the evenor a breath from the far angel land?

Then came, two by two, to the altar,
The young and the pure and the fair,
Their faces the mirror of heaven,
their faces the mirror of heaven,
their faces the mirror of the fair,
The came for a simule blue ribbon,
For love of Christ's mother to wear;
And I believe, with the children of Mary,
The angels of Mary were there.

Ab, faith! simple faith of the children! Ab, faith i simple faith of the children. You still shame the faith of the old.
Ab, love! simple love of the little.
You still warm the olive of the cold!
And the beautiful God Who is wandering,
Far out in the world's dreary world.
Pinds a bome in the hearts of the children,
And a rest with the lambs of the fold.

Swept a voice: Was it wafted from heaven? Heard you ever the sea when it sings. When it sleeps on the shore in the night-time; Heard you ever the nymns the breeze brings From the hearts of a thousand bright sum

mers !

mers !

mers loud, the springs to the clouds, till she seems to be only

A song of a shadow on wings !

Came a voice; and an Ave Maria Rose out of a heart rapture thrilled. And in the embrace of its music, The souls of a thousand lay stilled. A voice with the tones of an angel, Never flower such sweetness distilled; If faded away—but the temple With its perfume of worship was filled.

Then back to the Queen-Virgin's altar,
The white veils swept on, two by two,
And the holiest halo of heaven
Flashed out from the ribbons of blue;
And they laid down the wreaths of the roses
Whose hearts were as pure as their hue;
Ah! they to the Christ are the truest,
Whose loves to the Mother are true!

And thus, in the dim of the temple,
In the dream-haunted dim of the day,
The angels and children of Mary
Met ere their Queen's feast passed away,
Where the sungleams knelt down with the
shadows,
And wove, with their gold and their gray,
A mantle of grace and of glory,
For the last lovely evening of May.

THE WAR.

During the past week there has been but little change in the general situation between Spain and the United States. There have, indeed, been rumors to the effect that A there is endeavoring to bring about a united States, so that Spain may not be thighered to the United States, so that Chab be ceded to the United States, so that Spain may not be highered to further humiliation, and the present dynasty may be saved from overthrow, but the efforts to induce intervention do not be dispeted to further humiliation, and the present dynasty may be saved from overthrow but the efforts to induce intervention do all Europe, should there be any European intervention at all.

The momentality which still exists regarding the whise plans has greatly upset the calculations of the Americaus in regard to the invasion of Cuba. Nothing can be done in this matter so long as there is a possibility that the Spaniards might fall upon the transports which would be carrying troops over for the invasion, and, perhaps, destroy them. The Americaus hope to destroy the Spaniah fleet, or at least to put it out of the way of doing mischief before undertaking the proposed invasion. Hence a naval battle is anxiously sought for by the Americans, in which itis showed that the Spanish fleet may be put out of the way of inflicting injury. Not till this is done can Cuba e successfully invaded.

Admiral Cervera's fleet was known to be in Santago a few days ago, and as soon as possible thereafter the American squadron hurried to blockade the harbor, in order to bottle up the Spaniards, but it is not yet quite certain at this moment whether or not the Spaniards are themmed in there, as the mountains conceal what is within the harbor.

Nevertheless a late despatch states that Adiral Schley has actually been able to see and

identify Cervera's fleet within the harbor. Other despatches say that only one vessel entered Santiago harbor at all to deliver despatches, and that it made its way out before the blockade was effected. An effort will certainly be made immediately to ascertain the exact situation.

Three vessels have been sent by the American Government to Manilia to take supplies to Admiral Dewey, and troops for the occupation of the Philippine islands. On the other hand, it is reported that at Cadiz the Spaniards are preparing a powerful expedition to relieve the Spaniards there, and to drive away or annihilate. President McKiniey has made a second call for troops from the various States to the number of 75.09. This will make a total of 200,000 men deemed requisite to meet the emergency,

A GREAT SPEECH.

Sir Wilfred Laurier Upon the Death of Gladstone.

Sir Wilfred Laurler Upon the Death of Gladstone.

On the 20th May a resolution of condolence upon the death of the Hon. Mr. Gladstone was moved in the Canadian House of Commons, by the leader of the Government, Sir Wilfred Laurier. It was seconded by Sir Charles Tupper, leader of the Opposition, and, needless to say, carried unanimously. The following is a full report of Mr. Laurier's speech, together with the remarks made by Sir Charles Tupper and the Hon. Mr. Costigan. Mr. Costigan's remarks were particularly appropriate. Warmhearted Irishman as he is, and true to the old land, no wonder that his reference to the great man who did so much for his country, was warm and sincere. (We copy from the Globe):

Sir Wilfrid Laurier's said: I beg to move, seconded by Sir Charles Tupper, that the report be now adopted. Everybody in the House will, I think, agree that it is eminently fitting and proper that, in this universal expression of regret which ascends towards heaven from all parts of the civilized world, we also should join our voice and testify to the very high sense of respect, admiration and veneration which the entire people of Canada, irrespective of creed or race, or party, entertain for the misementy of the great man who has Just closed his earthly career. England has lost the most illustrious of her sons, but the loss is not Rogand's alone, nor is it confined to the greating, nor even to the proud race. England in the host illustrious of her sons, but the loss is not Rogand's alone, nor is it confined to the greating, nor even to the proud race. Rolland. The loss is the loss of mankind that benefited by his work. It is no exagged to civilization, and the world to-day is undoubtedly better for both the precept and her and not be example of his iffe. His death is mourned to the straight and the hard and the not the can death and and of his birth, nor

the published by Trecuest)

The Last of May.

We REV. Mailly & FANS.

Inspected all on of the temple, and the published and the published with the standard with the published and the published with the standard with the published with the published with the standard with the published with the pub

any impropriety to say that it was my privilege

oxperence and to approxyment of the control of the

pressing the gratified of the race to which he belongs for the eminent services that the departed statesman rendered them.

Mr. Costigan said: It is particularly because of the reference made to myself by the leader of the Opposition that I venture to say a word on this occasion. The death of the Kight Hon. William Ewart Gladstone, one of the greatest statesmen that England ever produced, and, in most respects, the most commanding and wonderful personality of the nineteen century, is evoking oppressions of genuine grief and mourning from all over the world. And of one of the greatest strictles that could be paid to the memory of the illustrious dead is the universal recognition of the inadequacy of these many-tongued expressions to fully voice the sorrow of mankind or the worth of him for whom the earth mourns. But I feel it to be especially my duty to say that in no part of the empire will sorrow more thrill men's hearts than in Ireland. Nor is it only the hearts of Irishmen within that ancient and glorious kingdom that swell with grief for the mighty tribune of the people, but the hearts of Irishmen and their decendants in all lands and on every sea. Mr. Gladstone's effort in the saced cause of home rule for Ireland endeared the form the Irish people. His sympathy and his efforts gave to the home rule cause the dinnity and the strength and the safety of a great constitutional movement, and this not only in the Stringth and the safety of a great constitutional movement, and this not only in the stringth that Ireland will continue unto a glorious victory no moral force will probably help more than the memory that Irelands' cause has had the sincere approval and generous advocacy of a man so great and so good. tory no moran that Ireland's cause has had the sincere approval and generous advocacy of a man so great and so good.

The motion when agreed to, and it was decided that he resolution of condolence should be communicated to Mrs. Gladstone on behalf of the House by the Speaker.

DIOCESE OF HAMILTON.

As it was in the month of May that Bishop Dowling was raised to the episcopal dignity, and as it was in this month also that he was installed as Bishop of Hamilton, the children of the Separate schools commemorate the anniversaries of these events by inviting his Lordship to the schools, where they receive him with the usual marks of respect for his high office. Early in the month the Bishop, with a number of the city clergy, visited St. Vincent's school, which is taught by the Ladies of Loretto. The entertainment was a every pleasing one, and the Bishop complimented the children on their good singing and the evident signs of careful training on the part of their teachers. On last Monday afternood His Lordship went to Sacred Heart school, and afterwards to St. Lawrence school. On Thursday afternoon he visited St. Mary's school for boys and St. Ann's school for little girls, and on Friday afternoon he visited St. Patrick's and St. Thomas' schools The pupils of these schools are taught by the Sisters of St. Joseph. At all the schools he was accompanied by a number of the clergy and other visitors. Offerings of the greetings extended to the Bishop. In all the schools the Bishop distributed the class

medals and gave testimonials of merit to the most deserving of pupils. He expressed himself as well pleased with the reports he had received of their progress, and he spoke many words of encouragement.

On Sunday, the feast of Pentecost, the Bishop went to St. Mary's Cathedral, where he assisted at High Mass. Mass was celebrated by Mgr. McEvay, assisted by Father Mahony and Mr. Donovan as deacon and subdeacon. After the gospel the Bishop preached on the gospel of the day, dwelling for some time on the sprittal value of the seven great gifts of the Spirit of Truth. He then referred to the encyclical of the Holy Father on prayer to the Holy Ghost, and he explained many references therein and the advantage of it gaining the Induigences of the novena during the Pentecost octave. After the singing of the "Veni Creator Spiritus" he asked the people to join with him in saying seven Our Father's, seven Hall Mary's and seven Gloria's as a conclusion of the Pentecost novena and in "monor of the seven great gifts of the Holy Spirital and the Advantage of the seven Groria's as a conclusion of the Pentecost novena and in "monor of the seven great gifts of the Holy Spirital and the Advantage of the seven Groria's as a conclusion of the Pentecost novena and in "monor of the seven great gifts of the Holy Spirital and "monor of the seven great gifts of the Holy Spirital and "monor of the seven great gifts of the Holy Spirital and "monor of the seven great gifts of the Holy Spirital and "monor of the seven great gifts of the Holy Spirital and "monor of the seven great gifts of the Holy Spirital and "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the seven great gifts of the Holy Spirital "monor of the

it.

In the afternoon the Bishop conducted the In the afternoon the Bishop conducted the ceremony of profession of twenty young ladies into the Sodailty of the Children of Mary. He was assisted by Mgr. McEvay and Father Mahony. He preached for about an hour on the virtues of the Mother of God, and asked the young ladies to be diligent in the practice of the same virtues. After the singing of the "N-ni Creator" he gave the Benediction of the Biessed Sacrament.

Nearly seventy children received their First Communion at St. Lawrence church Sunday morning. Father Brady spoke to the children for some time before Communion, on the greatness of the gift they were about to receive for the first time.

"VOCATION OF WOMAN."

In St. Mary's cathedral last evening, Father Mahoney preached a sermon on the Vocation of Woman, and he made critical reference to the new woman, in the course of his remarks. The efforts of women, he said, on behalf of religion are sometimes dictated by intemperate zeal. This has brought out a type known as the new woman. "She is grieved at the disorders that exist in the world, and attributes them to man's incapacity, and is inspired with ambition to take his place and correct these abuses. She gets herself elected to the school boards, city and town councils, and, while admitting that men's clubs, social and political, are taking him away from home and are the bane of domestic life, she thinks they are just the proper thing for woman. She is so busy lecturing benighted housewives on cooking and the way to bring up their children that she has no time to take care of her own. The new woman delights to mount find the way to find and harangue an admiring multitude on the subject of woman's rights, the fail cure or the merits of the Salvation Arm. Finally she will don male attire so as to remove the last link of bondage, the last vestige of woman's inferiority to man from extravagant pursuits. To the chebra her of her rights. On the contrary, it is to secure her in thelpossession of these super-eminent rights which surround her with an atmosphere of reverence and give her a sacred influence that is almost omnipotent within her proper sphere, which she will certainly lose as soon as she trenches on the domain of man. She possesses the highest right for a significance that is the hand that rules the, world."—Hamilton Spectator, May 23.

ARCHDIOCESE OF TORONTO.

Official.

Rev. and Dear Sir—In his Encyclical Letter of the 9th of May, 1895, our Holy Father exhoris the faithful children of the Church to cultivate a special devotion to the Holy Ghost, the Third adorable Person of the Holy Trinity, and ordains that a novena of prayers in His honor shall be made before Pentecost Sunday and parish churches, and in other churches and chapels according to the discretion of the Bishops.

The Holy Father enriches the novena by granting a Seven Years' Indulgence for each day of the novena for those who daily parish the tintentions of the Holy Father and a Pienary Indulgence on any day of the novena, or of the octave following Pentecost Sunday in favor of those who will have received the secraments of Penance and Holy Encharist. The same Indulgences may be gained to conveniently assist at the public devotions by those who cannot conveniently assist at the public devotions of the novena. We suggest the following payers to be said during the novena, or the octave of the feast of Pentecost; Come, O Holy Ghost! replenish the hearts of Third Come, O Holy Ghost! replenish the hearts of Third Chapter of the feast of Pentecost;

the octave of the feast of Pentecost;

Come. O Holy Ghost! replenish the hearts of
the faithful and kindle in them the fire of Thy
Divine Love; send forth Thy Spirit, and they
shall be created; and Thou shalt renew the
face of the earth.

O God! who by the light of the Holy Ghost

face of the earth.

O God 'who by the light of the Holy Ghost did instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and the constant enloyment of Hiscomforts.

Through Thy most precious gifts, O Holy Spirit of Truth! teach our erring souls both to know and to love the Divine Will in all thinss, and thereby lead us in safety through the dangers of life to our Eternai Father, through Christ our Lord.

Give to us, we beseech Thee, O Holy Ghost! that heavenly wisdom which sees all things truly as coming from God, and plously refers them back to God as their all-wise Author.

Praise, adoration and thanks to the Biessed Trinity! to the Father, Almighly in His works; to the Son, who teaches us the ways of wisdom, and to the Holy Ghost, who raises up our sinful hearts to the love of heavenly things!

Amen. *John Walkings!

Particular prayers are recommended to Catherses.

with the grace of God, shrinks from nothing, and spares no effort for the welfare of brethren.

Thus will be brought about what we most earnestly desire; not only that they cheerfully unite with us in the hope of a prosperous issue, but also render every possible help, and especially that resistance which humble and holy prayers obtain from God.

For this pious duty no season appears more suitable than that in which long ago, after the ascension of the Lord into heaven, the Apostless waited tragolver, persevering in one mind in prayer with Mary the Mother of Jesus, expecting the promised strength from above and the gifts of the Holy Spirit.

For the Church which had already been conceived by Christ had come forth in His death, then happly from that aurust cenaculum, and from the mystery of the descending Paracelet, as by a breath divinely produced, began to perform its mission amongst all naions, bringing them to the one faith and the newness of Christian lite. In a short metabolical, and amongst them that inmate union of hearts which can never be sufficiently given the praise of imitation: "The mutation of believers had but one heart and one soul."

For the reason and the sufficient of the Virgin Mother and the holy apostles, during the nine days preceding the holy apostles, during the nine days preceding and with special zeal, they may implore God dwelling upon this supplication; "Send forth Thy Spirit and they shall be created; and thou shalt renew the face of the earth." Send of the theorem the secred withing the holy apostles, during the nine days preceding the nine days preceding the nine that in the solution of the winds and they apostles, during the nine days preceding the nine days preceding the solution to the solution of the Wirgin Mother and the holy apostles, during the nine days preceding for the winds and they seemen the face of the earth.

Send forth Thy Spirit and they shall be created; and thous shalt renew the face of the earth.

Send forth Thy Spirit and they shall be created; and thous shal amongst them that intimate union of hearts which can never be sufficiently given the praise of imitation: "The muititude of believers had but one heart and one soul."

For this reason we have resolved by exhortings and inviting to incite the piety of Catholies, that after the example of the Vigin Mother and the holy apostles, during the nine days preceding the solemity of Penteost, with one mind and with special zeal, they may implore God, dwelling upon this supplication: "Send forth Thy Spirit and they shall be created; and thou shalt renew the face of the earth." For truly it is lawful to expect very great and salutary benefits from Him who is the Spirit of Truth; who has set forth the hidden things of God in the sacred writings, confirming the Church by His perpetual presence; and from whom the living fountain of holiness, souls regenerated unto the divine adoption of sons are wonderfully strengthens of the manifold grace of the Spirit, divine light and of the strength of

warmth, health and strength, consolation and peace, every desire of seeking goodness and a holy fruitfulness of works through its perpetual office, have been procured; the perpetual office, have been procured; the peace in the Church, that as Christ is had of this mystical body, so He by an the heart has a certain secret influence, and the heart has a certain secret influence, and the Holy Ghost who invisibly vivides an mittes the Church is compared to the heart from the heart has a certain secret influence, and the Holy Ghost who invisibly vivides an mittes the Church is compared to the lot of the heart from the heart has a certain secret influence, and the Holy Ghost who invisibly vivides and the heart from the Holy Ghost who invisibly vivides and the works of love, it is greatly to be hoped that when through him the wandering spirit of error and wickedness has been restrained, that closer harmony and fellowship of minds befuting the children of the Church will come in to being and prosper. Let these, then, according to the admonition of the Apostle, do nothing through contention. Let them be of one mind, having the same charity, being of one accord; and thus completing our joy they may form a seciety sound and flourishing in every respect. And from this example of the Christian concord of Catholics among themselves; from this earnest homaze imploring the divine Paraclete we may have greatest hope of bringing about the reconciliation of our separated brethren which we have already begun, that they may desire to feel in themselves the same mind which was also in Christ Jesus, possessing at last the same hope and faith with us, bound together by most desirable bonds of perfect charity. In addition, besides the advantages with which the him degree of plety and brotherly love of the faith with the bound together by most desirable bonds of perfect charity. In addition, besides the advantages with which the him degree of plety and brotherly love of the faith processor of the charty of the same hope of the charty of

bublicly or privately offer special daily prayers to the Holy Ghost.

Moreover on any one of these days, whether on the feast day itself, or one of the eight preceding days, we grant a Plenary Indulgence to all, who having been duly absolved in contession and having received Holy Communion, shall bray God according to our intention already signified.

Also, we decree and publish, that all those who through piety fuifil again the same conditions during the eight days following Pentecost, can gain a second time both Indulgences. These benefits can be applied to the souis in purgatory, and these, Indulgences will hold good for future years, the customary conditions being fulfilled.

Given at Rome, in St. Peter's, under the "Fisherman's Seal," the fifth day of May, 1835, in the eighteenth year of our Pontificate.

C. Card. de Ruggiero.

ST. MARY'S COLLEGE MONTREAL. :

GOLDEN JUBILEE,
Some time ago circulars were addressed to the Alumni of St. Mary's College, Montreal, inviting them to take part in the Golden Jubilee festivities of their Alma Ma'er on 21, 22 and 23 of June.

The committee in charge now urgently requests those of the Alumni who have not already dones on, to forward their answers before the 12th of June.

Address all communications to Gonzalve Desaulniers, P. O. Box 847, Montreal, P. Q.

OBITUARY.

MISS MARY BURKE, ST. JOHN, N. B. Miss Mary Burke, St. Joins, N. B. On May 24 a telephone message from Brown's Fiat, on the St. John's river, brought the sad news that Miss Mary Burke, daughter of Mr. T. Burke, Inspector of Inland Revenue, St. John, N. B., had died there the previous evening quite unexpectedly. The young girl went to the country a few weeks ago for the benefit of her health, but it was not supposed that her condition was in the least dangerous. She was only sixteen years old, and is the third daughter Mr. and Mrs. Burke have lost in fifteen months. Four boys are left, and one of these is very ill. Very great sympathy will be felt for the afflicted parents. R. I. P.

be feit for the afflicted parents. R. I. P.

MR. PATRICK FINN, JR., GRAND RAPIDS,
MICH.

We regret very much to announce the death
of Mr. Patrick Finn, jr., youngest son of Mr.
Patrick Finn, a former resident of London,
which took place at his home in Grand Rapids,
Mich., on May 27. The deceased was a young
man very much esteemed, and his early demise
will be exceedingly regretted by a large number of friends. We extend to his parents our
heartiest condolence in their sad affliction.
R. I. P.

MR. WALTER HUGHES. MR. WALTER HUGHES, CHESTERVILLE.

seived the sacraments of Penance and Hoye Eucharist. The same fluid genees may who cannot on the same reading the public decays of the novena. We suggest the following prayers to be said during the novena, or the octave of the feats of the enter of the feats of the faithful, give us, by this same Holy Spirit, a love and reliably what is right the hearts of the faithful, give us, by this same Holy Spirit, a love and reliably what is right to hearts of the faithful, give us, by this same Holy Spirit, a love and reliably what is right and office.

Through Thy most precious grifts, O Holy Spirit of Trutt! teach our erring souls but it has an expected to the feats of the earth of the feats of the feats of the earth of the feats of the earth of the feats of the earth of the feats of the feats

mother.
The pall-bearers were: Messrs, Thos. Flynn,
J.P. Burns, P. Kirby, Paul Charleboixe, Henry
McMahon and Bert Colborne.
The floral tributes were beautiful, among
the number being one from the citizens and
bearing the following inscription:
IN MEMORIAM

OF WALTER HUGHES, DECEASED. OF WALTER HUGHES, DECEASED.

We, who place this wreath upon the bier of our deceased friend, do it in respect and love for one whom we all will miss in business or social circles, of our viliaze life.

Deeply lamenting the unfortunate accident that caused his untimely death, and while our condolences go out with heartfelt sympathy to those who are nearest and dearest to him our further tribute to his memory is that of all who knew him none can say an unkind word.

He has gone from us in the stalwart strength of his young manhood, and the ture wreath we place upon his tomb to-day is emblematic of a future beyond the grave.

Also a beautiful cross from the society of the

mercantile business, in the employ of Mr. Chester Casselman. About three years ago he severed his connection with Mr. Casselman and took the management of the store of Mr. P Bissonnette of this place, and where he held the position until the time of his death. He was honored and liked by all with death. He was conored and liked by all with whom he came in contact, and he will be greatly missed. Being only twenty-five years to fage he was in the prime of life and always took an active part in all kinds of sports. The sincerest sympathy is expressed by the whole community for the bereaved family in this their sad affliction. R. I. P.

ADVICE TO MOTHERS Health of Their Daughters Should be Carefully Watched.

UNG GIRLS SUSCEPTIBLE TO TROUBLES
THAT MAY RESULT IN DECLINE — PALE
FACES, HEADACHES AND FICKLE APPETITE
THE SYMPTOMS OF EARLY DECAY.

From the Sun, Orangeville, Ont.

Some months ago, Maggie, the fifteen-yearold daughter of Mr. and Mrs. J. Sweeney, of
John street, of this town, began to fail both in
health and spirits. Her face was allowed as
white as chalk her appetite very fiche, and
her linbs began to swell. Notwithstein attending schol until one day her teacher attending
her growing weakness she persisted in attending schol until one day her teacher at the solid property of the control of From the Sun, Orangeville, Ont.

MARKET REPORTS.

London, June 2.—Grain per cental—Red winter, \$1.70 to \$1.75 per bushel; white, do., \$1.70 to \$1.75 per bushel; white, do., \$1.70 to \$1.75. spring, do., \$1.70 to \$1.75. corn \$1.65 per bushel; oats, \$1 to \$1.03; peas, \$2 to \$1.03; peas, seed, \$1. Produce.—Eggs, fresh, 10 to 11c. per dozen; butter, best roll, 14 to 15c.; creamery, do., wholesale, 16c.; hay, per ton, \$6.50 to \$7.5; straw, per load, \$2 to \$3; cheese, wholesale, \$1 to \$1c.

Seads—Clover seed, rcd. \$3.20; aisike, Clover seed, \$3.25 to \$4; timothy seed, per bush. \$1.25 to \$1.75.

Meat.—Beef, by carcass, \$6 to \$7; mutton, by carcass, 6 to 7c; veal, by carcass, \$5.50 to \$6; pork, per cvt. \$5.75 to \$6.25; lamb, by carcass, \$3.50 to \$4.50. \$3.50 to \$4.50. Live Stock.—Milch cows, \$25 to \$40: live hogs, \$4.25 to \$4.75; pigs, pair, \$3 to \$5; fat beeves, \$2.5 to \$4.37. Poultry—(dressed)—Fowls, per pair, 65 to 80c; duck, per pair, 60 to 75c.; turkeys, each, \$1 to \$1.25.

Toronto, June 2.—Market quiet; flour quiet and steady; straight rollers in barrels, middle freights, quoted at \$5 to \$5.15. Wheat quiet no export demand; prices nominal; No. 2 red, Outario, around \$1.95 to \$1.07. middle freight, Manitoba hard wheat held at \$1.33 to \$1.34; afloat at Fort William. Barley feed. at 39 to 40c; north and west and No. 3 extra at 41 to 42c; west duil. Oats—Choice; heavy quoted at 39 to 34jc, north and west. Bran sells at \$11; middle freights and shorts, \$12.50 to \$13. Corn Canadian, 36c west and 43.co. ntrack here Rye nominal, 46c to 48 west. Buckwheat, 46 to 48c. west. Peas duil at 58c. north and west. Oatmeai—Car lots relied oats in bags on track Toronto \$4.20 to \$1.30 in barrels.

Oatmeai—Car lots rolled oats in bags on track Toronto \$4.20 to \$1.30 in barrels.

Montreal, May 27.—Grain—Sales of Manitoba No. 1 hard were made to-day at \$1.34, a decline of \$1\$ to le from recent prices. Oats are nominally quotable at 37 to 37\$\(\text{dc}\), but holders are not willing to accept 38\$\(\text{ev}\). Peas have been offered for sale at 70\$\(\text{c}\). Holders of rye are asking 67\$\(\text{c}\), but exporters do not seem willing to pay more than 65\$\(\text{c}\). Flour continues duil. Winter wheat patents, \$6.00 to \$6.15; straight rollers, \$5.50 to \$5.75; bags, \$2.60 to \$2.75; Manitoba patents, \$6.00; and strong bakers, \$6.30; cartain bags, \$2.40 to \$2.50. Ontario winter wheat bran, \$13.50 to \$11.00; shorts, \$16.00 per ton, in builk; Manitoba bran, \$11; shorts, \$16; and mouilie, \$17 to \$18, per ton, including bags, Meal, \$4.30 per bbl., and \$2.10 per bag for rolled oats. Hay is in good demand at \$11 to \$11.50 for No. 1, and \$12 for fancy goods. Cheese is quiet on spot, and buyers are still talking under 7c for Western cheese and around \$\(\text{i}\) to sate. However, the sate of the under 7c for Western cheese and around 6j to 65c for eastern. Butter—Transactions in cound 10ts are reported at 16c. Western dury is quoted at 12 to 135c, according to quality, and Eastern townships dairy at 14 to 15c, with rolls at 12 to 13c. Canadian pork, \$15.00 to \$15.00 pure Canadian lard, in pails, at \$j to \$6c compound refined, do., 55c, to 54c; hams, 11 to 12c, it on 12c; bacon, 11 to 12c. Receipt of orgas from pound refined, do., 55c, to 54c; hams, 11 to 12c, it on 15c. The market for polatoes is firm and higher at 15c per bag on track.

Port HURON.

Port HURON.

Port HURON.

Port HURON.

Port HURON.

Port HURON.

Port Bush, \$1.15 to \$1.25 cents; oats, per bush, \$1.15 to \$1.25 cents; oats, per bush, \$1 to 35 cents; cron, per bush, 34 to 35 cents; cron, per bush, 34 to 36 cents; cron, per bush, 25 to 29 cents barley, 59 to 69 cents per 100 pounds; peas, 45 to 59 cents per bushel; picked, 90 to \$1.15 cents per bush.

Produce.—Butter, 10 to 11c per pound; eggs, 9 cents per aczen; honey, 7 to 10 cents per pound.

Wool—Unwashed, 15 to 17c; washed, 21 to 22c, per pound.

Hay and Straw.—Hay, \$5.00 to \$6.00 per ton, on the city market; baled hay, \$3.00 to \$6.50 per ton in car lots; straw, \$3.00 to \$2.50 per cwt.

Pork—Light, \$4.25 to \$5.00; heavy, no sale, live weight, \$3.50 to \$3.00 per cwt.

Spring Lamb—\$3 to \$3.00 per cwt.

Poultry—Chickens, 9 to 100 per pound; alive, 5 to 6c, per pound; turkeys, 10 to 212c per pound; alive, 5 to 6c, per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 125 per pound; charles, 5 to 6c, per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 212c per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 212c per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 212c per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 212c per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 212c per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 212c per pound; ducks, 8

21c per pound; pigeons, 15 cents per pair Latest Live Stock Markets.

cuters, 8 to 10 cents pel pound; turkeys, 10 de 12½ per pound; pigeons, 15 cents per pair alive.

Latost Live Stock Markets.

Toronto, June 2—Export Cattle—Prices were about the same, ranging from \$3.90 to \$4.23, and for really prime stuff occasionally \$4.40, was paid.

Butcher Cattle—Prime selections sold at \$4, and once or twice \$4.10 (these lots contained a few shippers); loads of good cattle sold from \$3.25 to \$3.80 per cwt., and common to inferior cattle fetch from \$2.90 to \$3.15 per cwt.

Export bulls sell at from 3 to 34 per pound, with 35c as an outside price for any choice stuff. There is a fair enquiry. Stock bulls are worth from 24 to 25c per pound.

Good milk cows are wanted and will fetch up to \$45 each; prices to-day ranged between \$55 and \$10 a head.

There was a fair trade doing in stockers for Buffalo; really good stockers are worth from 34 to 4c per pound.

Calves were firmer to-day at from \$3.50 to \$6. cach. Good veals are being asked for.

Sheep, 35 c per pound.

Yearlings were weaker and realized from 5 to 35c per pound.

Spring lambs fetched from \$3.50 to \$4.75 each. The price of hogs was maintained to-day, \$5.10 per 109 pound being the price for "siggers," and \$5.75 for light and heavy fats.

East Buffalos and price for "gipt and sockers that were not sold. Hogs—Good to choice Vyrkers, \$4.20 to \$4.25; fair to light Vorkers, \$4.10 to \$4.15; mixed packers grades, \$4.35 to \$4.00; pigs, \$3.80 to \$4.55; roughs, \$3.90 to \$4.00; pigs, \$3.80 to \$4.55; fair to light Vorkers, \$4.10 to \$4.15; mixed packers grades, \$4.30 to \$4.00; pigs, \$3.80 to \$4.55; fair to light Vorkers, \$4.20 to \$4.25; fair to light Vorkers, \$4.20 to \$2.50; calls and common, \$4.25 to \$4.90; pigs, \$3.80 to \$4.55; fair to \$4.25; pigs \$4.50; calls and common, \$4.25 to \$4.90; pigs, \$3.80 to \$4.55; fair to \$6.40; pigs, \$3.80 to \$4.50; pigs-pigs, \$3.80 to \$4.50; pigs-pigs, \$3.80 to \$4.50; pigs-pigs, \$3.80 to \$4.50; pigs-pigs, \$3.80 to \$4.90; pigs, \$3.80 to \$4.90; pigs, \$3.80 to \$4.90; pigs, \$3.80 to \$4.90; pigs, \$3.80 to \$4.90; pigs,

VOLU The C London, Sat

CHRIS

lecture on " fore the Bap gate Univers other colum favorable no Such a lectu from a distin scme optimi whether we and bounds tion. Divo of society. trivial reaso ren meet in then and d denounce it prevent it. can exercis The Church restored ma and cast ov can be a l tide of lega

faithful sen protecting claiming a joined toge AP We had a scene the our memor

all the wea

of toil, and

ment the f

ago, when held neith way home church to month of J with ligh sorbed in Then ca praises of ful voiceemnity of chance, a eyes. Bu heart, and wafted to child, gi were blin have kno the hymn

> inently a pulpit. the Chur exhorted by their were ac strongthe min strong the worl an affair with reli It is an er in st

votion to was noth plain, e There w

gregati the mor cating ner of we but take it and the points paths o

peace ar ion of th

In I T. P. Gladst at the Englis there He Mr. (magn

" I sugge thing sat at carry utter R powe

ful

stone