

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 8, 1895.

NO. 868.

VOLUME XVII.

A May Sonnet.

(From the Antigonish Casket.)
The never failing help on Mary's part
Is fuel to a soul that in her love
Confides its cares, and like a raptured dove
Flies straightway to the furnace of her heart.
Oh! let us all to Mary fair impart
Our troubles and our woes: she will approve
And in our direst need will be our chart
To guide us on that everlasting shore.
Upon this sea where tempests never end
May she at last, our earthly voyage o'er,
Be at the port of Heaven, our truest friend
To greet us on that everlasting shore!
Till then, sweet Mother Mary, bless us all
Who only wait to hear thy loved Son's call.
Who only wait to hear thy loved Son's call.
DAVID S. O'KEEFE.

St. Joseph, N. B.

Official.

To the Reverend Clergy of the Archdiocese of Toronto:

Reverend and Dear Fathers—We by these presents call your attention to an authorized translation of a 'Brief' recently issued by our Holy Father, on the subject of devotion to the Holy Ghost. We request of you to read this Brief to your people on the Feast of Pentecost, and to carry out its provisions as far as the time will permit.

We regret sincerely that we received this document only on Saturday last. Had it reached us at an earlier date we should have had it issued in time to fulfill the conditions of the novena which it prescribes.

I beg leave to remain, Reverend and Dear Fathers,
Yours devotedly,
JOHN WALSH,
Archbishop of Toronto.
St. Michael's Palace, Toronto,
30th May, 1895.

SPECIAL PRAYERS

Recommended to Catholics for the Solemnity of the Feast of Pentecost—Unity of the Christian World.

Leo XIII. Pope:—To all the faithful of Christ who shall be made cognizant of the contents of this letter, Health and Apostolic Benediction.

With a desire worthy of the tender solicitude of a mother, the Church has never ceased to implore the Almighty that the universal Christian people might be united together in the bonds of religious faith and practical devotion. We, likewise, who represent on earth the person of the Divine Pastor of souls, have endeavored to follow that example. We have been unremitting in our efforts to foster a like purpose amongst Catholic nations and we now recommend a similar resolution to these Christian nations whom the Church so long and ardently calls to the true centre of Christian unity. The source from which we have attained so many happy auguries and from which we still await renewed assistance is not hard to discern, for it is invoked from Him who is justly invoked under the title of "Father of Mercies" and whose especial prerogative it is to illuminate our minds and graciously lend our wills unto salvation. Nor can even Catholics be blind to the grandeur and dignity of our undertakings, for on their success depends the greater glory of God, the honor of the Christian name and the eternal salvation of many souls. And if they sincerely and religiously consider the beneficent results that must inevitably accrue from our efforts they will experience an increased revival of divine love in their hearts which, with God's grace, will prompt them to shrink from no obstacle and strain every nerve on behalf of their Christian brethren. And then it will come to pass—a thing devoutly to be wished—that they will readily unite with us, not only in the firm and unwavering hope of a satisfactory issue but also in that means which devout and humble supplication obtains from the throne of mercy. For the exercise of this duty of Christian piety there is no time more appropriate than that in which the Apostles of old after the Ascension of our Lord into Heaven "remained together and were persevering with one mind at prayer with Mary the Mother of Jesus" (Acts iv., 14.) awaiting the promised help from on High and the treasures of all the gifts of the Holy Spirit.

From that august cenance of the Paraclete the Church conceived by Christ and brought forth in His saving blood, wafted as it were by the breath of God, went forward on her glorious mission of leading the nations of the earth to the unity of faith and the newness of Christian life.

Within a short period the most admirable and bountiful results followed where we beheld that inimitable union of hearts that can never be too strongly recommended for our imitation and example. "And the multitude of believers had but one heart and soul." (Acts iv., 32.) For that reason we have deemed it well both by exhortation and request to excite the devotion of the Catholic people, that, following the example of the Virgin Mother and the holy Apostles, they may also, during the nine days preceding the feast of Pentecost, pray God with unanimity of purpose and fervent devotion, repeating the self-same prayer: "Send forth thy spirit and they shall be created and thou shalt renew the face of the earth."

Truly great and salutary are the blessings which we hope to obtain from Him, who is the Spirit of Truth:

who has revealed the hidden mysteries of the God head in the sacred Scriptures; who strengthens the Church by His ever abiding Presence, and from whom as from the living fountain of holiness the souls that are regenerated unto the adoption of the sons of God are wonderfully multiplied and perfected in the supernatural gifts of eternal life.

For it is from the manifold graces of the Holy Spirit and from His perpetual bounty that divine light and love, health and strength, solace and rest, all good Christian purpose and proficiency in Christian operation are derived. In fine the Holy Spirit so acts by His power in the Church that as Christ is the head of that mystic body so the Holy Ghost may be appropriately called its heart: for "the heart has a certain secret influence in the body; and therefore the Holy Ghost is compared to the heart because He animates and unites the Church in an enviable manner." (St. Thomas.) And since above all the Holy Ghost is that divine charity to whom all the works of love are attributed, it is greatly to be hoped that through Him the spirit of error shall be expelled, the spirit of wickedness restrained, and there shall be affected a closer union and more lasting harmony that will be worthy of the children of the Catholic Church, who, in accordance with the admonition of the Apostle, "should do nothing through strife," but "being of one mind, having the same charity, and being of one accord," will thus fill up the measure of our joy and become not merely in name but in very deed a strong and flourishing community. From such a manifestation of Christian harmony amongst Catholics; from the earnest devotion of prayer to the Holy Ghost, we are confident that the reconciliation to effect with our separated brethren may be realized, so that "the mind may be in them which was in Christ Jesus" (Phil. ii., 5), and being at last partakers with us of Faith and Hope they may in time be joined with us in the much desired bonds of perfect charity. Besides the blessings which the faithful who receive to our earnest exhortations shall receive from God in return for their active piety and fraternal charity it further pleases us to bestow the reward of Holy Indulgences from the treasure of the Church.

Therefore, to all those who for nine consecutive days before the Feast of Pentecost shall devoutly recite either publicly or privately some special prayers to the Holy Ghost, we grant, on each of these days, an Indulgence of seven years and seven quarantines; also a Plenary Indulgence on any one of these days, or on the Feast of Pentecost, or on any day within the following octave, provided that having duly confessed and communicated they pray to God, according to the intentions above specified. We further grant to those who wish to repeat the same conditions of prayer, during the octave following Pentecost, the same Indulgences. Those Indulgences may be applied to the suffering souls in Purgatory; and by our authority we hereby ordain and decree that they shall be available each year for the future, those conditions being observed which are required by law and custom.

Given at Rome, at St. Peter's, under the Fisherman's seal, in the year one thousand eight hundred and ninety-five, on the fifth day of May, in the eighteenth year of our Pontificate.
C. CARDINAL DE RUGGIERO.

DEVOTION TO THE SACRED HEART.

During the month of June the Church, in an especial manner, celebrates this devotion, and it is to be hoped that every one who has not yet joined the League of the Sacred Heart will do so at once, for the Blessed P. Simon Gourdan writes that it is:

1. The most holy devotion, for therein men venerate in Christ those affections and motives of his heart by which he sanctified the Church, glorified his Heavenly Father, and showed himself to men as a perfect example of the most sublime holiness.

2. The oldest division of the Catholic Church, which, instructed by St. Paul, the great Apostle, has at all times acknowledged the great beneficence of the divine and Sacred Heart of Jesus.

3. The most approved devotion, for the Holy Scriptures everywhere admonish us to renew the heart, by changing our lives; to penetrate it with true sorrow, to inflame it with divine love, and to adorn it with the practice of all virtues. When, therefore, a new heart is promised us, by which to direct our lives, that can be no other than the heart of Jesus, which is to us the pattern of all excellence, and which we must follow if we would be saved.

4. The most perfect devotion, as being the origin of all other devotions, for the heart of Jesus is the inhaustible treasury, from which the blessed Mother of God, and all other saints have derived their graces, their virtues, their life, their spiritual good. Filled first with treasures from this source different servants of God have instituted and established other devotions.

5. The most profitable devotion, for thereby we have brought before our eyes the very fountain of life and grace, and can draw directly from it, increasing in ourselves all virtues, by adoring this divine Heart, meditating on its holy affections, and endeavoring to imitate them.

6. The devotion most pleasing to God, for thus we adore God, as Christ requires, in spirit and in truth, serving Him inwardly in our hearts, and endeavoring to please Him finally.

7. The most necessary devotion, since it is the whole object of it to unite us most intimately with Christ as members of His body, to make us live by and according to His spirit, to have our heart and soul with Him, and through grace finally to become one with Him, which is and must be the object of all devotions.

THE ONLY HOPE OF UNITY.

The question of unity is certainly a burning question at the present time. Our Protestant friends are wide awake on the subject and are anxiously discussing the question. What can be done?

One of the most discouraging indications in regard to the union even of various Protestant denominations is the fact that it seems impossible not only for the separate denominations to unite but even for the different divisions of the same denomination to come together in a compact organization. Every denomination has in the progress of time split into separate sections on the principle of private judgment, yet calling themselves by the old name with the addition of a distinctive appellation: for instance, Presbyterian Baptists; Seventh Day Baptists; Hard Shell Baptists, etc. Methodist Episcopal; Wesleyan Methodists; Protestant Methodists, etc., with much longer lists of both, and so with the rest. Now, it would seem that the points of difference between these various sections of the same denomination could not be very essential, and there is a feeling among the most sensible and conservative portion of them that the differences are really not essential and they ought not to cause division among them—they ought to unite in a common organization. Yet, it seems impossible for them to agree. In spite of all their efforts they cannot be persuaded to forego their minor preferences of opinion and doctrinal teaching for the sake of a common and more intimate brotherhood.

We are afraid they will not be inclined to accept advice from us even though offered with the greatest sincerity and deepest sympathy for their distracted condition. But the fact is they know and feel the desirability, and even the necessity, of unity in the Church of Christ. They know, or ought to know, that external unity is a note of the true Church, according to the prayer of our Lord: "That they all may be one as Thou, Father, art in Me and I in Thee, that the world may know that Thou hast sent Me." But the idea that Thou hast sent Me. But the idea of their ever being able to unite among themselves is hopeless. Even if they could what would they gain? Protestantism is not the only form of Christianity. There are three hundred millions of Catholics to be taken into the account. Under these circumstances we do not see for them to abandon their thousand and one contentions and constantly divergent sets and join the Catholic Church. This is the best the most sensible advice we can give them. Some, perhaps, will laugh and others will sneer at the proposition. But if they would but take the matter into serious consideration—not take for granted that they are infallibly right—lay aside their prejudices and examine the claims of the Catholic Church with candor and impartiality, our word for it, they would soon be convinced that that Church alone contains the means and the guarantee of true Christian unity, that is, unity of faith and unity of organization with a supreme central tribunal of final appeal to interpret the law and settle controversies.

Why cannot our separated brethren see that unity in spirituals is just as impossible without such an authoritative tribunal as unity in temporals would be without a supreme civil tribunal to define the law and end disputes?

The absolute necessity of such a head and centre of unity is one of the strongest arguments in favor of the supremacy of the See of Peter. That necessity ought to have influence in interpreting those passages of Scriptures which are appealed to as giving supreme authority to Peter. Our Lord with divine presence knew the importance and necessity of such a head endowed with the prerogative of infallibly interpreting the divine law and guiding the faithful in the way of truth and peace. Hence He said to Peter: "I have prayed for thee that thy faith fail not and when thou art converted confirm thy brethren." "Feed My sheep and feed My lambs." "I give unto thee the keys of the kingdom of heaven." "Thou art Peter (petra, a rock), and upon this rock I will build My Church and the gates of hell (the powers of darkness—the propagators of error, heresy and

schism) shall never prevail against it."

All the world sees and knows that that prophecy has been most strikingly fulfilled. In all the ages past the Papacy has been the bulwark of orthodoxy. Amid all the confusion, the irregularities and scandals which the prevarications of worldly ecclesiastics have from time to time brought upon the Church it was the impregnable barrier of the Papacy that stemmed the tide of error and corruption and caused the Church to triumph in the end.

And what a magnificent illustration have we in our own time of the far reaching, all powerful and beneficent action of the Papacy. The voice of the Holy Father is listened to with respect by the nations of the world and no voice is more potent in the cause of truth, justice and peace than his. True the personal characteristics of Leo XIII. add special interest to all his utterances. But, after all, the chief secret of his power lies in the fact that he is the representative of the spiritual order on earth, and when he speaks he is simply the mouthpiece of that grand old Church whose system of teaching in the embodied wisdom of the ages, and which has a noble body of ruled cases and authoritative decisions on all subjects pertaining to the well-being and happiness of man, whether in this world or that which is to come. Oh, that the nations would listen to his gentle, loving, all-powerful voice and return to their allegiance in that true home of the soul, the Holy Catholic Church, where alone true rest and peace can be found.—Catholic Review.

POSSIBILITY OF PROOF OF GOD'S EXISTENCE.

Editor N. Y. Freeman's Journal:

In the argument for the existence of God as stated on page 33 of "Notes on Ingersoll" it is assumed that a real being must be either created or eternal. Is not that assuming too much? Is there a contradiction or absurdity involved in saying that a thing which exists at one time and did exist at some preceding time was not created by some other being? Probably we should fall into contradictions and absurdities in trying to account for its existence, but that would only prove that there is a limit to human knowledge. What I question is not the existence of God, but the possibility of proving it as we would a proposition in Euclid.

1. That a thing must be created or eternal is as clear and immediately evident to the mind as any fundamental axiom in Euclid. Like geometrical axioms it cannot be proved, because there is nothing more immediate and evident to the mind that could intervene to make it clearer or more evident. To demonstrate or bring home to the mind the truth of a thesis it is necessary to begin with a truth or truths already known to the mind, and using these as the marksman uses the sights on a gun barrel, show that they point directly at the thesis. In other words, we must show that the truth of the thesis is necessarily involved in the truths already known and admitted.

Now when we come to a truth than which no other is better known the process of demonstration, as above illustrated, must necessarily fail. That is the reason why every demonstration must go back farther and farther until it comes ultimately to a truth that is undemonstrable by reason of its very immediateness to the mind. All the sciences rest on truths of this kind. They are called the axioms of the science. No attempt is ever made to prove them; the most that is done is to explain what they mean. Euclid lays down a few of these axioms, and, wisely, without any attempt to prove them, builds upon them every proposition of his immortal work.

Let us now come back to our proposition: "Every real thing must be created or eternal," and explain what it means as best we can. Everything that is here has a beginning or not. There is here no medium, no middle ground. The alternative of having or not having a beginning exhausts all the possibilities. Everything thinkable must be referred to the class of having or to the class of not having a beginning. What cannot be referred to one or the other of these two classes is absolute nothing, and nothing is unthinkable.

Now that which has a beginning must once have been non-existent, otherwise it could not have begun to be. But if it began to be there must have been, prior to that beginning, a reason or cause to turn the scales and determine its coming into being rather than its continuance in non-being. That cause or reason could not be in the thing itself, for, according to the hypothesis, the thing is not yet in being, it is nothing; and nothing can do nothing, determine nothing. Then the cause of the thing's being rather than not being must be something outside of and independent of the yet non-existent thing. This outside and independent cause that determines the thing to be rather than to not be is its creator, and it, now in existence, is created.

In looking over what we have just said we see nothing that has been taken for granted. We have kept

close to first principles that are too intimate and immediate to the mind to need proof, because there is nothing more immediate that could be used to prove them. Therefore, a real being that began must have been created.

As to a real being that is, yet did not begin to be, we need spend no time to prove that it is eternal, for the very definition of eternal is "that which is and did not begin to be."

Besides the eternal and the non-eternal there is nothing. Therefore, we did not assume too much when we said "A being must be created or eternal," and there is a contradiction in saying that a being, that was once non-existent and now is. Here there is no question of direct or indirect creation. Things that come into existence through the force of natural physical laws are created by Him who created that force.

What I question is not the existence of God, but the possibility of proving it as we would a proposition in Euclid.

Every process of demonstration is essentially the same, whether it be in theology, ontology or geometry; just as the logical process is always the same whatever be its subject matter. If there be any difference between an ontological and a geometrical reasoning it must be sought in the nature of the data and not in the logical process. So far then as the process is concerned there is no difference between that which demonstrates the existence of God and that which demonstrates any proposition in Euclid's elements.

Is there any difference in data? There is a difference in subject matter, but no difference of degree as to truth. Euclid begins by laying down one or more maxims or truths that are so luminous as to be self-evident and proceeds to build upon them step by step his magnificent structure. The ontologist or metaphysician in like manner begins with fundamental maxims, equally true and luminous, and, resting firmly on them, goes, step by step, to the eternal and the cause of things. We do not refer there to revealed data or truth, for even that implies something more remote still; just as a revelation implies a revealer, and we must establish by the light of reason the existence of the revealer before we can believe in the existence of the revelation. This is why the ontologist or metaphysician in demonstrating the existence of the Supreme and Perfect Being makes no reference to Scripture revelation.

Thus far, then, the method of the ontologist and the geometrician is the same. And the first principles in both cases are equally self-evident. This being the case, why should not a demonstration of the existence of the cause of all existences from self-evident principles be as valid as a demonstration in geometry? If Euclid, starting from a self-evident truth, proves that the relation between the three angles of a triangle and two right angles is a necessary relation; the ontologist in the same way starts from a self-evident truth, proves that the Being whose existence alone explains things is the necessary being; and there being necessary, must be, and there fore is. Here there is no difference in the order of thought, no difference in process, no difference as to degree of truth or self-evidentness of data or first principles. Here we see no difficulty in the way except it be the persuasion some unthinking people are under that metaphysical truth is not as true as geometric truth. Such people need education more than argument. They ignore the fact that geometry belongs strictly to the domain of metaphysics; that its subject matter is absolutely independent of the physical universe; that the laws of form and motion are amenable to it; that it is eternal and immutable, and being eternal and immutable is and must be of the essence of the eternal and immutable Being. This conclusion may strike you as strange, but a little reflection will show the necessity of it. The truth of geometry is eternal and immutable. This will be granted without argument. Then it is of the essence of God, for if not there would be something eternal and immutable outside of and independent of God, something that could defy His omnipotence to change, something that could exist without and do without Him. To suppose the existence of any such thing implies the destruction of God's omnipotence, and to say He is not omnipotent is to say that He is not. To avoid this conclusion we must say that geometric truth is not something outside of and independent of God. But as it is, and is eternal and immutable, there is no alternative but to say it is of God, of His infinite being, and that its existence depends on His existence, and without Him it would not, could not, be either eternal, immutable or true. We can deal very little in any of the sciences without drawing near to the awful Divine presence. How profound are the words of Scripture: "In Him we live and move and have our being." We are like the eyeless man who stands under the luminous noonday sun unconscious of the ocean of light about him.—Freeman's Journal.

Who doth more hinder thee, and give thee more trouble than thine own hearts unnumbered affections.—Thomas à Kempis.
It is much safer to be in subjection than in authority.—Imitation of Christ.

TO BREAK UP THE HOME RULE PARTY.

The subjoined interview with William O'Brien, M. P., by a *World* correspondent today shows that serious trouble has again broken out in the ranks of the McCarthyite party. His statements, when they reach England from the *World*, certainly will provoke a hot controversy.

Mr. O'Brien is about to be forced into bankruptcy at the suit of Patrick Chance, who until recently was a member of the Nationalist party. The suit is for non-payment of £400 (£2,000), a balance of law costs incurred by Chance as O'Brien's solicitor in an action for libel against Lord Salisbury, four years ago.

Mr. O'Brien said to the *World* correspondent:

WILLIAM O'BRIEN'S STATEMENT.
"I received the final bankruptcy notice to-day from Chance and shall be disqualified from voting in the House of Commons on the 12th of June.

"I will not allow the money to be paid by public subscription; first, because Chance undertook the suit for the party, not for me, and he should await his turn to be paid out of the Paris funds allocated to discharging party debts incurred prior to the Partition; secondly, because the institution of bankruptcy proceedings against me is part of a conspiracy to drive me out of Parliament, conceived, I regret to say, by some of my colleagues who have differed from me and the majority of the McCarthyites on questions of party discipline; and, thirdly, because if this claim were paid, proceedings would be immediately started against me for some other party debt for which I could be made responsible on the same grounds as this one. To pay this claim would be equivalent to throwing a cake to appease a tiger. Chance has already been paid a larger sum by the party on account of the costs of the Salisbury suit than the whole of the costs of Salisbury, who had the leaders of the English bar employed for him."

"But why is this conspiracy directed against me?" the *World* correspondent asked.
"It is not solely against me," Mr. O'Brien answered. "I am only the first marked down for removal. Chance has begun suit against all the members of the committee of our party for another debt. He proceeds in the English courts because no Irish jury would give him a verdict."

TO OUST ALL BUT HEALY.
"It is a deep-laid scheme to disqualify for Parliament all the leaders of the Nationalist party except one, Mr. T. M. Healy, who is and always has been an intimate personal friend and political ally of Chance. When I am out the scheme is to start against Justin McCarthy, Sexton, Dillon, Blake, T. P. O'Connor—in fact all the prominent men of the party who have taken monetary responsibility on their shoulders to support evicted tenants and maintain the party when the funds were exhausted."

"I have, therefore, determined to make a stand at the outset, to resign my seat when Chance disqualifies me and to appeal to the Irish people against this infamous conspiracy to destroy the Home Rule movement because it cannot be made an instrument of the personal ambition of certain members of the party. I am confident that Ireland will respond in such a manner that it will be impossible for Chance and his friends to drive the leaders of the majority of the Nationalist party out of public life."

"Personally I have no regret at leaving Parliament, as it will set me free to work in Ireland with a view to the next general election."

If the Irish people, at the next general election do not relegate to oblivion, Mr. Chance, Mr. Redmond, Mr. Harrington and others, they will deserve the contempt of the world. The Pigotts are not yet all extinct.

Food For Thought.

A most effective temperance sermon was preached in a New York police court a week or two ago. A woman leading her son entered the court, and, approaching the sergeant, said: "I want to have my boy committed for a month. He has been drinking steadily for some time now; and if he is sent away for a while, he will regain his manhood and return to work." The sergeant prepared the charge, and the mother rose to confirm it on oath, saying: "O Johnny, Johnny! why did you drink?" As she ceased speaking, she clutched at her heart, staggered and fell into the arms of a court attendant. The unfortunate son bent over her prostrate form, clasping her hand with real tenderness, and cried: "Mother! mother! don't you know me?" "It's no use," said the physician, gently; "your mother is dead." There are men, and women too perhaps, who could not shed a tear, if it were to quench the fiercest of purgatorial flames; but such an incident as this told to children could not fail to move them, or to inspire them with a lifelong horror for the sin which is breaking mother-hearts everywhere.—Avo Maria.

shot o' me," he said, childishly, with a glance toward the light streaming across the fields from his brother's cozy kitchen. "But Jason loved himself that I alays paid my way full in helpin' round. Not but I was alays glad to be doin' somethin'."

In the morning Leph started for the village as soon as his early chores were done. He waited some time for the horses to finish their breakfast after he had dispatched his own. As he drove along the road which led past his brother's house, he saw the kitchen door open, and down the worn walk, with its borders of well-trimmed currant bushes, came Mary Martin. The wind wrapped her skirts about her supple limbs, and fluttered the blue gingham apron on which she was wiping her strong hands as she came along. Leph would gladly have avoided her had such a thing suggested itself as possible. His sister-in-law was a person whom he regarded with much awe; her quick energy always made him appear more dull and shy. He did not look toward her as he drew near, and made no effort to stop the team until she was almost under the horses' heads as she stepped into the road.

"I think you'd be ashamed o' yourself, Leph," she called, not knowing just how to address him in his present humor, and stumbling, as the best-intentioned people so often do, on the wrong way.

"I ain't no more call to be 'ashamed than some others I might tell on," said Leph, sullenly, and not looking toward her, even when she went on: "You know Jason has always been good to you, Leph."

This was not at all what she had meant to say. How few of us ever do say the things we mean to!

"I ain't beholden to him for anything as I know on," returned Leph, slowly, and with an increasing sense of injury and wrong.

"An' you don't mean to say he's ever wronged you, Leph Martin?" said Mary, with a hot flash coming over her smooth face. She had never expected to feel for Leph anything stronger than a dutiful compassion; now she was almost angry.

"Twan't me as stopped you to say nothin'," Leph went on, miserably, in his emotionless tones: "all I ask o' anybody is jus' to be let alone."

There was no mistaking now the flash in Mary's clear eyes. "An' you'll be let alone fur all o' me, from this on, I can tell you that," and not waiting for him in his slow way to comprehend her words she marched rapidly back to the house.

Leph looked after her with something like fear in his pale eyes as he realized the wrath he had dared invoke. He did not drive on for a moment after she had closed the kitchen door. The memory of the savory meals he had taken from her hands smote him; he felt a lump in his throat. He waited, hoping she would come back, and yet realizing in a vague way that nothing would tempt him to call her.

With a wild look around the horizon, as if vainly for help, he sighed, shook the lines over the horses, and the wagon moved uncomplainingly on. Mary, watching from the window, turned to her work with a ashamed face. "I believe the poor feller's feelin' right bad," she said; "maybe it's jus' his way to be sort o' aggravatin'."

I'm alays snappin' folks heads off 'r nothin'!" and she carried the dish pan from the stove, where she had placed it before she went out that the water might not cool, to the table with a meek, almost an apologetic, manner.

Leph spent the day in the village. There was nothing to call him home, and the sunny porches of the low stores are dear to the rural heart. It was late in the afternoon when he sat in the wagon while the social storekeeper finished stowing his purchases under the seat and then leaned against one of the two by six supports of the store porch to watch his departure.

"Looks like it might rain to night," he said, as Leph adjusted his lines: "rather help you fellers in seedin' if it did, wouldn't it?"

"Yes," said Leph, turning to look toward the line of cloud in the west, "if we don't git too much; jus' 'nough to meller up the ground. I'm 'most through seedin' tho'." And with a half-nod toward the storekeeper, he shook the lines over his team.

The rain did come that night. The lightning was darting through the west when Leph was yet several miles from home. Jason noticed that the "medder house" was still dark when he and his family were safe within their warm shelter. He went several times out into the porch to listen for the wagon. The thunder must have drowned its noise when it did pass, for at last when he went again to listen, he saw a light shining from Leph's low home.

"Well, he got in at last," called Jason to Mary, within; and then, with the reaction that always follows relief from anxiety, he added: "I s'pose he was loafin' at the store 'stead o' gettin' home."

Mary was relieved, too, and her mind turned to other things. "Go shet that cave door while you're out, Jason; I plumb forgot it. I had it open this afternoon when the boys were sortin' them 'taters."

Jason went around the house, the storm pelting him with some large,

cool globes of water as in mischief. As he came up on the porch again something entangled his feet. Mary heard a little scraping on the floor, and then a muttered "By Jerry!" from her husband. This was the mild form to which Jason's exclamations had been brought with great care on her part and his. He came into the house trailing something from his hand.

"A new pair o' lines, as I live," she exclaimed. "Jason, that poor soul's sorry, an' we ain't any business to treat him like we did; I want you to go right down an' tell him so."

"It ain't fitten to go any place to-night, Mary," Jason answered: "an' by time the storm's over he'll be asleep; an' you know yourself, when Leph's asleep, nothin' ord'nary's goin' to stir him. Ain't the rain a-gittin' there, tho'! Jus' listen."

The rain came in torrents over the windows and low roof. Great floods of light poured into the room and made the lamp-light pale. The thunder followed fast and shook the house. Mary drew the curtains low, and opened the door into the room where the two boys slept on; then she walked up and down the room from sheer nervousness. A flash shimmered through the curtains, and almost with it crashed the thunder. Mary screamed and covered her eyes. Jason looked up from the lines, which he had been soberly contemplating in his slow way.

"Gittin' toler'ly handy, ain't it?" he said, then added, reassuredly: "I think that was about the center o' it; it'll get quieter now." And the next flash and report proved that the storm was rolling on. Then there was a step on the porch, and a voice called "Jason!" in a tone that brought both husband and wife to the door.

"That medder house of yours'n struck," said a neighbor's. "I was caught out coming from town, an' I see it. I s'pose there's nothin' in it you can save; you ain't been usin' it lately, I knowed."

The door was open wide now, and a shawl flashed by from which Mary Martin's white face looked. Jason paused only to say: "Leph's a livin' down there ag'in. Come on;" and followed her.

The sky was quivering light above their heads, the air shaken with the thunder, and washed by the rain. But up from the sudden earth into the drenched air, rose the white and rosy smoke from the "medder house." The water spread treacherous pools for their feet, and the landscape glowing in daytime colors one moment then blotted out to reappear again in the next was confusing. Mary's wet skirts clung about her feet, and she fell; as she scrambled up again, the men passed her. In a moment more they were pounding at the door of the "medder house." Smoke was curling through the broken transom; around the old chimney it had reddened, and a flame leaped up. They shouted, but only the roar of the fire answered them. Then they threw open the door, and were lost in the smoke. They staggered back just as Mary came up; she drew the wet shawl closer about her head, and went on into the fire. Jason caught at her arm as she passed, and the two men followed her when she disappeared. The rain was dropping softly now, and across the dim fields dark forms hurried to the fire. Silently they came as if conjured out of the earth itself. This, like other opportunities for dissipation in the country, was not to be treated lightly. Some came up in time to learn of the attempted rescue. There was wild excitement, and unheard and absurd commands were shouted into the general uproar. Some had brought buckets of water, as the natural antidote of fire, and poured them harmlessly about. One youth, belated at his about, "chores," brought with him a bucket of milk which chanced to be at hand when the alarm had reached him. This he bravely poured on the step over which had passed Mary and Jason and the neighbor, and then moved back in the crowd to await results.

As the flames rolled up they lighted faces, lighted also by an interest that a few hours ago had seemed impossible to them.

The shed kitchen at the back was the last of the little house that the flames claimed, and through this forms were seen making their way out. But was only Jason and the neighbor, dragging Mary between them. Every one grew silent and the crackling and falling of the old frame seemed to cast a tangible weight on the hearts of the spectators. Some one spread a coat on the ground, on which Mary sank down obediently, and looked dumbly toward the hissing fire.

Jason took off his hat and wiped the grime and sweat from his face. Little sined pieces of his whiskers came off, and he peered his hand over his cheek curiously. Tiny pools of water in the uneven yard blinked and flashed in the glowing light.

"Leph must 'a' gone up into the loft room," said Jason, slowly: "the lightning come straight through there. It was all burned out when we got in. Leph never knowed what hurt him." He choked as he finished.

"We had ought 'a' gone up there, Jason," said Mary, firmly.

"You see yourself the steps was burned out as well as the floor. It wouldn't helped nothin' for us to 'a' been burned along o' Leph's bones."

There was a murmur of sympathetic assent. The watchers walked awestricken about the burning pile. From an exciting scene it had become a ghastly spectacle. A vague expectation hung about that something blood-curdling must occur; as if the spirit of the poor victim would walk in the flame.

"It's a good thing the wind is as it

is or the barn 'ud go too, for all it's so fur 'way," said a hushed voice, in the outskirts of the crowd. Some turned to glance toward the long barn at quite a distance from the crowd. The light shone full on the warped boards and curled shingles, along the shed roof with its whitened poles holding down the bleached straw. Just then from out the barn door came a form that crouched a mighty shout to rise from the crowd when it came into full view; for it was no other than Leph himself, dozed, and stupidly rubbing his eyes with the sleeve of his denim blouse.

The fire smoldered down unnoticed as every one crowded about Leph. Jason shook hands with him, and said: "By Jerry, Leph!" in eloquent, choking tones. Mary put her hand on his arm and, laying her face on it, began to cry, while Leph looked toward the fire as if he thought to be burned up might not be the hardest thing in the world, after all.

"Shoo!" he said, nervously: "if I'd a' knowed how bad it 'ud made 'u feel to 'a' seen me, I wouldn't 'a' come out." Then every one laughed and began to enjoy the fire again.

"How happened 'u wa'n't in it?" asked Jason as they all turned at last toward his home, and Mary hurried on, remorsefully remembering the sleeping boys.

"Well," said Leph, slowly, "I see it was pickin' up for a considerable o' a rain, an' I hurried along, so when I got in the team was pretty well warmed up. I jus' let 'em cool off, with some hay to pick at while I went in the house and put up the things an' lit a lamp." Leph stopped to wipe his feet with a carefulness that Mary noticed, as she stirred the fire and set chairs for the neighbors who were waiting to hear again Leph's story. The lines still lay on the floor; Jason rolled them up awkwardly, and thrust them through a door into the darkness, while all were too interested in Leph to notice it.

"Well," resumed Leph, "when I was up feedin' the horses a little later it began to rain pretty lively, and after I'd give 'em a good feed I jus' set down in the hay to wait a little for the shower to sort o' let up. It's alays a quietin' kind o' sound to hear, horses a-nosin' round in a good feed, you know, an' I guess I dozed off."

"I guess you did," said Jason, with his loud laugh. "You slept middlin' sound not to hear all that racket at the fire."

"Yes," said Leph, laughing too, but mildly: "I'm a to'ble good sleeper; but you did wake me, or I wouldn't 'a' come out till mornin'."

After the neighbors had all gone Leph turned to Mary: "I'll have to say with you an' Jason after this, Mary. I ain't no place else."

"An' you don't need no place else," she said heartily, and they understood each other.

Jason went through the door and brought in the tangled length of the lines. "I can't take these, Leph," he said, looking at them very soberly, and scratching his head: "I can't take 'em, Leph."

"You must, Jason," answered Leph, beseechingly: "I can't stay here 'thout 'u do. I ain't any hand to make speeches; but I'm much obliged for your tryin' to git me out o' the fire, even if I wa'n't in it. I'm muca obliged, Jason, to you an' Mary both."

"That wa'n't nothin'," insisted Jason, with tears in his honest eyes—"that wa'n't nothin'; but I'm free to say it's goin' to be a pretty hard job if I really take these here lines."

And then they all shook hands.—Laura Updegraff in the Independent.

A VICARIATE FOR WALES.

First Step Toward Restoring the Land its Former Hierarchy.

When the complete history of the present pontificate shall be written—and all Christendom trusts that the time for doing that may be delayed as long as possible—it will be found that among the most notable achievements of Leo XIII. were the number of hierarchies which he restored to countries wherein such orders did not exist at the time of his ascension of the Papal throne. In the very first year of his illustrious reign, it will be readily remembered, he gave back to Scotland the Bishopric of whom its Catholic people had long desired; among the other lands that he had similarly enriched may be mentioned Sweden, Norway and Japan, and now it is announced that he will, as soon as the Bishops submit a Vicar-Apostolic for Wales, in which principle a Bull to that effect having lately been promulgated from the Vatican.

At the present time, and since the suppression of the Welsh bishoprics by the so called Reformation, the Catholics of the newly-erected Vicariate, where, in all the Welsh counties, one alone excepted, are included, have formed portions of the English episcopates that adjoin Wales. South Wales, for instance, including the counties of Brecknockshire, Glamorganshire, Carmarthenshire, Glamorganshire, Pembroke and Radnorshire, had been subject to the jurisdiction of the Bishop of the diocese of Newport and Menevia while that of the ordinary of Shrewsbury appertained the administration of the Churches in North Wales, or in the counties of Anglesea, Carnarvonshire, Denbighshire, Flintshire, Merionethshire and Montgomeryshire. Owing to the fact that no separate statistics appear in the accounts given in our directories of the English Church regarding these Welsh counties, no figures of the standing of the Welsh Catholics are obtainable.

THE AGGREGATE CATHOLIC POPULATION.

however, has been deemed large enough by Rome for the appointment of a Vicar-Apostolic, who will, of course, rank as a Bishop, and who, in all probability, will, before many years, be named the incumbent of a Welsh See.

Christianity was probably introduced into Wales about the beginning of the fifth century, and one of the earliest preachers of the faith in the principality would seem to have been St. Dubricius, of whom it is recorded that he found two great schools of sacred literature in South Wales, on the banks of the Wye river, which waters the counties of Brecknockshire and Radnorshire. To these schools flocked students from all parts of the adjoining country, who were trained in virtue and learning by St. Dubricius, and some of whom were subsequently elevated by them to Welsh Sees. St. Dubricius himself was consecrated the first prelate of Llandaff about 444 by St. Germanus, the Bishop of Auxerre, who was then in the country, and who also ordained at the same time for another Welsh See, St. Illutus. Bishop Dubricius was afterwards transferred to the Archbishopric of Caerleon, and he held that for upwards of fifty years, when he resigned it to St. David and retired to a solitary island, where he died. After his death his remains were brought to the cathedral at Llandaff, and at least one Welsh church of the present day, that at Treforrest, in Glamorganshire, perpetuates his memory.

The great saint of Wales, though, and the patron of the country still, as he has been even during the time when Catholicity was proscribed in the principality by British tyranny, was St. David, himself a Welshman of noble birth and a disciple of St. Germanus of Auxerre. Ordained to the priesthood, he became

THE PRINCIPAL ONE was that of St. Nunn, mother of St. David, near which was a beautiful well, still frequented by pilgrims. Another chapel was sacred to St. Lily, surnamed Gwas Dewy, that is, St. David's man, for he was his beloved disciple and companion in retirement. St. David was honored there on March 3, and St. Nunn on the preceding day. The three first days of March were formerly holidays in South Wales in honor of St. David; but at present only March 1 is kept in his memory.

In addition to the two Bishoprics already mentioned, Llandaff and Caerleon, the latter subsequently becoming St. David's, Wales, in the earlier years of her Christianity, had other Sees. For instance, there was the See of St. Asaph, in Flintshire, founded by the saint whose name it bore, who was consecrated there by St. Kentigern, the Bishop of Glasgow, during the time when, driven from his Scottish See, he resided in North Wales. Another See was erected at a very early date at Bangor, in Caernarvon; and the number of monasteries, convents and colleges established by the early Welsh monks, largely Benedictines and Cistercians, was very great.

Of all the Welsh Sees that founded by St. David, or rather the one which was established when he secured the transfer of his seat from Caerleon to St. David's, naturally ranked as the leading bishopric. It was for this See that Gerald de Barri, or, as he is best known, Giraldus Cambrensis, showed himself in the twelfth century so persistent a seeker. Born about 1146, in South Wales, Gerald's education was supervised by his uncle, who was then the Archbishop of St. David's, and in his twentieth year he entered the University of Paris, whence, after a brilliant career, he returned to Wales, and was ordained and kept by his uncle at the cathedral, of which he soon

BECAME THE ARCHDEACON. Zealous in the discharge of his duties, he was, on the death of his uncle, chosen by the chapter to succeed him

in the See. But the King, Henry II., who had declared, it seems, that he would appoint no Welshman Archbishop of St. David's, refused to sanction his election, and ordered the chapter to ballot again. This they did, but the result was the same, their choice falling for the second time on the Archdeacon. The King again declining to sanction his appointment, another prelate was eventually appointed in the person of Peter de Leia, whose administration was anything but satisfactory. Giraldus had in the meantime gone back to his alma mater, the Paris University, where he spent a period in study; but on his return to Wales he was appointed by the Archbishop of Canterbury the administrator of St. David's, the direction of affairs being taken out of Bishop de Leia's hands. He held the administration until a new prelate was named, and then having been appointed a royal chaplain, he travelled with Prince John through Ireland and wrote that descriptive account of that country which subjected him, justly, to the centuries which Irish critics have pronounced in all ages on his work. He subsequently made a tour of Cambria, as Wales was often called, with the Archbishop of Canterbury; and still later on, another vacancy occurring in St. David's, he sought the appointment, secured it again from the chapter, but failed for the second time to secure the place, albeit he made several journeys to Rome to plead his cause, because of the objections of the Canterbury prelate. For the third time St. David's became vacant, and then it was offered to him under certain conditions. He declined to accept it, though, and died at St. David's at the age of 74, in 1220. His works are not without some merits; but because of their historical inaccuracies have been savagely

PILLORED BY THE CRITICS. One of the earliest places in Wales for the Catholic faith to re-assert itself, after the suppression of the monasteries and educational institutions by the "Reformation," was at Holywell, in Flintshire, where is located St. Winifred's Well, through the waters of which a miraculous cure was quite recently effected of such striking character that the press of Great Britain commented thereupon. There is a church at this place dedicated to St. Winifred, whose erection dates back to 1833, according to the directory; though the intention may be to signify that in that year Catholic priests were permitted to return to the ancient chapel. The church is a richly indulged one, and is served by the Jesuits, who have a famous college near by at St. Asaph, Bangor in Carnarvonshire, St. David's in Glamorganshire and Pembroke Dock in Pembrokeshire, and other places where Catholicity erected places of worship fully half a century ago, after having been suppressed for so many years. It is noticeable that not a few of the Welsh churches are dedicated to St. Patrick, the reason therefor probably being that the Welsh claim that the great apostle of Ireland was born in their country, in that part of it called in olden times Caerleon, which means the City of the Legions, reference being made to the encampment there of the Roman Army. The appointment of a Vicar-Apostolic for Wales should, and probably will, lead to a new Catholic growth in the principality, where so many things speak of the faith that St. Dubricius, David, Asaph and a host of other saintly men and women formerly taught the people, illustrating its truth and divinity by the witness of their own beautiful lives.—Boston Re-

public.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

Experience has Proved It. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use, health and vigor could be fully restored.

CUTICURA for the HAIR



Luxuriant hair, with a clean, wholesome scalp, free from irritating and scaly eruptions, is produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery. Sold throughout the world. Price, 5c. POTTER DRUG & CHEM. CO., Sole Proprietors, Boston. "All about the Skin, Scalp, and Hair," free.

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

TRY THAT MOST DELICIOUS TEA & COFFEE

SOLD ONLY BY James Wilson & Co. 355 Richmond Street, London. Telephone 654.

First Communion. Devout Communion... The Lord is My Portion... Great Days... Stories for First Communions... First Communion's Manual at 50c, 75c, 90c, and upwards.

FIRST COMMUNION PICTURES. FOR BOYS AND GIRLS, ENGLISH OR FRENCH Size 12x18, with figures of the Sacred Heart... Size 12x15, with figures of the Sacred Heart... Size 9x12, with figures of the Sacred Heart... Size 6x8, with figures of the Sacred Heart... Pearl Beads at 25, 35, 45, 60, 75c and upwards. Pearl Cases for Beads in 4 sizes.

First Communion Medals in Silver and Gold in various designs with blank space for engraving. Prayer Books in Ivory, Celluloid, Ivory and Pearl. Bibles in various styles and other designs in Leather Bindings.

Books for the Month of June. The Precious Blood... A Flower for each day of the Month of June... Manual sacred Heart according to St. Alphonsus, paper... Manual sacred Heart according to St. Alphonsus, cloth... New Month of the Sacred Heart... Devotions for the First Friday... The Voice of the Sacred Heart... New Manual of the Sacred Heart... Arnold's imitation of the Sacred Heart... Premiums Catalogue in Press and will be sent to any address given.

D. & J. SADLER & CO. Catholic Publishers, Booksellers and Stationers, Church Ordinaries, Vestments, Statuary and Religious Articles. 1669 Notre Dame St. | 115 Church St. MONTREAL | TORONTO.

STAINED GLASS FOR CHURCHES. Best Qualities Only. Prices the Lowest. McCAUSLAND & SON 76 King Street West, TORONTO.

O. LABELLE, MERCHANT TAILOR 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

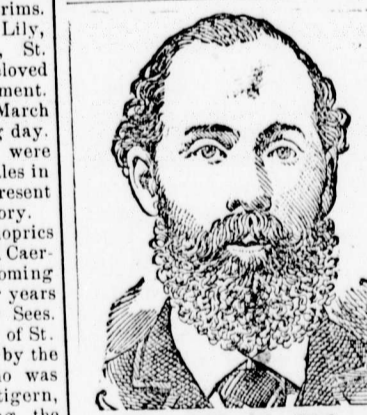
Pictorial Lives of the Saints AND THE Catholic Record for One Year For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. At Home & Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO. Sandwich, Ont.

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House King St. West, Toronto. Also in the Gerrie Block, Whiteby. A. A. Post, R. A. A. W. Holmes



Purified Blood

Saved an operation in the following case. Hood's Sarsaparilla cures when all others fail. It makes pure blood.

"A year ago my father, William Thompson, was taken suddenly ill with inflammation of the bladder. He suffered a great deal and was very low for some time. At last the doctor said he would not get well unless an operation was performed. At this time we read about Hood's Sarsaparilla and decided to try it. Before he used half a bottle his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles of the medicine he was as well as ever."

FRANCIS J. THOMPSON, Pelee Island, Ontario.

Hood's Sarsaparilla Is the Only True Blood Purifier. Prominently in the public eye today. Hood's Pills cure all liver ills, biliousness, headache, 25c. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eye tested, glasses adjusted. Hours, 12 to 4.

The Catholic Record.

Published Weekly at 68 and 69 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE KING, JOHN HUGH, P. J. NEVEN and WM. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, acute measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

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

London Saturday, June 8, 1895.

CLERICAL CELIBACY AND CHRISTIAN RE-UNION.

The London, England, Daily Chronicle has recently had a number of letters on clerical celibacy, said to have been written by priests, to the effect that a relaxation of the discipline of the Catholic Church on this point is contemplated with a view to promote re-union with the Church of England; and these letters, if authentic, would lead to the belief that there is a widespread desire among the priests that such a relaxation is much desired.

It is scarcely necessary for us to tell our readers that no such desire exists. A representative of the Chronicle waited upon Mr. Johnson, secretary to Cardinal Vaughan, the Archbishop, to ascertain his views on the matter, and was informed that there is certainly no such desire among Catholic priests, or any section of them, and that it is difficult to believe that the letters signed "A Catholic Priest," emanated from the Catholic clergy at all.

The Monsignore said:

"Nothing is easier than to write a letter to a newspaper, and sign it: A Catholic Priest, or Sacerdos, or anything else. Such letters carry no proof of their genuineness."

Such rumors as regard the intention of the Holy See to relax the discipline of the Church on this matter are entirely without foundation, and have been contradicted on the highest authority from Rome; but they continue, nevertheless, to be circulated, as they have been published and circulated from time to time by the press during the last thirty years, but Mr. Johnson says the step would not create the satisfaction suggested by the writers of those letters. It would, on the contrary, be regarded with deep and general regret.

Mr. Johnson explained that the matter is purely one of ecclesiastical law which the head of the Church can abrogate, but there is no thought or intention of abrogating it, and that the purpose of its institution is so important that it is not likely that it will be abrogated, even for the sake of coaxing into the Church a certain number of Anglican married clergymen who might desire to become priests of the Catholic Church if they returned to the fold.

The law of the Church prescribing the celibacy of the clergy arises chiefly from the answer of our Lord to the saying of the Apostle: If so—it is not expedient to marry. The reply was: "All men take not this word but they to whom it is given." He that can take, let him take it. (St. Matt. xix. 10-12.)

Equally clear are St. Paul's words: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided." (1 Cor. vii. 32, 33.)

The married state is holy, and is blessed by God; but the state of celibacy, embraced for God's sake, is more perfect; and the Church requires this perfection in her priests, and is not likely to abrogate it for a doubtful expediency which in a few years time may prove to be an injury instead of a blessing.

We remark that even the Presbyterians are beginning of late to discover that the Catholic belief on this subject is a reasonable one, and that they have been in error in supposing, or in pretending to believe, that there was a command of God from the beginning for all men to marry. The following quaint talk from a recent issue of the Chicago Interior proves this:

"To demand that a minister shall be married is carrying anti-Popery principles too far. Our theological students as a rule are sound on the celibate question. No class of young men in the country quite equal them in fidelity to the teaching of Scripture on this subject. But there are two sides to the question. Paul was a shining example of the minority, and we have always thought that there was a defect at this point in the instructions in pastoral theology of most of our sem-

inaries. Paul is entitled to a hearing."

This language stands in favorable contrast with the angry comments of other journals upon the Pope's appeal, and as it represents the sentiments of certainly a large section in the Church of England, it holds out a strong hope that the Holy Father's appeal to the Christian sentiment of the English people will not be in vain.

We are told: "We may not like such a consummation." But why should it not be liked, unless that pride revolts at the implied acknowledgment that rebellion against lawful authority in religion is wrong. But this is implied equally in the acknowledgment which the same paper makes, that "unity is the first necessity of the Church." How can unity be preserved unless there exists a supreme authority to which obedience is due? And if such an authority there be, it was wrong to resist it in the first instance, and the pride which now suggests persistence in rebellion should be laid aside.

It cannot be supposed that the writer in the Church of To-Day overlooked the fact that the Holy Father does not propose any modifications of the doctrines of the Church in order to bring about a union. The London Times, in order to magnify the difficulty of re-union, takes care to point out that this is the case. It said recently:

"The Papal letter is marked by two significant features. Nobody who is at all acquainted with the teaching of the Roman Church can have anticipated that in any circumstances the Pope could assent to the slightest modification of her distinctive doctrines, or to any abatement of her claims. To do so would be to stultify that Church in the eyes of her own members, and to proclaim her cardinal tenets to be a fraud."

As the Church of To-Day says expressly that a reunion may be desirable, even on the terms proposed by Rome, it must be taken for granted that there is a considerable section in the Church of England who are prepared to accept all the doctrines of the Catholic Church just as they stand. It follows from this that even though there is a party in the Anglican fold which has for its watchword the motto "No peace with Rome," there is also a strong contingent which is ready to accept the olive branch which has been extended to them. We may hope that within a short time this party will show itself, and that though there may be no corporate union with the Church of England, there may be a large accession to the Catholic Church from the ranks of those who admit that the true Church should be of one fold, and under one shepherd.

The second point to which the Times calls attention is that the "Apostolic letter does not say one word in reference to the possibility of any change even within the sphere of discipline," though "the Pope has the amplest powers of modifying discipline."

It is quite true that the power of modifying the discipline of the Church exists; but it is unnecessary, and it would be absurd, that the Pope should offer to make such modifications, at least before those who propose to re-unite state what modifications of this kind they wish for; and then the desirability of the changes proposed may be discussed.

Further objection is made by the Times against the Encyclical because "Leo XIII. insists on some of those teachings which are most emphatically repudiated by Anglicans and most alien to British feeling." Among these teachings, it mentions "Invocation of saints and of the Virgin Mary, which English Churchmen regard as 'a food thing vainly invented.'" "Indulgences," and the authority of the Roman See "as 'this centre of Christian unity, divinely constituted in the Roman Bishops.'"

The Times has itself given a good reason why the Pope should make it perfectly well understood how far concession may be made for the sake of bringing about unity, and by his references to Catholic doctrine he has done this. He has shown that the sacred deposit of faith cannot on any consideration be tampered with. It was the Holy Father's duty to disabuse of their error any who might imagine that the authorities of the Catholic Church can sit down in conference, as the sectaries have frequently done, to consider what truths of religion may be set aside. Truth cannot consent to such compromises; and it is clear from the comments of some at least of the Anglican papers that there are many among the clergy of Anglicanism who will not demand that such a compromise be made; and though the Times says: "Reunion with Rome is at present a mere dream," there may be earnestness enough

among these many to turn this dream into a reality as far as they are concerned.

A WHIPPING POST NEEDED.

It is to be regretted that the whipping post is not in honor amongst us. There are certain crimes that should be punished by the lash and scourge. We know that every law-abiding citizen will endorse our opinion, for there are misdemeanors so shocking in brutality and repulsiveness that a few months imprisonment is an inadequate and pitiful punishment. Criminals of a certain kind should be scourged so severely as to carry with them to the graves the marks that should serve as a reminder of their punishment and an argument to convince them that it could not be repeated with impunity.

The ultra-refinement of the century shrinks back from such a barbaric mode of procedure, but the common-sense of the people will welcome its institution as a boon and a blessing. We have often longed to hear the whip hissing and see it cutting deep into the miserable body of that unmentionable scoundrel, the brutal husband. He should be scourged like a hound. In carceration, even in the most loathsome dungeon, is too good for such a man. He deliberately brings sorrow upon the woman that he is bound to protect and cherish as he would his very life. Years pass, and he is permitted to run roughshod over all that is sacred and dear to humankind. He may be prominent in church circles, veiling by a hypocritical piety the perfidy and rottenness of a paltry soul. The wife, goaded to desperation, may have him arrested, and then, we say, give the rascal a dose of the whip. Lash him for the anxiety and anguish, the shame and sorrow, for the brutalities that have marked his life since his wedding-day. Aye—lash him for his cowardice and for his imposition upon society. These words sound harsh, but if all could look behind the veil that conceals the villany that makes some households but living hells, we should wish for stronger language to express our indignation.

Not only do we speak of the husband who is an habitual drunkard, but of him who is always in a semi-intoxicated state, and whose mode of expression never rises superior to that of brutal censure. Such a one is perchance more in need of the whipping-post than the habitual drunkard.

Many a poor wife has walked hand in hand with sorrow for years—sorrow that crushes the soul and makes existent an intolerable burden. Pitiful tragedies are acted daily at our doors. Children lose all respect for the father, and are happy only when he is away. John Ruskin once said, in speaking of children who were employed in the mines—"Hell pits, where little boys and girls not only worked like brutes, but were beaten with horrible cruelty as they crawled on their hands and knees harnessed to coal carts." Horrible! And such things are done in a Christian land. But the little children who have ever before their eyes a besotted father, who hears nought but the curse and the language of the bar-room and brothel, are objects of deeper commiseration.

MUTUAL CHARITY.

The Western Watchman's denunciation of the Christian Endeavorers has been a veritable God-send to the divines who are wont to indulge in sensational preaching. Its editor has been termed a monster, and many and graphic have been the delineations of the baseness and enormity of his crime.

We confess indeed that his words must have grated harshly on the ears of some of our separated brethren. We deplore their utterance, for we believe that unity and concord can be fostered and developed only by means of mutual charity. We are strongly opposed to Catholics attacking Protestants or Protestants attacking Catholics. Father Elliot says that nothing in the way of controversy can equal the direct statement of the truth by a man esteemed by his hearers for his virtues. This we believe, and never shall we without just cause give utterance to a syllable that may pain our brethren. Let us banish for all time the loathsome demon of religious discord.

Yet we must say that some of the critics have been somewhat illogical and unreasonable in their attempts to secure the scalp of the rev. editor of the Watchman. Have they not been the upholders of the ex-priests and nuns? Have they not applauded the foul and mendacious statements that have been made by these wretched individuals against the Catholic Church?

Not alone were they against the Church of thousands of their countrymen, but against the character of men and women who have consecrated their energies to the regeneration and uplifting of humanity. Day after day have they heard blandly utterances as foul as they are false. They knew they were countenancing an ignoble crusade repugnant to every man who retained a vestige of honor, and unworthy of those who were ministers of Him of the meek and humble heart who went about doing good.

Not a protest, however, did we hear. There was not one amongst them all who had the manly courage to cry "Anathema." And now when Father Phelan has used some homely Anglo-Saxon they are calling upon the powers of heaven and earth to destroy him. Is not this unreasonable? Cannot they take a little dose of their own medicine? Why mention "charity" when they know it not. Why talk of tolerance when they have forsaken it?

We are speaking only to those who have been the leading spirits of the propaganda against Catholicism, and not to the myriads who are content to worship God according to their conscience and to permit others to do the same. Some of the ministerial critics who are lecturing Father Phelan for his onslaught against the Christian Endeavorers remind us of that passage in Sir Walter Scott where King James says of Dalgrous: "I left Baby Charles and Steenie laying his duty before him. O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation and Steenie le-turging on the turpitude of incontinence."

THE POPE'S APPEAL TO THE ENGLISH PEOPLE.

The Apostolic letter of Pope Leo XIII. to the English people, issued with a view to lead them to a consideration of the advisability of returning to the one fold, is still attracting much attention from the clergy and press of all denominations, and the secular press as well, and this fact alone that against their will the anti-Catholic element is so thoroughly alarmed at a pronouncement of the Holy See, proves the immense influence of the Pope's authority, even amid a Protestant community, where so many pretend to despise it.

It is not surprising to us to find that a hostile writer in one of the papers should say concerning the Encyclical: "There is a mingled feeling of amusement, suspicion, and contempt" at the Holy Father's recommendation. The little sectaries of fifty or a hundred years' existence, and with a local following of two or three hundred thousand followers or even two or three million, may affect to despise the religion which, built upon a rock (against which the gates of hell shall not prevail) has existed for nearly nineteen centuries, and will continue to exist to the end of time; but, in spite of their pretensions, they cannot prevent their own self-sufficiency from being the object of contempt for the whole world. Their pretended contempt for the Head of the Catholic Church is simply the contemptible artifice of an insignificance which is beneath contempt.

Here is what is said to be the source of the amused and contemptuous attitude of the "English religious press"—that is to say, of the rabid anti-Catholic Low Church and pseudo-Evangelical editors—toward the Pope's Encyclical. The Encyclical offers 300 days indulgence to all those who "piously recite the prayer for reunion appended to the letter, and a Plenary Indulgence once a month, on the observance of the usual conditions, to those who have recited it daily."

Of course it is an easy matter for those who have no ecclesiastical authority whatsoever to pretend to belittle the authority which is really derived from Christ through the Apostles; but there is no getting over the fact that the Pope is the legitimate successor of St. Peter, the Chief of the Apostles, to whom authority was given by Christ to bind and loose, with the assurance that His and their judgment on earth would be confirmed in heaven. It is in the exercise of this authority that the Holy Father grants the Indulgence attached to the prayer in question on the usual conditions.

We could readily understand an objection raised by Protestant clergy against the exercise of Apostolic authority on the part of the Pope, if it could be shown that he lacks ecclesiastical authority; but it comes with very bad grace from a body of men who certainly have no Apostolic succession, and who almost universally admit this to be the case, and yet

maintain that they have a right to exercise Apostolic ministerial functions, to deny this right to the legitimate successor of St. Peter, whose ministry has been recognized by the Christian world for nineteen centuries.

Perhaps, however, this pretended contempt for the authority of the Pope arises out of the erroneous idea they entertain concerning the nature of an Indulgence. Nearly every Protestant controversialist since the time of Martin Luther has pretended to believe that it is a license to commit sin. Every Catholic is aware that it is nothing of the kind. It is a remission of the temporal punishment due to sin, and in this sense there is scarcely a Protestant minister in the world who does not pretend to exercise authority to grant Indulgences, inasmuch as for the most part they reject entirely the need of penitential works as an atonement for sin.

It is easy to see that the pretended contempt for the Pope's exercise of authority is merely a mask put on to conceal the fact that they have themselves no ministerial authority whatsoever.

It is not to be supposed, however, that all the Protestant clergy and press have taken the Holy Father's kind words in the surly manner of those of whom we have spoken. Some of the Anglican papers have received responsibly the Pope's appeal to their Christian sentiment, and express themselves as being favorable to wide concessions to Rome. The London Church of To-Day thinks that if England were to return to the Church she might exert a reformatory influence therein. It says:

"We may not like such a consummation; but is it not conceivable that God might will that the Church should be reunited on the terms proposed by Rome and then slowly struggle back to a better and truer life, rather than that it should continue riven asunder? Unity is the first necessity of the Church. Rome has not exaggerated its importance."

AN EVIDENCE OF RETURNING FAITH.

A recent issue of the New York Sun records with considerable surprise the fact that on the high tower of the new Presbyterian Church, which has been erected at Scarborough, Westchester county, N. Y., in memory of the late Elliot F. Shepard, a handsome cross has been erected.

As the Sun says, "Not very many years ago, the cross could not have been put upon the tower, steep, bell-fry, or any other part of the Presbyterian church. It was regarded as a sign of Popery," but "the change in this respect has been very marked within a generation."

John Knox was peculiarly hostile to the use of the cross in any form in religious worship, and to carry out his views, the Scotch Presbyterians under his guidance took especial delight in tearing down the crosses from the grand old cathedrals they demolished when they were carrying out their so-called thorough godly reformation of religion. The Presbyterian Larger Catechism was also so worded, in accordance with Knox's views, as to include among the sins forbidden, by the second commandment, the use of the cross or any other emblem of Christian worship, all of which are included under the term "monuments of idolatry" which good Christians are not allowed even to tolerate, but must remove or destroy if it be in their power.

In the Anglican rite of baptism, the sign of the cross was retained, and this was one of the objections which rigid Presbyterians made against the Anglican book of Common Prayer, which they denounced as a rag of Popery, though, outside of this use of the sign of the cross, Anglicans generally regarded the cross with no less aversion than Presbyterians.

The cross has been used as the recognized emblem of Christianity from the earliest times. For ages it has been placed in the most conspicuous position on Catholic churches. It was used in the Palace of Constantine the Great, and there is still to be seen over the principal stairway of the ruins of that palace in Rome, the picture of the crucifixion erected by that first Christian Emperor. Crosses and representations of the crucifixion are found in the catacombs of Rome over the tombs of the martyrs who were put to death for their faith during the first three centuries when persecution raged against all Christians, and the cross is mentioned by the Apostle St. Paul as the well-known and universally recognized emblem of the Christian faith, when that Apostle declares: "God forbid that I should glory save in the cross of our Lord Jesus Christ." (Gal. vi. 14.)

In spite of these evidences of the earliest Christian use of this emblem, it was a characteristic of Protestantism to regard the use of the cross as an idolatry, and this was especially the case with Presbyterians, who regarded the sacred emblem with intense horror.

The Sun remarks that Protestant Episcopalians especially had so changed within a recent period that the cross has been long placed over their churches, and that now it is found on the towers of most Christian denominations. But the Presbyterians have resisted its use most stoutly, and though we have seen, in rare instances, crosses on Presbyterian churches, there was usually a strong protest raised by a large section of the congregations against their introduction on those occasions.

The erection of a cross on Mr. Shepard's memorial church, being in the midst of a long-established and very representative Presbyterian congregation, is indicative of a great change of sentiment among Presbyterians generally. Surely in the face of such facts, which are now becoming frequent, Presbyterian controversialists will be obliged to lay aside their old favorite thesis that the use of the cross in Catholic churches is an act of idolatry.

The cross is the emblem of our faith, as it represents to us vividly the fact of our redemption on Mount Calvary through Christ's death on the cross. It has been in the past peculiarly the emblem of Catholics; but though other denominations are now beginning to use it, and are thus endeavoring to take from Catholics its distinctive use, we are glad to see this evidence of a gradual return of the Protestant denominations to the ancient Christian faith which they have denounced so bitterly for three centuries. We hope that the final result of this gradual revival of Christianity will be the return of all the sects to the faith which was "once delivered to the saints," and which has been preserved intact only in the Catholic Church.

EDITORIAL NOTES.

ON THE 11th, 12th and 13th of the present month the great University of Notre Dame, Indiana, will celebrate its golden jubilee. It will be a brilliant and notable event, some of the most eminent churchmen in the country having promised to take part in the proceedings. The Very Rev. E. B. Kilroy of Stratford, in this diocese, who is the oldest living graduate of the University, will deliver an address.

THE Right Rev. John Sweeney, D. D., Bishop of St. John, N. B., was in Paris on May 21, and intended leaving that city for London with the other prelates the following day. His Lordship had been a week in Paris, waiting the arrival of Bishop Cameron, of Antigonish, N. S., and Bishop MacDonald, of Charlottetown, P. E. I., who had left the Eternal City at the same time with him, and during the interval visited other places of interest in Italy. In a letter to the Right Rev. Administrator of the diocese, Monsignor Connolly, V. G., Dr. Sweeney stated that he would leave England for home on June 4th. Contrary to previous reports, His Lordship is in good health. During their stay in Rome the weather was unpleasant.

THE Baptist Union at its recent meeting in London, England, passed a resolution calling upon the officers of the association to prepare and submit to the autumnal Assembly of the Union, a letter to the Pope, in reply to his invitation to English Christians to return to the "Church of Rome." A very few years ago the Pope's invitation would be treated with scorn and contumely; but it is indicative of a great change for the better even among Baptists, that such a resolution should be carried, as it was passed, not for the purpose of expressing indignation, but apparently in a courteous spirit. The Rev. Dr. Glover, the mover, remarked, when offering his resolution, that a courteous letter, such as that of the Pope is, should be courteously answered. We may see from this that, even outside of Anglicanism, the invitation of the Holy Father is treated with respect; and we can scarcely reconcile this fact with the assertion which has been widely published that the Encyclical "has been generally received with unmistakable manifestations of amusement and contempt." The only opposition which was offered to Dr. Glover's resolution was made to the expression which occurred in it that the reply should be sent to "His Holiness the Pope." One member vigorously opposed this application of the term "His Holiness," and the resolution was passed with this expression left out.

We may reasonably infer that the reply of the Union will be respectful at least, which it certainly would not have been a few years ago.

SYRIA, which, like Armenia, is under Turkish rule, is threatened with the perpetration of outrages resembling those which occurred recently in the latter country. There is this difference, however, that the Turkish Government will scarcely dare to order the outrages, and to send soldiers to commit them, as was done in the case of Armenia. The Sultan is not out of trouble yet on account of the past atrocities, and he will scarcely be so blind to the danger he is not yet delivered from, as to repeat them by positive complicity in the face of the strong indignation which has been excited through Christendom by his conduct. Yet the Christian powers appear so dilatory in taking action to prevent the commission of such outrages that the Sultan may be induced to connive at the threats which are now being uttered by the Syrian Mahometans. In the district of Skukif an attack has been made upon the Christians, who were compelled to take refuge in the Christian villages, and the Mahometans say openly that they will do with the Christians there what was done to the Armenians. From all over Syria there are similar reports. There is a point beyond which forbearance ceases to be a virtue, and this point has been passed by Turkish misgovernment. Christian nations cannot much longer forbear from interfering to prevent a recurrence of those horrors which take place periodically under it.

APAIISM scored recently a grand success in St. Louis, Missouri. They secured control over the Street Railway Company, and the company, in recognition of their patriotism and honesty, appointed members of the association as conductors on the railway broadcast through the city. This kind of thing is just what the Apaiists want. They are looking for the spoils of office, and in this case got them; but the Street Railway Company has suddenly discovered a hornet's nest. Twenty of the new appointees were dismissed within the last few days for appropriating the money of their employers. We can easily see why it is that the P. P. A. of Ontario are so anxious to confine the appointments to office to their own set, under pretence of protecting the interests of Protestantism. There is evidence to show that, for patriotism and honesty, the Ontario P. P. A. is about equal, on the average, to his St. Louis confreres.

The International Protestant League which the American A. P. A. and the Canadian P. P. A., assembled in convention recently at Milwaukee, decided upon establishing, is not looked upon with much favor by the press of the United States. The A. P. A. has hitherto made loud professions that its main purpose is the protection and preservation of American institutions, and the enquiry is made, what protection will Canadian Orangemen afford to American institutions? And why should Canadian Orangemen be asked to assist in preserving the institutions of the Republic? Genuinely patriotic Americans have not much confidence in the protection which Canadian Orangemen will give them. But on this side of the boundary line we have also a view of the matter which is worth considering. If the Canadian Orangemen and P. P. A.ists are co-operating with the American Association, for the protection of American interests, is it one of their secret plans to effect the annexation of Canada to the United States? Are they engaged in secret treasonable work? The matter certainly has a suspicious look.

THE work "Catholic and Protestant Countries Compared, in Civilization, Popular Happiness, General Intelligence and Morality," by Rev. Alfred Young, is one of inestimable value to all who have no time or means to collect the statistics wherewith to rebut and refute the old charges against the Catholic Church. The book is a very mine of statistical riches, and will repay the labor of delving. There is much ignorance concerning the practices and doctrines of the Catholic Church, even in myriad honest souls whose vision is blurred and obscured by the cloud of the garnered bigotry of years. Dr. Gladden said in the Century Magazine for March, 1894, speaking of the calumnies against Catholics, "That the depth and density of popular ignorance which permit the use of such documents is certainly

appalling." Father Young strives, by the means of Protestant testimonies and official statistics, to point out how the popular charges are but calumnies, offspring of perverted minds and un-Christianized hearts.

ARCHBISHOP RYAN

Preaches on the Coming of the Holy Ghost.

The sermon of His Grace Archbishop Ryan at the Solemn High Mass at the Philadelphia Cathedral Sunday week was based on the seventeenth verse of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians, as follows: "If Christ be not risen again, your faith is vain, for you are yet in your sins."

This is an abstract of the sermon: "During the time, my dear brethren, from Easter Sunday to Pentecost Sunday the Church keeps before the minds of her children at once the thought of commemoration and of preparation—commemoration of the great event of the resurrection of Christ and preparation for the coming of the Holy Ghost. During the Paschal season this time is consecrated to this commemoration and also to preparation for the coming of the Holy Ghost, to perfect the great work of which our Lord laid the foundation, and all through this preparation and commemoration there are two great thoughts constantly brought forward, the thought of faith and the thought of the remission of sins. If Christ had not risen, our faith would be in vain and we would still be in our sins, says the apostle. Let us consider, brethren, this commemoration and this preparation with a view to these two great thoughts which the Church desires shall be deeply impressed in our hearts at this time.

ONE GREAT PROOF.

"You know our great Lord referred to His resurrection as a proof of His divinity. There were many other proofs, but He singled this out so that all should rest on it. So the proof of Christianity, so the divinity of Christianity, rests on this fact. Therefore it is easy of proof. No fact in the history of the human race is so clearly proven; and connected with this fact is the proof of the remission of sins, for it behooved Christ to die and rise again, that the remission of sins should be preached to all nations. In the various appearances of our Saviour, in the various evidences of the resurrection, constantly come thoughts of the confirmation of all He preached, together with the thought of the remission of sins.

"Thus when He rose from the dead He appeared first to Magdalen, though it is the pious belief of many of the fathers that He appeared first of all to His Holy Mother, but this is not mentioned in the Scriptures. What is mentioned is for a special purpose. He appeared first to the sinner of the city; she was the first evangelist of the resurrection. He came to forgive; His mission was to forgive. She was in the garden weeping without the tomb of Christ and saw a figure and thought it was the gardener. He asked, 'Woman, why weepest thou? Whom seekest thou?' She did not know the voice, but the moment, as St. John in his beautiful, tender, simple way tells the history, Jesus said to her, 'Mary, those tones of tender assurance which forgave her because she had loved much, the moment He spoke she rushed to Him, crying out, 'Rabboni, and would have thrown herself at His feet, but He told her, 'Do not touch Me, for I have not yet ascended to my Father, but go tell my brethren, and say to them, ascend to my Father, and your Father, to my God and your God.' Thus His first manifestation after His resurrection was to a sinner.

"But this is not all. To the holy women at the sepulchre an angel appeared and said: 'Go tell the disciples and Peter that He goeth before you into Galilee.' Well, imagine these holy women going to Peter and delivering the message from the angel, from the Lord of the angel, 'Tell the disciples and Peter; and Peter, broken hearted, might have said, 'Go and tell the disciples I am not one; I was, but I am not, for I heard Him say, 'He who denies Me before men I will deny before My Father who is in heaven.' and thrice have I denied Him, for thrice have I sworn I did not know Him. Tell His disciples, His followers, His lovers, but not the outcast who denied Him and whom He has denied before His Father.' But to the holy women did He not say, 'Tell the disciples and Peter?' Did He not say 'and Peter,' singling him out in a special manner, as head of them all? The denier must have said, 'After all, how like Him. He who forgives with such facility: He who, wounded in heart, forgave His enemies, wounded deeper than ever before, because by one He greatly favored, by the one He placed at the head of His Church, even me He forgives.' So the mission was to Peter. One would have thought the first manifestation would not be to Peter, but this is confirmed, for afterwards our Lord Himself appears to Peter. O what a meeting! the first meeting after the hall of Caiaphas, the first meeting after the denial! Surely He would have revealed Himself first to John, the only brave man among them, he who stood by the gibbet when the others fled; who had not betrayed Him like Judas or denied Him like Peter. No, He appeared to the chief sinner. So as He revealed Himself to the first sinner of the city, so did He to the sinner among the apostles, because He died for the remission of sins. And so on the evening of that day

when He met the two disciples slow of faith, who must have sinned by not believing not only what was told them by the holy women, but by the prophecy of Christ, these two, journeying sad of heart, meet Him whom they think a stranger, and He asks why they are sad, and they ask Him if He had not heard concerning the death of Christ, who was all their hope. They were sad and He reproved them for being slow of belief and He untold the Holy Scriptures for them. After He spoke they found their hearts burning within them, and when He would leave them they said: 'No, stay with us.' They felt remorse that they had not believed sooner. They knew Him not, but at table with them, taking bread He blessed and broke it. They knew Him in the breaking of the bread.

OTHER MANIFESTATIONS.

"Five times on that day He revealed Himself because He was not only to rise, but to rise on the third day. Therefore so many manifestations that our faith may not be vain, that we may not still remain in our sins. And He appeared again to the eleven and appropriately addressed them, 'Peace be to you.' Peace is the first word spoken. Peace by the sword, peace procured by death, peace between humanity and the Deity, peace between man and man, peace between the upper and the lower appetite, peace to the world. He is the Prince of Peace. 'Peace be to you, 'As the Father hath sent me, so also I send you,' and He breathed upon them and He said: 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained.'

"The last power given before His death to His assembled apostles was the power of sacrifice—the power to consecrate the sacrifice of His body and blood—and the first after His resurrection was the power to forgive sin—through the Holy Ghost that He breathed upon them. As Christ is risen, therefore our faith is not vain, and therefore the power of the remission of sins by virtue of the death and resurrection of Jesus Christ.

"When in the same spirit of the confirmation of faith and the remission of sins He appeared eight days after, and Thomas doubted even before Christ unless He had proof—unless he could see the print of the nails, the testimony of the eyesight, and put his fingers into the place of the nails, and put his hands into His side, the testimony of the touch—and the Lord descended to these extraordinary conditions not only for Thomas sake, but for the skeptics of that age, for those of the nineteenth century, and until the end of time. Though he had heard His voice though he had eaten with Him, though He had showed him His hands and feet, though he had the testimony of these men who had seen His form, had heard His voice; yet he desired more, and our Lord in His mercy said: 'Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side, and be not incredulous but faithful.' And Thomas, being then overcome with the evidence of the divinity of Christ and of His sacred presence, cried out, 'My Lord, and not only 'My Lord, but 'My God.' Then Christ said to him: 'Thomas, thou hast believed because thou hast seen; blessed are they who have believed and have not seen.' And so, brethren, in the other appearances of our Lord, at one time to more than five hundred people, to which St. Paul alludes, most of whom were still alive in his day, and in His appearance in Galilee, and at the ascension, there appear these purposes: first, the confirmation of faith, second, the remission of sins. Therefore our faith is not in vain, therefore we remain not in our sins.

"Therefore, the commemoration of these Sundays reminds us of the great truth that this is a season, as I said in the beginning, not only of commemoration, but also of preparation for the accomplishment of the great work of our Lord, for the coming of the Holy Spirit, to teach all truth—a mission to the human memory, to the human intellect and to the human will; to all the affections that which had been done by Christ might be confirmed and perpetuated by God the Holy Ghost. Therefore, do we prepare for these Sundays. He shall bring to your minds your sins and the favors you have received. To your intellects He will teach all truth. His mission to the human heart will be to increase the spirit of piety and fortitude. Before His coming the apostles were torpid; they but half believed. He was to perfect their faith, to continue the remission of sins. 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.' The double mission of faith and the remission of sins is continued and perfected by God the Holy Ghost.

"Christianity would seem to have been a failure, we should have heard nothing of these great things, if the spirit of God had not descended, if the spirit of God had not come upon the Apostles. Prepare at this time to receive the spirit of God and ask of that spirit increase of faith, increased disposition for the continuance of that faith. Ask God, the Father, Son and Holy Ghost in order to have that abiding sorrow for sin, that tenderness of heart, that spirit of the fear of the Lord, and by that tender sorrow, by that abiding sorrow prevent future falls.

"Did Peter forget when pardoned? No, he wept all his life. When the sin was forgiven, it but intensified his sorrow, and that preserved him from future falls. So let us have sorrow for our past transgressions. In the spirit

of wisdom let us know what sin is. In the fear of the Lord let us tremble at offending His majesty. In the gift of understanding, in all these gifts, the soul is preserved from falling; in that beautiful, tender, abiding sorrow, which was the sorrow of the saints, the memory of their past offences, the feeling that God forgives me when I cannot forgive myself. Such was the sorrow of the prodigal son during the feast. Every additional favor was an additional reason for sorrow for his disloyalty. So with the same spirit the true Christian finds that every remembrance of the past, every evidence of Divine love, every favor but intensifies his sorrow for sin."

SPREADING THE TRUTH.

Efforts Made by the English Catholic Truth Society.

The recent annual meeting of the English Catholic Truth Society and the reports of its officers give an insight into the work of that splendid organization—an organization whose work in spreading Catholic truth offers an example well worthy of imitation by American Catholics. For eight years this society has been at work and since its establishment has issued 6,000,000 publications. The Catholic News summarizes the results of the meeting and the plans proposed for the future as follows:

DISTRIBUTING CATHOLIC LITERATURE. The Society is about to issue a Church history—a work which has been carefully revised by competent authorities, and for which the Bishop of Clifton has written a preface. It is to appear in three shilling parts, for the convenience of schools and others who might wish to obtain it in that form and in a three shilling and six penny bound volume of some five hundred pages. This volume is to be sold as cheaply as possible in order that the cost might be no obstacle to its general adoption. Another enterprise of the society is the production of a magazine with Lady Annabell Kerr as editor, and to which the leading Catholic writers will be contributors. The society carries on a special work among Catholic seamen. Bags and boxes of good books are distributed among them, and these works are thus carried all over the world. It was reported at the meeting that the practice of placing penny tracts at the church doors is spreading throughout the country. The Bishop of Clifton declared that the workmen in his diocese were making good use of these tracts by lending or giving them to their Protestant fellow-workmen who made objections against the Catholic religion.

HOW THEY SPREAD THE TRUTH.

"The Bishop of Portsmouth," says the report of the meeting, "was of opinion that the society was not only doing a great deal of good, but much more. It was a very necessary society. At the door of his own cathedral the publications of the society were sold. The sale was presided over by a convert lady, who took great interest in the work. He hoped that the members of the committee would not lose heart in this direction, but would try to increase the sale at the church doors." Cardinal Vaughan had something very practical to say to the members of the Catholic Truth Society. The gist of the address is reported as follows in one of the London papers: "All were perfectly well aware how the people were being taught to believe curious fables by inscriptions written in some of the Protestant churches—inscriptions beginning with St. Augustine and coming to the present Archbishop of Canterbury as in direct line with the pastors of the people who worshipped in those churches at the present day which was comparatively an unperceptive method in his view.

USING STEREOTYPED VIEWS.

But there was another effort where-by the whole simple minded people were becoming very much influenced in a similar direction. There were lecturers employed by some of the non-Catholic societies—one lecturer, he believes, was employed at £900 per year—to travel through the country with a magic lantern and lecture upon Church history in England. These lectures were very largely attended, and he supposed, were still being largely attended. In this connection His Eminence wished to suggest whether it would not be possible for the society to make use of similar lectures upon the history of England and take them through the different parishes in the dioceses of England settling for one, or two winters in London, Liverpool, or smaller centres; and to give, on the very cheapest possible terms, lectures on continuity and the Church of England, illustrated by the magic lantern, while tracts might, at the same time, be distributed amongst the audience. This would be meeting one of the

WANTS OF THE PRESENT DAY.

because although he had no doubt in his mind that the mass of the English people might just now be persuaded that the Church of England at the present day was the same as that of St. Anselm and St. Thomas a Becket, still the perfect conviction of such falsehoods would necessarily be exploded during the course of a few years, as history was carefully studied. The people had to unlearn that which was erroneous, and while unlearning there would be a certain reaction in their minds which would send them forward to the Church. But this was no reason why at the present day Catholics should not, as far as they could, counteract the efforts made by their Protestant brethren and carry on the work of propaganda amongst their fellow-

countrymen by means of popular lectures."

A SOCIETY FOR CONVERTS.

London Catholic News.

As already announced, a scheme has been set on foot for the establishment of a Society of Converts in London, which only awaits the approbation of His Eminence Cardinal Vaughan in order to become an accomplished fact. Judging from the facts disclosed at the recent meeting at Soho, there appears to be two important reasons for the formation of such a society—first, the persecution and temporal losses undergone by converts in consequence of their submission to the Church; secondly, the isolated condition in which they find themselves, when they are cast off by their old Protestant acquaintances, and have not succeeded in making fresh ones amongst their new brethren in the Faith.

With regard to the first point, it is chiefly the convert clergymen who are the sufferers. The average layman who becomes a Catholic nowadays pursues the same avocation after, as before, his conversion; and it is only in comparatively rare cases that he has to endure loss of friendship or other exhibitions of intolerance. Often, too, it is undoubtedly the convert's own fault that he loses his Protestant friends. They are often repelled by his argumentative and uncharitable spirit; and in some cases the convert cares not for the time whether he retains their friendship or not, identifying heresies in the persons of heretics, and consequently disgusted with his non-Catholic friends. Still, of course, there are instances of cruel bigotry being displayed where the convert has done absolutely nothing to call for it. In such cases a martyrdom, unrecorded, but none the less real, is endured a true witnessing of the Catholic Faith.

But with regard to the converts from amongst the Anglican clergy, what hard and bitter suffering is often theirs! Born and bred gentlemen, with a university education, they find themselves compelled by the voice of conscience to give up their only means of livelihood and are cast on the world, often with wives and children depending on them, to starve or beg. The accounts of such cases read by Mr. Vance Packman at the meeting are sickening and saddening enough to move the hardest heart; and if the proposed society can cope in any way with this distressful state of things, it will do enough to justify its existence. Assuredly, it is a bad thing to bribe a man to embrace a religion; but it is very hard that starvation should be the price that a man has to pay for submitting to the True Church—and not merely starvation for himself, but for those dearest to him. There is no true Catholic who would not be ready to help in any possible way in such cases, and there could be no more charitable work.

In the second place complaints are made of the want of sociability on the part of Catholics, and the consequent isolation of converts in our midst. There is, undoubtedly, some truth in this. A born Catholic is apt to look more or less askance at one who has but just embraced the Faith. This attitude is certainly justified in the case of some converts. Some take so long to settle down as it were; Catholic modes of expression come strange to them; they seem as if they were forever trying to shape their conversation on the lines of Pope Pius' Creed; and, worst of all, they look down upon and criticize those who have had the privilege of being born in the Faith, because, from the very nature of the case, they have not gone through the same course of reading on Catholic subjects as they themselves. It is easily understood that all this cannot fail to be very offensive to the average Catholic.

But, making all due allowances, there is a tendency among born Catholics to look upon a convert of any kind as not quite the same as themselves. This spirit, which would be natural in a racial, is altogether out of place in a universal religion. The Church welcomes all to her fold, and it would be well for Catholics generally to imitate the Church. The "Society of Converts" may do much to bring converts into touch with other Catholics, as it does not exclude born Catholics. If it excluded them, it would only serve to accentuate the distinction between the convert and the born Catholic, and thus defeat one of its own ends. What is wanted is true charity and consideration on the part of all. The convert must try to accommodate himself to Catholic habits of thought and action, and the born Catholic must try to bear with him until he does. In time, doubtless, the absurd distinction will be done away with, and the convert will find a ready welcome from the members of the Church of his adoption. If only converts can get the chance of mixing freely with other Catholics, their sometimes inevitable eccentricities will soon disappear, and then there can be no reason why they should not take their full share in Church social life. We heartily wish the "Society of Converts" every success in the attainment of this desirable end.

A healthy appetite, with perfect digestion and assimilation, may be secured by the use of Ayer's Pills. They cleanse and strengthen the whole alimentary canal and remove all obstructions to the natural functions of either sex, without any unpleasant effects.

DR. FULTON NO. 2.

No Protestant preacher can now-a-days make an intemperate attack on the Catholic Church without having some other Protestant preacher rebuke him for his impertinence. For instance, at the Southern Baptist Convention, which was held last week in Washington, D. C., a wild Don Quixote from Texas named the Reverend Mr. Cranfill made Rome howl. A reporter for the Baltimore Sun tells us: "Rev. J. C. Hiden, of Virginia, made an address, in which he said that in the frequent contact with Roman Catholicism by the Protestant denominations people are too apt to confound the Catholic system with the people who compose it. The sweeping charges against the Catholic Church were too often made by men who are more zealous than well informed. Conciliatory methods should be adopted instead of wholesale denunciation. Even in the matter of schools he was sorry to see so many take the position that the Catholics are all wrong and the Protestants all right. These temperate remarks aroused the Rev. Mr. Cranfill, of Texas, who proceeded to make a vigorous attack upon the Catholic Church. He characterized it as a monstrous institution that had crushed out life and liberty in all ages. He concluded with an attack upon Mgr. Satolli, who, he said, was an Italian who could not speak enough English when he came to this country to sell a banana. Continuing, he said: 'An American Pope, with his headquarters at the heart of the nation was not wanted in this country. If there is paganism in any country to-day, Roman Catholicism is paganism, and I for one shall rejoice when it is dead, and would be glad to officiate at its funeral. I shall never be satisfied till the day comes when by statute law the door of every Catholic convent in this land is opened to the inspection of every reputable American citizen, and when every imprisoned nun shall have a sympathetic ear into which to pour her tale of woe and wrong if she have one to tell. Popery and Roman Catholicism love darkness rather than light for very practical reasons. The day that Roman Catholicism is killed in this country we will have killed twins, for the day it dies the run traffic dies with it.' The intemperance of these remarks was reproved by Reverend W. L. Pickard, of Kentucky, who said it was to be regretted that Mr. Cranfill had given expression to such sentiments. He felt it the duty of the Church to combat the principle of intemperance set up in the Catholic Church, but there was no justification for the bitter attacks that had been made upon that Church. Its strength would not crumble at the Fourth of July oration of any man, he said." And possibly Mr. Cranfill thinks that he is a Christian! If he only knew how little he knows of the Catholic Church!—Catholic Review.

The Ontario Life.

In another column will be found a report of the annual meeting of the directors and shareholders of the Ontario Mutual Life Assurance Co., of Waterloo, Ont. The patrons of the Ontario Mutual will be pleased to note its continued prosperity and success, and indeed it could not be otherwise than successful and prosperous, having such a trustworthy, capable and energetic board of management. We should advise those of our readers who intend to insure to write W. H. Riddell, Esq., Waterloo, Ont., the courteous secretary of the Company, who, we are sure, will gladly give them all necessary assurance information.

Loyalty to Church and State.

A book which is likely to have a very large sale has just been issued by John Murphy & Co., Baltimore. It is entitled "Loyalty to Church and State," by His Excellency Francis, Archbishop-Satolli, Apostolic Delegate. At the present time especially, will it be found a most useful, as well as interesting work, and we strongly advise our readers to order a copy from the publishers.

The American Pope.

Speaking of Mgr. Satolli, a writer in the Christian Advocate (Methodist) says: "He took his place among us in a meek and humble way, and up to the present time he has never been obtrusive. Silently and quietly he has performed his mission, and, without knowing why, without being able to explain to themselves, the people of the United States have grown to admire and esteem the American Pope."

Advertisement for Ayer's Sarsaparilla. Includes a portrait of James E. Nicholson and text: "CANCER ON THE LIP CURED BY AYER'S Sarsaparilla. 'I consulted doctors who prescribed for me, but to no purpose. I suffered in agony seven long years. Finally, I began taking Ayer's Sarsaparilla. In a week or two I noticed a decided improvement. Encouraged by this result, I persevered, until in a month or so the sore began to heal, and, after using the Sarsaparilla for six months, the last trace of the cancer disappeared.'—JAMES E. NICHOLSON, Florenceville, N. B. Ayer's Sarsaparilla Admitted at the World's Fair. AYER'S PILLS Regulate the Bowels."

DR. FORAN'S POEMS.

It is now sixteen years since the writer of this review and Dr. J. K. Foran, author of "Poems and Lyrics," and editor of the Montreal True Witness, became acquainted. The occasion was the Moore Centenary celebration, in May, 1879. Dr. Foran was then a student in the law department of Laval University, Quebec, and the present writer was a resident of Belleville, Ontario. An exchange of poems prepared for the Centenary celebration of Ireland's great lyric poet in Quebec and Belleville led up to a personal meeting and greeting shortly afterwards. I remember well how the strong Celtic note in Dr. Foran's poetry touched my heart as I read his fine "Moore Centenary Ode" and "Meagher of the Sword," and I said, here indeed is an inspired voice and a patriot heart. I am indebted to the publishers, Messrs. D. and J. Sadlier of Montreal, for a copy of "Poems and Lyrics," by J. K. Foran, LL. B., L. A. D., a volume of two hundred and forty four pages creditably and substantially bound and printed. Let me first say at the outset that Dr. Foran is essentially an Irish Canadian poet; as such he must be judged and weighed. He has drunk deeply of Irish poetry, particularly of the bards of the Nation, and when he seeks inspiration in the glorious and patriotic deeds of the men of the '48 movement, I think he is at his best. Three distinct elements dominate his poetry—the faith of Holy Church, love of Ireland and a trustful hope in the future greatness of this our own beloved land of the Maple Leaf. You need not look in the work of Dr. Foran for artistic excellence, nor measure the fire and wearisome exactness of Tennysonian imitators or weakly inspired young Brownings. His muse is Irish, with all its faults and its virtues, and when the "fit is on him" he sings like an Irish linnnet keyed to the joys and sorrows of that dear old harp of Erin. It seems to me that there is nothing that the poetry of our day is more sorely in need of than something of the wild breath and imagination, the kindling fire and melody, the directness and simplicity and the aura of true faith and hope and love, which are marked characteristics of Celtic poetry. To day the songsters in our groves have no wild notes of their own—they are simply catching up the echo of the dead and gone. Nice little *bizarres* stanzas full of crazy-quit picturesqueness is the fashion of the day, and whoever dares to launch a fresh, strong and individual volume of poems, such as Dr. Foran's "Poems and Lyrics," must needs provoke these delinquent idlers. When will writers learn that *technique* is not poetry—that truth through its flowering of beauty is the basis of all true poetry and that its voice becomes heavenly only in the temple of faith.

All the Pre-Raphaelite poets and painters followed this canon of truth, dipping their pens and brushes in the sunlight of God. There is another class of poets in our day—so called subjective poets who go rambling around searching after the unattainable. You can read their poems backwards and the sense remains about the same. In thought they are much more obscure than Browning and in *technique* much more barbarous than the author of "Leaves of Grass." The truth is poetry reduced to its last form is soul power—humanizing, subtle, radiant of heaven, voicing the kingdom of God in the heart of man, full of tempests and shadows and gloom—joy and sorrow, sunshine and tears—a promontory lit up with divine rays from the ark of God's love and stretching far into the infinite.

It was an unfortunate day for the life and growth of genuine American and Canadian poetry when so many altars were erected to the greatest poets of the nineteenth century, the late Lord Tennyson and Robert Browning. Browning imitators become philosophical fools, while disciples of Tennyson live in the hope of some day producing another "Idylls of the King." What we want in Canada is a native poetry, strong and indigenous. It may take any form it wishes—whether epic, lyric or ballad—but to win for its author a sure and enduring place in the great temple of Canadian literature, it must be in theme essentially Canadian. Who among us has yet touched with pen of inspiration and heart of love the story of the Canadian pioneers, the thrilling adventures of the first explorers, the romantic stories which cluster around the beginnings of all our great Canadian cities and the trials and triumphs of the Catholic missionary in the twilight days of the Cross? Here are truly mines untouched. Parkman built a monument in his luminous pages to the daring and patriotic achievements of New France. Who with Canadian heart and Canadian voice and Canadian love of country will sing the glorious deeds of our fathers in epic measure with lyric heart or dramatic fire?

We have a Royal Society of one hundred good choice, souls who have been meeting annually for about fifteen years, praising the wealth of Canadian achievement in letters, congratulating each other on being one out of a hundred and socially enjoying a good time; but what has this society done to encourage practically Canadian poetry? Where is the struggling writer of merit such as the "Khan," of Toronto, whom they have aided in the publication of his work? What fine poem has the occasion of their meetings ever called out? Some of the one hundred choice souls have never written a book in their life, and as they are now ad-

vanced in years the public rest in the security that they will never attempt one.

Dr. Foran's volume of poems is a worthy contribution to the literature of Canada and is of special interest to the Irish Catholic element in Canada which has its share in the fashioning and unbuilding of this our country. But Dr. Foran's poetry is of interest to more than the constituency of his Irish Catholic fellow citizens. The common note of brotherhood which he strikes in his opening lyric is a key to the general character of his patriotic poems, and makes the fervor of his love for Ireland stronger because of his desire for a union of all hearts and hands in loyalty to our own beloved Canada. Here are the words of the "Canadian Song," which are set to the music of "The Shamrock":

"Come fill a glass
And let it pass
We'll drink to one another;
Each soul we meet
We'll kindly greet.
Our Canadian brother;
We all are one.
The day is done,
When discord swept around us,
A holy band,
Upon our land,
Fast each to each has bound us."
Chorus.
Oh! our fair land!
Our dear Canadian rare land!
No foreign host can ever least,
Our dear Canadian rare land!
Bath Scot and Frank,
In equal rank,
Withaxon, Celt and Stranger,
United stand,
A nation grand,
When comes the coming danger:
In love and peace,
Our hopes increase—
Our bond grows fast and faster;
E'en to our name,
May in the name,
Nor have we slave or master.
Then let us prize
Canadian skies,
Canadian hills and mountains,
Canadian lakes,
Canadian brakes,
Canadian hills and mountains—
From East to West,
Be ever blest,
Our land yet young in story;
May in the name,
And round her twice
The wealth of brightest glory."

In his memorial poems Dr. Foran pays graceful tributes to great and good men of every country. Within the circle of the departed whose memory is cherished and embalmed are the great Dominican preacher, Father Tom Burke, James Clarence Mangan, Thomas Davis, Henry W. Longfellow, Hon. Thomas White, Sir John A. Macdonald, John Boyle O'Reilly, Thomas Francis Meagher, "Laclede" (John Talon-Lesperance) John Keats, Fanny Parnell and Sir John Thompson. The Irish heart mourns easily—shall I say gracefully? It is tender and affectionate, weeping and praying with every accession of sky above. Looking over Dr. Foran's volume of poems carefully and sympathetically I am forced to adjudge his memorial and pathetic poems the best. They betray the deepest and fullest inspiration, and as a consequence the *technique* or mechanism of the verse being contained in the divine energy is also most perfect in those poems. We all remember well the great and gifted and patriotic Fanny Parnell, who died in the morning of her life. Dr. Foran's tribute to her memory is very beautiful. As you read it you feel you are treading the holy soil of Ireland consecrated by the sacred dust of patriot, priest and martyr. I will take the liberty of quoting it in full:

The grave of Fanny Parnell
My spirit walk'd one evening
In Avoca's hollow d'vale;
The moon had set in crimson,
The moon was castly pale,
And the Banshee's lonely wailing
Came floating on the gale.
My spirit walk'd where waters
In peaceful flowings meet;
And the Irish sky was o'er me
And the Banshee's wailing
Around the elm retreat.
And I heard the waters flowing
In the moon's silver wave;
I thought of thousands sleeping,
The faithful, fond and brave,
When I felt my footsteps falter—
I was standing by a grave;
And a harp o'er the grave was hanging,
And shrouds were twined it round,
And the Banshee's wailing
Raised a new keening sound,
And I felt my spirit thrilling—
I was treading holy ground.

And my spirit asked the spirit
That chanted from the hill,
To tell of the grave before me,
For a moment all was still;
Then came the song of the mourner
Like the gush of an Irish rill.
"The eyes were bright that slumber
Under this holy sod;
The feet of the fair that sleepeth
The way of duty trod;
The heart of the maid that resteth,
Was a golden gift of God."
"Her songs were bright for mother Erin,
Were pure as you silver stream;
Each song was a gem resplendent—
Each line was a golden beam—
Each word was a living hope star—
Her life was a beautiful dream."
"Her heart, with the love of Erin,
Beat warm in every stroke—
'Twas filled with that love till twilight—
It could hold no more; it broke,
And she fell asleep in her loving,
In eternal glory woke."
My spirit left that valley,
To wander again with men;
But it must return to that valley—
Yet it cannot tell me when—
'Twill return when Erin's fifters
Are snapp'd—but not till then.
Till then let her slumber calmly—
Let the harp hang o'er her grave—
Let the Banshee wait evening,
Let the mocking tenor rave—
Let her sleep till Ireland's freedom
Is won by the fair and brave."

I am sorry that space prevents me from quoting in full another form in the memorial group "Glorious Meagher of the Sword" which I think exemplifies excellently Dr. Foran's spirit and method of workmanship. This poem, too, is set to the author's favorite metre—a metre-form by the way which is very suitable for the picturesque activity of the following stanza from the poem referred to is a good illustration:

"Crimson red the sun is rising
On a gorgeous summer day,
As a hundred thousand soldiers
Girt their harness for the fray;
Near and nearer roll the legions,
Like a sea of red and gold,
Wave on wave above them gleaming,
Hundred banners they unfurl,
Booms the cannon—clash the sabres,
Roll the volumes o'er the vale.

Who is he that now receives them
With a shower of iron hail?
Who is he upon the rampart—
Where a hundred cannons roar'd
Tis the champion of a nation—
Glorious Meagher of the sword!"

In the group of patriotic poems one of the finest to my mind is Ireland's greeting to Queen Victoria in her jubilee year, 1857. It breathes a loyalty to our beloved Queen, reminding her Majesty, however, of her oppressed subjects in Ireland and calling upon her to extend to our kindred beyond the sea the grace of her jubilee year—the glorious freedom of Irish Home-Rule. I said at the beginning of this brief study of Dr. Foran's poems that he had the merits and imperfections of the Irish poets, from whom he has largely drawn his inspiration and according to whose poetic image he has in a measure fashioned the precious ore of his own mind.

Now what are the characteristics of the Irish lyric and ballad singer? Fire, melody, fervor, swing and a command of language, not always exact, but rich in suggestiveness and color, copious, but not always clear. Take up Dr. Foran's volume and open it at any page and I warrant you will find some one of these characteristics standing out strongly. He has also the imperfections of the Irish balladist, for he sometimes flings down a line which is defective in metre, or a rhyme which to say the least is strained. This is the result of carelessness rather than any defect in his ear, for the Irish ear on the whole is very correct. I think, too, there is a great unevenness in the character of the more than one hundred poems which make up the volume. I would advise Dr. Foran, should he contemplate bringing out a second edition, to exclude a number that are not up to the standard. The publishers have done their work well—the proof-reading, which perhaps should be laid at the door of the author.

These are slight blemishes, however, when you come to consider the excellence of the volume as an artistic whole, which is, indeed, a credit to both author and publisher. There are some who are so fond of sticking their critical pen through the most artistic work that it will be a sad day for the future and lasting fame of Michael Angelo if these hungry and envious critics ever rest their eye on his masterpieces in the Vatican.

Some writer has said that the critical faculty is always strong where the creative faculty has gone out or where it never did exist. Dr. Foran, through this volume of "Poems and Lyrics," has made a genuine and valuable contribution to the literature of Canada and I hope the book will meet with such a financial reception as will give encouragement to both author and publisher. We talk a great deal about Canadian poetry—it is getting fashionable to do so—but how many purchase volumes of Canadian verse when issued and thus practically recognize the efforts which our young and gifted writers are making in the face of great odds to build up a native literature. If one Catholic in every ten who read this review in the CATHOLIC RECORD will but purchase a copy of the volume what I have received it will bring satisfactory cheer and encouragement alike to author and publisher, both of whom must have necessarily assumed a risk in the publication of such a book.

What is the use of Catholic literary societies assuming to foster the study of Catholic authors if they fail to practically encourage the Catholic authors of our own time and place? Sing on Dr. Foran! Sing on! Your themes of faith fatherland and native land are noble ones! May God bless your efforts and may the sloping rays in the eventide of your life bring you that increase of wealth and fame which you so richly deserve!

THOMAS O'HAGAN.

To Those Who Attend the Dying.

As soon as the sick person enters into his agony, and if the priest, who should have been previously warned, has not yet arrived, it is necessary to recite at once the prayers of the dying and the recommendation for the departing soul.

An excellent work of charity it is to assist the dying and to help them resist at their last, the assaults of the demon. Holy water should be sprinkled from time to time in the form of a cross on the sick man's bed, to put to flight the malicious spirit who at this final moment lays all his snares to entrap the poor soul on the brink of eternity. The priest, if he has not done so before, should now hasten to give the Plenary Indulgence for the hour of death and assist the dying man in his agony.

When the dying person has expired, instead of giving away to useless tears, ask of God to give you grace and resignation; kneel down beside the departed and pray fervently for the soul just appearing before the tribunal of its Creator, and whose fate for eternity is being decided. Great respect and consideration should be shown in the presence of the dead. A table covered with a white cloth on which is placed a crucifix, two lighted candles, a vase of holy water should be placed near the bed of death. All who enter the room should sprinkle the corpse with holy water, reciting at the same time some indulgence or prayer for the soul of the deceased. One or more persons should remain in the death chamber to pray night and day till the corpse is removed for burial.

Many place on the breast of the departed a blessed crucifix, and in his hands the rosary which he has used during life.

A SCHOLARLY CONVERT'S LUCK.

A Residence and the Income of \$100,000 Given to Henry A. Adams.

This interesting story appeared in the New York Times, and we reproduce it for what it is worth: The endowing of churches and institutions is not such an uncommon occurrence as to cause surprise or comment, unless the sum be a large one. But it is out of the ordinary to have a large sum of money settled upon a man for the purpose of enabling him to devote his life to study unembarrassed by the necessity of supporting his family.

The good fortune that some time ago befell Henry Austin Adams, formerly a priest in the Protestant Episcopal Church, is as peculiar as it undoubtedly was unexpected to Mr. Adams. While a priest Mr. Adams was recognized as an erudite and eloquent preacher, with what was believed to be a great future before him. He rose rapidly in the Church, and was recognized for his talents and religious zeal. He made many friends of wealth and standing in the Church, and by his ability and their friendship early in his career became connected with Trinity Church, in this city. From there he went to Buffalo, and then came back to the Church of the Redeemer, at Park avenue and Eighty-second street, this city, his last charge as an Episcopal priest.

Mr. Adams' paper on the ritual of the Protestant Episcopal Church, which has appeared in the current number of a Catholic review, has been the first article from his pen to attract general and wide attention since he resigned from the Protestant Episcopal Church two years ago. As a priest in the Protestant Episcopal Church, his writings and sermons always disclosed great ability, and attracted much attention and some criticism. His writings to-day as a layman in the Roman Catholic Church are fully as incisive, and disclose as much thought as did those while in the Church of his first allegiance.

While Mr. Adams was connected as a priest with Trinity Church he made many steadfast and wealthy friends who watched his career with a feeling of personal interest. As Mr. Adams' nature has always been an impressionable one from his earliest boyhood, when he fitted up altars in his father's house and played priest in a most devout manner, until his installation in the priesthood of the Protestant Episcopal Church, he always had a strong liking for and belief in a splendid and impressive ritual. No surprise was, therefore, felt by those who knew him most intimately when he eventually forewore his allegiance to the Episcopal Church and embraced the tenets of the Roman Church, although, because of his marriage relations, he could not officiate as a priest in that Church.

It was due directly to his ritualistic tendencies during the last few years of his connection with the Episcopal Church that he to-day occupies the happy position of being able to devote all of his time to study and scholastic research. Mr. Adams has received a house to live in and the income from \$100,000.

THE INCOME IS TO BE HIS, so long as he shall live, and at his death the principal is to go to the members of his family. This appropriation of this money for his use was as unexpected to Mr. Adams and as great a surprise to him as a knowledge of his good fortune will be to his many friends and well-wishers.

While Mr. Adams was an Episcopal priest, and when he had carried his ritualistic tendencies to such an extent that he said Mass at intervals daily and adopted the confessional as a part of the Church ritual, one of the wealthy friends that he had made while connected with Trinity parish wished to appropriate a large sum of money as a memorial for his soul and to have Masses said for her soul daily. The subject was mentioned to Mr. Adams. He approved of it.

The man who wished thus to commemorate his mother's memory built a chantry, or chapel, on the outskirts of Babylon, L. I., wherein Masses were to be said daily. Adjoining it he built a handsome residence for Mr. Adams, so the priest might live there and daily celebrate the Mass. That Mr. Adams might always be in a position to carry out his wishes and also devote his life to study, the donor settled upon Mr. Adams a sum sufficient to enable him to live at ease and maintain the memorial. THE GIFT RENEWED. The plan worked well while Mr. Adams was a priest and could celebrate the Masses, but when he resigned from the priesthood he felt that the money that had been given him should be returned to the donor, as he could no longer carry out the object for which it had been appropriated. He therefore conveyed the real estate and returned the entire property from which an income had been derived to his friend, who had so generously provided for him. He was without means of support, and he then determined to devote himself to study and writing in the faith that he had adopted. His actions were commented upon, and many solicitous inquiries were made as to his future. The Roman Church received him gladly, and many propositions from editors of the magazines and reviews were made to him. He was satisfied with his change and the sacrifice that he made. Before he had fairly settled down to his newly-chosen work, and while casting about as to the best manner in which to pursue it, his friend requested him to bring his wife to New York to take luncheon. Mr. and Mrs. Adams came. At the

end of the luncheon the friend again presented Mr. Adams with the title-deeds to his house and the other property that he had formerly possessed. He said that he had admired the manly and conscientious course Mr. Adams had taken, and that he wanted him to again accept the money and enjoy the income of it during his life, so that he might devote himself to study and the new calling which he had adopted without having to worry about providing for his family. The giver is still a member of the Episcopal Church. He presented the money a second time, he said, because having once set it aside as a memorial he did not care to have its use again. Although Mr. Adams could not say Masses in future, he knew of no better use to put the money than to enable a man to pursue a life of study and the dissemination of knowledge that might result in great good to his fellow-men.

A SISTER'S BRAVERY.

Held on to her Charge in the Face of a Revolver.

A sensational attempt to take a child from St. Xavier's Academy, Chicago, ten days ago, was foiled only through the coolness and bravery of Sister Agatha. The child is the daughter of E. D. Stiles, of that city, who had recently been divorced, and she was placed in charge of the Sisters of Mercy but a short time ago.

Mrs. Stiles had all along been desirous of gaining possession of the child, and on Friday went to the convent, accompanied by Detective Feeney, determined to carry her off forcibly. Having gained admission to the building by a ruse, Mrs. Stiles, as soon as she saw her daughter, seized her and attempted to carry her off. Sister Agatha resisted, and at this juncture Detective Feeney rushed in, took the girl by the arm with one hand and with the other flourished his revolver. "I am an officer," he said, addressing the Sister, "and you must let us have the child."

"You cannot have her as long as I am in this house, even though you are an officer," replied Sister Agatha. "If you don't do as we say, I'll shoot, and I'll shoot to kill, too," exclaimed Feeney. "Shoot, if you will," said the nun calmly, "but I say you cannot take this girl from this building."

At the uproar the other nuns left their pupils and ran to protect Sister Agatha. "You do not know what arrangements we have made," explained Feeney, "and there will be no use in your refusing to do as we wish. I have six armed men outside the house and they are waiting for a signal from me to come to my assistance. Shall I give it, or will you submit quietly?" "Give your signal if you will," was the reply of the nun.

Sister Agatha's coolness completely unnerved Feeney, and he finally gave up the attempt. "I wasn't frightened at all," said Sister Agatha, afterwards. "When Feeney told me he would shoot me unless I gave up the girl, I was resolved to confront him, revolver or no revolver. If he had shot and had not killed me, I should have fought with my last strength for the child. She was in my custody, and I could not violate my trust."

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmentier's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least. These pills do not cause pain or griping, and they should be used when a cathartic is required. The most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

The Cook's Puzzle. How to avoid sodden pastry? The Problem is solved by the production of our New Shortening COTTOLENE. Which makes light, crisp, healthful, wholesome pastry. Mrs. McBride, Marion Harland, and other expert cooking authorities endorse COTTOLENE. YOU can't afford to do without COTTOLENE. Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

Scott's Emulsion. the cream of Cod liver Oil, with Hypophosphites, is for Coughs, Colds, Core Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Scrofula, Anemia. In fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet, FREE. Scott & Bowen, Belleville. All Druggists. 50c. & \$1.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the whole sale trade of the metropolis, and has complete arrangements with the leading manufacturers and importers to enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commission from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular article of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. If however you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York.

The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Pilsener and Stout. They comprise a full and complete line of Pilsener Lager of world-wide reputation. E. O'KEEFE, W. HAWK, J. G. GIBSON, Pres. Vice-Pres. Sec. Treas.

Father Damien, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise a full and complete course delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church in the History of the Church of God," "Confession," and "The Real Presence." The book will be sent to any address promptly attended to. We will make any price to us, and money will be refunded. Address: REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

PRAYER BOOKS. We have now in stock a very large and beautiful assortment of prayer books, ranging in price from 25c. to \$1.00. There are amongst the lot some specially imported for Presentation purposes. Orders from a distance will be promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is High recommended by the clergy and clergy and the Press, Catholic and Protestant. Address: REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

FOR TWENTY-FIVE YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

COOKS FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cream-Rolls, Biscuits, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

P.P.A. An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dozen, 4c. By hundred, 3c. Address: THOS. COFFEY, The Catholic Record, London, Ont. LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds to loan.

FIVE-MINUTE SERMONS. 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 of the frightful state of his soul.

OUR BOYS AND GIRLS. He Got the Place.

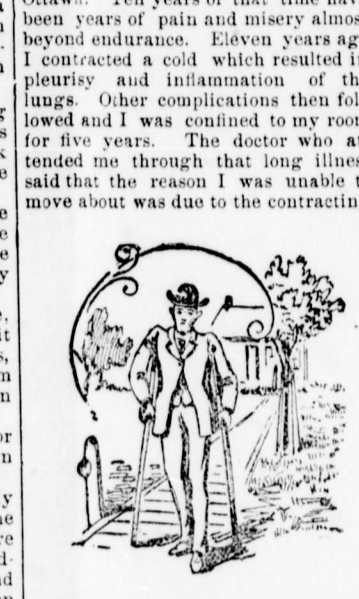
In one of our exchanges we find an interesting account of a small boy who, to help his poor mother, tried to secure a position in a banker's office.

A CARLETON CO. SENSATION. Back to Health After Years of Extreme Suffering.

Mr. George Argue is one of the best-known farmers in the vicinity of North Gower. He has passed through an experience as painful as it is remarkable, and his story as told a reporter will perhaps be of value to others.

THE HOLY BIBLE. (WITHOUT CLASP.)

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate.



of the muscles and nerves of my hands and feet through long confinement to bed. I could hobble around a little on crutches, but was well helpless.

USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY. VERY LIBERAL OFFERS.

THE HOLY BIBLE. A SMALLER EDITION. Translated from the Latin Vulgate. Neatly bound in cloth.

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT. THE PILLS. Purify the Blood, correct all Disorders of the Liver, Stomach, Kidneys and Bowels.

THE RELIGIOUS SPIRIT OF GLADSTONE. We cannot help thinking that some men, like Mr. Gladstone, are left geographically outside the Church by a special dispensation of Providence.

THE CARDINAL'S EYES. They Taunted Mr. Adams Until He Became a Catholic. Invitations were issued by the members of the reading circle, 'Pupils of the Holy See,' for a lecture by Mr. Henry Austin Adams last week at No. 456 West Fifty-first street.

Moral Training. The need of moral training for the formation of good citizens, is every day standing out in bolder light illustrated by the misdeeds of educated but immoral men.

HISTORY OF THE IRISH CATHOLICS OF QUEBEC. ST. PATRICK'S CHURCH TO THE DEATH OF REV. F. M'HAON. By James M. O'Leary.

PROTECTION FROM THE GRIP, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

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.

As the crowd dispersed, one seedy-looking individual remarked to his companion: 'I say, Billy, the kid's made of the right kind of stuff.'

Mr. Adams began by saying that 'The consideration of the life and character of Cardinal Newman has been for all English people and will be throughout all time one of the sweetest, deepest and most eventful of things.'

Mr. Adams began by saying that 'The consideration of the life and character of Cardinal Newman has been for all English people and will be throughout all time one of the sweetest, deepest and most eventful of things.'

Catholic Landmark Secured by a Methodist Society. The Epworth League has come into possession, by purchase, of two hundred and forty acres of land whereon that society will establish summer headquarters.

The Girl She Despised. 'Coming events cast their shadows before,' cried Milly Gardner, as she walked around the breakfast room, waving aloft an invitation she had just received.

Mr. Adams began by saying that 'The consideration of the life and character of Cardinal Newman has been for all English people and will be throughout all time one of the sweetest, deepest and most eventful of things.'

Mr. Adams began by saying that 'The consideration of the life and character of Cardinal Newman has been for all English people and will be throughout all time one of the sweetest, deepest and most eventful of things.'

The following year Marquette returned to the vicinity of Chicago to plant a mission among the Miami, and the next spring started for Mackinac to visit his mission at that place.

Laura treated all the girls in Cold Spring with cool contempt, and had a peculiar way of reminding people that she had moved in the best New York society.

Mr. Adams began by saying that 'The consideration of the life and character of Cardinal Newman has been for all English people and will be throughout all time one of the sweetest, deepest and most eventful of things.'

Mr. Adams began by saying that 'The consideration of the life and character of Cardinal Newman has been for all English people and will be throughout all time one of the sweetest, deepest and most eventful of things.'

PROTECTION FROM THE GRIP, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

PROTECTION FROM THE GRIP, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

PROTECTION FROM THE GRIP, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

PROTECTION FROM THE GRIP, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

PROTECTION FROM THE GRIP, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood.

C. M. B. A.

Their Silver Wedding. On Thursday the Star referred to the fact that the 23rd anniversary of the marriage of Mr. and Mrs. J. E. Lawrence...

Branch No. 38, Cornwall. The concert given in the Music Hall on Monday evening, to celebrate the tenth anniversary of the Catholic Mutual Benefit Association...

Resolution of Condolence. At the last regular meeting of the C. M. B. A. of the following resolution was passed:

At a special meeting of Branch 47, C. M. B. A., held on Monday evening, May 21, 1895, the following resolution was passed:

A. O. H. At a regular meeting of Division No. 1 the following resolution of condolence was unanimously passed:

ELIZABETH TO ST. ANNE. We are happy to be able to inform our readers that the preparations for the great diocesan pilgrimage are being arranged with skillful care...

NEW BOOK. An interesting volume artistically bound, put up in a neat and handy size, on good paper and print, entitled, "On the Road to Rome, and How Two Brothers got There..."

A PROSPEROUS YEAR. Ontario Mutual Life Assurance Company.

Reports of a Most Satisfactory Character. ENCOURAGING STATEMENT BY PRESIDENT I. BOWMAN, M. P., ON FEATURES OF THE REPORT COMMENTED ON.

The 25th annual meeting of the Ontario Mutual Life Assurance Co. was held in the Town Hall, Waterloo, on Thursday, May 2nd. The attendance was representative...

At a special meeting of Branch 47, C. M. B. A., held on Monday evening, May 21, 1895, the following resolution was passed:

At a regular meeting of Division No. 1 the following resolution of condolence was unanimously passed:

At a special meeting of Branch 47, C. M. B. A., held on Monday evening, May 21, 1895, the following resolution was passed:

Table with financial data for 1894 and 1895, including columns for Receipts, Income, and Expenses.

As to the quality of the securities of the company, Mr. Bowman stated that they were carefully selected and had been found to be the very best possible kind...

Mr. Bowman, in commenting on the report, explained some of its features, and pointed out a number of the policy holders, in addition to the directors and the principal agents...

Mr. Bowman explained the clause in the report which provided for the reduction of the rate of interest on the loan of money...

Mr. Bowman explained the clause in the report which provided for the reduction of the rate of interest on the loan of money...

Advertisement for Koenig's Nerve Tonic, featuring a portrait of a man and text describing its benefits for nervous prostration and sleeplessness.

With the blood full of humors, the heated term is all the more oppressive. Give the system a thorough cleansing with Ayer's Sarsaparilla and a dose of two or three of your Pills...

Advertisement for THE ABOVE CUT Rolled-Gold Enamelled C. M. B. A. Pin, featuring a portrait of a man and text describing the pin's quality and price.

Advertisement for AYER'S HAIR VIGOR, featuring a portrait of a man and text describing its benefits for hair restoration and scalp health.

Advertisement for CATARRH CURED, featuring a portrait of a man and text describing a medical treatment for catarrh.