

The Catholic Record.

Published Weekly at 491 and 493 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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

REV. WILLIAM FLANNERY, THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY, MESSRS. LEWIS KING, JOHN NICHOL, P. J. NEVES and M. C. O'DONOGHUE are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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

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

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

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

Persons writing for a change of address should invariably send us the name of their former post office.

London, Saturday, July 4, 1891.

SS PETER AND PAUL.

The festival of SS. Peter and Paul, which falls on the 29th of June, and is solemnized on Sunday next, being the Sunday within its octave, is of the highest antiquity.

Its early institution is an evidence of the intimate association of the two great apostles of the Jews and Gentiles in establishing the Christian Church in Rome.

That SS. Peter and Paul were associated together in the founding of the Church in the Eternal City would be beyond doubt if there were no other evidence of the fact than the testimony of St. Irenaeus, who wrote A. D. 160:

"But as it would take too much space to enumerate in this book the succession of all the churches, by pointing out that tradition which is generally known, and most ancient, and universally known, Church of Rome, founded and constituted by the two most glorious Apostles Peter and Paul, holds from the apostles, and the faith announced to all men, which through the successions of Bishops has come down to us, we commend all those who in any way, whether through self-complacency or vain-glory, or blindness and perverse opinion, assemble otherwise than as behavers them. For to this Church, on account of a more powerful principality, it is necessary that every Church, that is those who are on every side faithful, resort, in which has always been preserved, by those who are on every side, the tradition which is from the Apostles."

St. Irenaeus was of all the early Fathers whose writings have been handed down to the present day one of the best qualified to speak of the lives and doings of the Apostles. He was born in the year 120 and was the disciple of St. Polycarp and Papias, both of whom were instructed by the Apostle St. John, and knew from St. John himself the doctrine and acts of the Apostles, and both of whom wrote copiously concerning these matters. It is to be regretted that only fragments of their writings are extant at this day, but St. Irenaeus is an excellent witness as to what he learned from his intercourse with them. When, therefore, he tells us that SS. Peter and Paul founded the Church at Rome his testimony is of the greatest weight.

But its value is enhanced by the fact that he makes this statement as of something which is well known to all, as he thus makes it the testimony of the age to which he belongs.

We can judge from this the absurdity of the assertions of those who, for the sake of proving that the Pope is not St. Peter's successor, pretend that St. Peter was never in Rome at all. But the tradition was as constant as any event of which we know to-day, and which occurred during the last century, as, for example, the indubitable fact that George Washington was the first President of the United States.

St. Irenaeus, moreover, gives a list of the Bishops, twelve in number, who succeeded Peter and Paul down to his own day. It might here occur to some as a serious objection to the claims of the Catholic Church to the Pope's successorship to St. Peter that St. Irenaeus mentions St. Paul as associated with the latter in handing over the administration of the Church to Linus: They delivered to Linus the episcopacy of the Church's administration."

It is not our purpose here to enter upon any dissertation on St. Peter's primacy over the whole Church. This subject would require special treatment. We shall, therefore, only remark in regard to this, that St. Irenaeus does assert that the Roman Pontiffs derived their authority from or succeeded the apostles named. But this is to be understood as meaning that they were the actual successors of that Apostle who was the recognized head, but this Father does not state which of the two was the chief. It was not his purpose in this place to vindicate St. Peter's primacy over the whole Church, for this was a fact undisputed and well-known to all for whom he wrote. The two apostles undoubtedly labored together harmoniously in their respec-

tive spheres, and as it was the purpose of St. Irenaeus to show the dignity and principality of the Roman Church, he could not better effect his purpose than by showing that it was instituted by the two apostles who were most prominent in propagating Christ's gospel, and that from these two they received the Christian faith, in which they were also confirmed by their direct successors. With this object in view it was not needful that he should make a subtle distinction as to which of them held the supreme office. But this we know from other sources of knowledge.

Eusebius, the Father of Church history, who wrote during the reign of Constantine the Great, had access to the manuscripts of Fathers earlier than St. Irenaeus, which have since perished, but he furnishes us with some extracts from them. Amongst others he quotes Dionysius of Corinth, who, in a letter to the Roman Church, states that Peter and Paul "bore witness to the truth in Italy at the same time," and the Roman Presbyter Cains mentions the same fact, which signifies that their martyrdom occurred on the same day, the latter adding that the triumph of one (St. Peter) was on the Vatican Hill, and of the other on the Ostian Way. The places where these events took place are still pointed out near the Basilicas which bear their names respectively.

It is in consequence of their martyrdom on the same day, the 29th of June, and of their having labored together, that their memory is conjointly celebrated on their festival day. In the catacombs also there are constantly found representations of these Apostles, and they are nearly always represented together, though occasionally they are found separate. The antiquity of these representations is evident, as the catacombs were used as places of refuge and of worship during the first three centuries, the period of the greatest persecutions of the Church. Eusebius tells us that he had seen many such representations, which were believed to have been testimonies of the gratitude of those whom these two Apostles had converted to the faith. Frequently Christ is represented on them as bestowing upon them the crown of life.

The festival itself was certainly kept as a feast well established in the fourth century. St. Prudentius speaks of it in one of his hymns as "the day when the Apostles Peter and Paul nobly triumphed by the shedding of their blood." In the same century there are two sermons by St. Augustine on the feast, and Pope Leo the first, before the middle of the fifth century, has three sermons for the same occasion, two of which are in memory of both Apostles, whereas the third refers to St. Peter especially.

We cannot close this article more appropriately than by making a short extract from one of these masterpieces of oratory. This great successor of St. Peter said:

"The whole world participates in all our sacred solemnities, because piety demands that what is done for the salvation of all should be a celebration of joy to all. But the festival we celebrate to-day is a source of special gladness for our city, because here the chief apostles were made glorious in their death. Here, therefore, on the day of their martyrdom, our joy should be supreme: for these are the heroes through whom the light of the gospel shone brilliantly on thee, O Rome, and through whom, from being the teacher of error, thou hast become the disciple of truth."

"These are thy true fathers and shepherds who have brought thee to the heavenly kingdom, who have laid a better foundation than did they (Romulus and Remus) who first built the city, especially as he from whom thou art named imbrued his hands in his brother's blood."

"But the Apostles who have brought thee to true glory have made thee a holy nation, a chosen people, a priestly and royal city, that by the chair of Peter being made the chief city of the world, thy dominion shall extend further by the religion of God than it did by earthly domination. It is true that by many victories thou didst extend thy empire by land and sea, but the dominion gained by warfare exploits is less glorious than that which thou hast acquired by Christian peacefulness."

These words of the illustrious Pontiff are peculiarly applicable to the position of the Holy Father at the present time. Pope Pius IX. was not more glorious or more beloved when he was an independent sovereign than have been he and his successor, Leo XIII., prisoners in the Vatican, unjustly stripped of the patrimony of the Church, but still enthroned in the hearts and affections of devoted spiritual subjects.

It is most appropriate that while on the coming festival of the two Apostles we commemorate their martyrdom we should also offer our fervent prayers

for the preservation of the Pope from his cruel enemies and for the triumph of the Church in this her time of trial.

IS IT CHRISTIAN OR ANTI-CHRISTIAN?

At the regular Monday meeting of Baptist ministers held in Boston on the 22nd ult., Rev. J. B. Stoddard acceded to the wish of the conference by delivering an address against the influence of secret societies, and in the course of his remarks strongly denounced Freemasonry, declaring that when a man swears allegiance to it he swears allegiance to a law antagonistic to God.

The Rev. Mr. Cleveland, of Montrose, then arose to protest, saying with great emotion which he endeavored to suppress: "I am a Mason and have listened with patience to this scathing stigmatism on the order, but I cannot listen longer to such unjust and uncalculated abuse." He moved as a point of order that Mr. Stoddard be restrained, but the motion was lost by 50 to 7. Mr. Cleveland then said to the Secretary: "I request that you drop my name from the roll of membership of this conference. I do not care to be a member of any body that refuses to sustain any decent point of order."

Then taking his hat he left the hall and Mr. Stoddard finished his address.

It has frequently been remarked by Protestant clergymen that the results of Freemasonry are hurtful to religion, and that in fact it is a substitution of mere empty ceremonies and forms for religious faith; yet the society is encouraged by other Protestant clergymen, and many of all their denominations are members of it, and the lodges are frequently invited to lay the cornerstones of churches. This has occurred in our own city. It is evident that Protestantism has neither sufficient unity nor authority to grapple with any question which affects or may be supposed to affect the stability of the Christian religion. Rev. Mr. Cleveland will, of course, affiliate himself to some other denomination, or perhaps to some other Baptist Conference whose views will not be so decided as those of the conference to which he has hitherto belonged.

If Freemasonry be really antagonistic to Christianity, there ought to be some uniformity in the manner in which the various sects deal with it. If, however, it be a praiseworthy association, it ought to be encouraged. But it cannot be expected that a society or so-called Church which is devoid of divine authority can deal with it consistently, for all will depend upon the whims of individuals.

GLAD TIDINGS.

Under this heading the following condition of affairs is pictured in Brazil. It is taken from a missionary paper:

The following remarks, overheard by a Brazilian missionary, and published in *Brazilian Missions*, indicate better even than statistics the nature of the work that is being done and the results that are being achieved in the new Republic:

A hotel-keeper—I only know one Protestant, and he is the only honest man in Sao Goncalves.

A Conrado—He will be sure to return the horse. He is a Protestant.

A ticket-seller—I cannot make the change; you can pay me when you come back. Then to the station-master—It's all safe. He is a Protestant.

Man at hotel-table—They are Protestant, and Protestants are all trusty people.

The neighbor of a new resident—He cannot be a Protestant. He swears at his wife.

Guest at hotel-table—I wish we had more Protestants in Christiania. They are such a help to the place.

How consoling to note that the efforts of these good people have been rewarded so abundantly. When their work is done in that far-off country we hope they will turn their attention to Ontario and labor amongst the Equal Righters, Doctor Poits, Doctor Austin, Doctor Sutherland, Doctor Hunter, Doctor Ryekman, and specially with the champion preacher of Toronto, Doctor Wild, the rev. gentleman who won the *Mail's* ticket to Europe, in the late contest which turned into its coffers a bag full of gate money. When they have converted all these a raid could be made on the editorial sanctuaries of the *Orange Sentinel*, *Huntingdon Gleaner*, *Lindsay Warder*, *Montreal Witness* and *Toronto Mail*; and while they are engaged in the glorious warfare we hope they will direct their battering rams on Doctor Chiniquy and Doctor MacVicar. Apostles of truth, in far-away Brazil, we await your coming with anxiety and deep concern! Meantime we have no fear,

for the late Mr. Artemus Ward has assured us that "Truth smashes to earth will rise again; you can't stop her."

COLLAPSE OF THE REIGN OF FANATICISM.

The triumph of the bigots of Boston has been short-lived, in spite of the paeans which were chanted by Justin D. Fulton and the anti-Catholic press generally, when the parsons succeeded by a catch vote in excluding Catholics from the management of the city schools. At the last regular meeting of the school committee a lively discussion arose on the question of admitting McCarthy's "History of the World" as a book of reference. The objection raised by the bigots was that it is approved by Archbishop Corrigan, and there is, besides, a cross on the reverse of the title page. It was not pretended that the book distorts history, or that it misrepresents the tenets of Protestantism; but the real objection was that any book compiled by a Catholic should be used as a work of reference in schools which Catholics maintain equally with Protestants.

Dr. William Dunn asked whether Catholics are the only Christian body which uses the cross for an emblem; and in reply to the objection against Archbishop Corrigan's approval of the book he said:

"It is superfluous for me to say that Archbishop Corrigan of New York has been accepted and honored by the literary world as a literary authority whose endorsement is eagerly sought by lay and clerical writers. Dr. Meenen, if I understand him correctly, objects to Mr. McCarthy's history because he has seen the words Christian, Cross, Protestant, Catholic, in Mr. McCarthy's work. Dr. Meenen will find these words, with detailed comments, in the other histories which we have admitted; but it will be extremely difficult to convince any fair and honest mind that Mr. McCarthy's work distorts facts or teaches the tenets of any religion, Protestant or Catholic."

Other members of the committee, Protestant and Catholic, spoke powerfully in favor of the history, and it was finally adopted by a vote of 19 to 2.

It is gratifying to observe that the reaction has set in against the rule of the Committee of One Hundred who set themselves up as the protectors of Protestantism; but who were in reality pronounced persecutors of Catholic.

A CORRECT VIEW.

When we have listened to such an amount of bigotry as has been uttered by persons who are bent upon taking the education of Catholic children out of the hands of their parents, and forcing the latter to adopt their views, under penalty of paying a double tax, it is refreshing to find that there are a few Protestant clergymen who are not afraid to declare that they are not in sympathy with such tyranny. The Rev. Mr. Dunedo, pastor of the eighth Presbyterian Church of Pittsburg, is one of these honorable clergymen; and in a recent sermon on education he admitted that a grave injustice is being inflicted upon Catholics, in taxing them for the education of Protestant children, while they endure such sacrifices in order to educate their own in accordance with their conscientious convictions. He, for one, is willing and anxious to repair the injury done, and he asks:

"Could not some satisfactory way out of the difficulty be devised whereby this large and increasing body of our fellow-citizens would be enabled to avail themselves of the privileges of free education without doing violence to their highest convictions of duty, and without impairing in the least degree the integrity of our Public school system? I believe there could be such a plan, for example, like that which is at work in Ireland and Canada, and in some parts of our own country, provided that those who manage the school interests would counsel with reason and that broad spirit of charity which the Founder of our religion has laid down for our direction."

If there were a broader spirit of charity exhibited in Canada we would not have the violent appeals from pulpit and platform to Protestant hatred that the rights which Catholics now enjoy should be taken from us. Christian schools are assuredly a bulwark against infidelity, and why should not Protestants aid us in strengthening that bulwark, instead of opening the door to infidelity to make more strenuous efforts to drive religion from the schools and thus weaken the cause of common Christianity?

According to the annuals of the Propagation of the Faith, the amount received during 1890 for missions was 7,072,811 francs, equal to \$1,414,562. This sum, though apparently large, does not come to near one half the amount required for the purpose.

PERSECUTIONS OF THE JEWS.

In a recent issue of the *Advertiser* of this city we were treated to a disquisition on the "Persecutions of the Jews," from which it might be inferred that in all countries, whether Heathen, Mahometan, or Christian, except in England, under the light of Protestantism, it has been customary to persecute the Jews, as they are persecuted to-day in schismatical Russia.

It is perfectly true that there have been popular outbreaks against the Hebrews in many Catholic countries from time to time, and it must be acknowledged that these outbreaks were often most unjustifiable. Yet it is not to be supposed that on every occasion the Jews were the objects of unprovoked assaults. They were frequently accused of having been guilty of frightful crimes, which brought upon them popular indignation, and it seems that the accusations brought against them were in many instances truthful. We by no means approve of exercising mob law even against the guilty, but we must remember that notwithstanding that the precepts of the Catholic religion should have restrained the mob from unjust violence, they were men, subject to human passions, and when fearfully provoked the restraint of religion was not always sufficient to prevent them from having recourse to unlawful violence; though frequently the clergy were able to prevent these excesses.

The recent lynchings which occurred at New Orleans should be enough to show the violence of human passions when aroused, and we do not pretend to deny that Catholics have frequently lost their self-control under circumstances similar to those which animated the New Orleans' Protestant mob.

But in many points the *Advertiser* is astray. It makes the statement that "in 1603 Pope Sixtus launched edicts against" the Jews. As there was no Pope Sixtus in 1603, this statement cannot be true. Clement VIII. was the reigning Pope from 1592 to 1605, and the succeeding Popes were Leo XI., Paul V., Gregory XV.

The Jews were regularly well treated under the Pope's rule, though sometimes, on account of plots against the Pope's regime, they fell under suspicion; and in Spain, if the Jews were harshly treated by Ferdinand and Isabella toward the close of the fifteenth century, it was mainly because they were known to be favorable to the Moorish occupation of the country, which the Spanish sovereigns found it necessary to end by severe measures at a critical period of the history of the Spanish nation. The Jews were then, for the most part, actually in league with the enemies of the country.

But it is an error to suppose that Protestant England has always treated the Jews with great respect. No Jew could open a shop in London till 1822, and even Jews who renounced Judaism were not allowed the freedom of the city from 1785 to 1828. (See Brit. Encyc. vol. XIII., p. 684.) Baron Rothschild also, within our own memory, was elected to the House of Commons five times before he was allowed to take his seat, and in 1851 Alderman Solomon was fined £500 when elected for Greenwich, because he would not take an oath by which he would deny his religion.

Considerable indignation has been aroused among the Catholics of the United States against the Hon. Mr. Mercier, because that gentleman is said to have asked the Holy Father to appoint a French-Canadian as coadjutor to Bishop Wadhams of Ogdensburg. The Catholic press of the country regard Mr. Mercier's action as an undue interference with the internal affairs of the United States. The diocese of Ogdensburg has within it a large French-Canadian population, but they are well provided with priests of their own nationality, as half the priests of Ogdensburg are French-Canadians, and many of these are in those parishes where the French-Canadians chiefly reside.

The action of Mr. Mercier is said to have been taken at the instigation of Mr. Cahensly, who presented to the Pope a memorial adopted at the Luzerne Conference on emigration, asking the Holy Father to appoint national Bishops for the United States, who would have under their jurisdiction the immigrants of the various nationalities which are constantly pouring into that country. This whole movement has excited the greatest indignation on the part of the press and the episcopacy, and it is looked upon as a conspiracy, based upon the false pretence that the religious interests of the immigrants are

neglected by the American episcopate, Archbishops Ireland and Katzer have pronounced against the proposal with special emphasis, stigmatizing it as an outrage and an insult to the Catholics of America, and it is not believed that the Holy Father will agree to the proposition.

It is stated that the Austrian and Prussian Ambassadors in Rome were instructed by their Governments to use their influence with the Pope in furthering Mr. Cahensly's plan. In referring to this, as well as to Mr. Mercier's interference, Archbishop Ireland says:

"If things are allowed to go much further we may soon expect a cablegram announcing that Herr von Schloezer has claimed in the name of the Kaiser a right to veto our appointments to a dozen episcopal Sees in the United States."

"The audacity of the Prussian is to be noted as indicative of foreign thought and action in our regard. The contagion spreads, and to an extent that compels a smile of amusement in the midst of our indignation and anger. So long as the Church of America is fit only to be partitioned off to the care of foreign countries, why would not any foreigner, however small he be, ask for a piece? Hence we find M. Mercier, Premier of the Province of Quebec, a mere colony of England, running to the Vatican and praying in the name of his little constituency that a Canadian Bishop be named for the See of Ogdensburg in the State of New York. M. Mercier, we must say, is modest. He should, when once started, have aimed at higher game and asked that the See of Boston or New York be handed over to his patronage. But appetite comes in eating, and who knows what Monsieur might attempt another time?"

"DR" SAM SMALL.

"Dr." Sam Small, who received his title because it was supposed that his uncouth oratory and levity in speaking of sacred things would be a means of drawing money from the public in his tour around this continent, while collecting for the Methodist Episcopal university in Utah, of which he has been President, has fallen into disrepute on account of an alleged shortage in his accounts, amounting to about \$10,000. The Conference of the Church met last week in Denver, Col., and dropped him from its membership.

"Dr." Sam, has recently been vilifying the medical profession, declaring that most of its members are unworthy of the name "Doctor" to which they lay claim, but the doctors who have earned their titles by passing severe examinations turned the tables on him by enquiring to what test he was subjected when the title was given him. To this no reply was vouchsafed, and the new development of Sam's alleged defalcations has given the doctors a chance to point out that Sam's present position is much more unbecoming in a Doctor of Divinity than it would be in a doctor of any secular department.

DISORDERLY STUDENTS.

The Colleges of Yale, Beloit and Harvard have recently distinguished themselves by acts of rowdiness of a most disgraceful character. On the 1st inst. the Yale students attacked Barnum and Bayley's circus parade at New Haven, throwing hundreds of large torpedoes at the circus people, horses and wild animals. The students at the same time raised a horrible din with tin horns, and the horses and elephants were stampeded, and the beasts were so enraged that they made desperate efforts to escape from their cages. The lady riders were especially made targets for the torpedoes, and many of them would have been seriously injured if they had not been rescued from their perilous position by their attendants.

The Harvard students have made themselves equally conspicuous by riotous conduct at the Parker House, Boston, where they held a banquet, at which their conduct was so disgraceful that the guests of the house were obliged to seek other quarters. The proprietors have given notice that they will not allow the students to hold there any more dinners on a large scale, though they will still allow small parties of not more than ten or twelve at a time. The proprietors say that "as they do not conduct themselves like gentlemen, they will not be allowed to come where gentlemen are."

Twenty-five of the students, members of the Alpha Delta Phi Club, were also fined \$55 each for maintaining a liquor nuisance. Their rooms were raided by the police and a choice assortment of liquors was seized.

Another act of rowdiness was the daubing of the granite statue of John Harvard, the founder of the institution, with red paint. It is known that this act of vandalism was perpetrated by some of the students, and the college authorities are indignant, but they

have not as yet parties.

At Beloit Acad. were also riotous occasion of the senior class upon the banquet the juniors, at hotel were banqueters we students being wound, how dangerous.

We can see conduct as we possibly have Catholic college.

PARNELL'S

When Julius orders from crossed the I claimed "Alec is east." Sur exclamation Thursday morning Registrar of S and Mrs. OSB

"The dye is cast truth be blaz that I, C. S. authority, wh where, and th and don't car public feelin Ireland."

When addr on a public ment of the Parnell asked influence, an day would e would be vi purity of his world. His making sim ican cities c may say that scandal was tained the o one day, w proving his th the guilt of Piggot. But hope remain good name the priests, Irish nation tion for his posted in Ir well the tro the McMurra ent horror instinctively, the crime guilty bef to, that wit ters may b there is n It is well e that the b divorce co There was twenty yen of that con on the pa House of C on the pa House of I ently aga inflicted o held the l purity of t tized the o a scandal purely mo

The ma and it is any privi court in I lity in Ir avail of s O'Shea to respectab

Mr. Pa ever, to t tention t O'Shea du county C represent death o O'Gorman

We ca Mr. Parri the appe hustings shouts of word st aid-de-ca of Mr. I land. T appear, men o stomach the E Charles

The through commitis nuntial diploma about 1,000,0 cans.

JULY 4, 1891.

have not as yet discovered the guilty parties.

At Beloit Academy, Wisconsin, there were also riotous proceedings on the occasion of the annual banquet of the senior class.

We can scarcely conceive that such conduct as we have described could possibly have occurred in any of the Catholic colleges of the country.

PARNELL'S MOCK MARRIAGE

When Julius Caesar, in spite of all orders from his masters in Rome, crossed the River Rubicon, he exclaimed "Alta jacta est."

When addressing a crowd of women on a public road, during the excitement of the Kilkenny election, Mr. Parnell asked for their sympathy and influence.

His lieutenants have been making similar declarations in American cities on public platforms. We may say that from the time the O'Shea scandal was first mentioned we maintained the opinion that Mr. Parnell, one day, would surprise the world by proving his innocence.

Mr. Parnell is well posted in Irish history: he knows full well the troubles brought on Ireland by the incontinent Irish people entertain insincerely, as well as religiously, for the crime of which he now stands guilty before the world.

Mr. Parnell had the audacity, however, to tell a reporter that it is his intention to be accompanied by Mrs. O'Shea during the election contest for county Carlow.

The matter was allowed to drop there, and it is to-day well understood that any privileges obtained in the divorce court in England are an absolute nullity in Ireland.

Mr. Parnell had the audacity, however, to tell a reporter that it is his intention to be accompanied by Mrs. O'Shea during the election contest for county Carlow.

We can safely predict that should Mr. Parnell carry out such a project, the appearance of Mrs. O'Shea at the hustings would be the signal for shouts of indignation; and that one word uttered by her in the capacity of aide-camp would be the death-knell of Mr. Parnell's political career in Ireland.

The League of the Sacred Heart throughout the Catholic world now comprises 46,408 parishes and communities regularly aggregated by diplomas.

THE EMPEROR AND THE LOTTERY.

The ultra-Protestant press, both in Canada and England, is unanimous in its condemnation of Emperor William's Lottery scheme.

It is true that a feature of the enterprise will be the devotion of the money raised to the combating of slavery in Africa, but the demoralization that generally accompanies this pernicious system should have deterred Emperor William from countenancing the most questionable method of raising money.

No one can entertain a doubt about the demoralization and injustice that accompany lottery schemes, when gotten up for selfish and money-grabbing purposes.

When addressing a crowd of women on a public road, during the excitement of the Kilkenny election, Mr. Parnell asked for their sympathy and influence.

His lieutenants have been making similar declarations in American cities on public platforms. We may say that from the time the O'Shea scandal was first mentioned we maintained the opinion that Mr. Parnell, one day, would surprise the world by proving his innocence.

Mr. Parnell is well posted in Irish history: he knows full well the troubles brought on Ireland by the incontinent Irish people entertain insincerely, as well as religiously, for the crime of which he now stands guilty before the world.

Mr. Parnell had the audacity, however, to tell a reporter that it is his intention to be accompanied by Mrs. O'Shea during the election contest for county Carlow.

The matter was allowed to drop there, and it is to-day well understood that any privileges obtained in the divorce court in England are an absolute nullity in Ireland.

Mr. Parnell had the audacity, however, to tell a reporter that it is his intention to be accompanied by Mrs. O'Shea during the election contest for county Carlow.

We can safely predict that should Mr. Parnell carry out such a project, the appearance of Mrs. O'Shea at the hustings would be the signal for shouts of indignation; and that one word uttered by her in the capacity of aide-camp would be the death-knell of Mr. Parnell's political career in Ireland.

The League of the Sacred Heart throughout the Catholic world now comprises 46,408 parishes and communities regularly aggregated by diplomas.

and he is making good use of them. He has shown a lesson of humility to his brother politicians which is at once admirable. Yes, we love Sir John Thompson down here by the sea, and his name has become a household word.

THE MONTH OF THE PRECIOUS BLOOD.

How fitting that the month of the Sacred Heart should end in the month of the Precious Blood! Does not the Blood that flowed from the Saviour's side tell us as much as any words could tell us of the Sacred Heart of Jesus loves us? It is St. Thomas Aquinas who describes that tender Heart as wounded for our sins, and pouring out through the opening in the side of Christ its Precious Blood, to testify the excess of His love and to inflame the tepid hearts of His disciples.

That Precious Blood tells us our own worth, the real value of life and the use we ought to make of it. Not the whole world could stand in comparison with a soul, nor could all its riches buy a life.

For you are bought with a great price, glory and honor, and a crown of life, all have been bought by Him. All are His by the clearest and dearest of titles—purchased by His Blood. All must be used and employed for His service.

Finally, the Precious Blood tells us the boundlessness and the intensity of the happiness in store for us. The splendor and magnificence of the man's eye of our Father, God, the bliss paid for it. How could the bliss purchased by the most Precious Blood of an immaculate Lamb be but such a trifle as the reward of a man's life, or heart conceived! Short the trial, the struggle, the suffering; eternal the reward!

Finally, the Precious Blood tells us the boundlessness and the intensity of the happiness in store for us. The splendor and magnificence of the man's eye of our Father, God, the bliss paid for it.

Finally, the Precious Blood tells us the boundlessness and the intensity of the happiness in store for us. The splendor and magnificence of the man's eye of our Father, God, the bliss paid for it.

A Fair-Minded View.

A lady subscriber writes us: "Will you please write an editorial and show up the ridiculousness of the Church confessionals." We are glad to accommodate people when we can, but in this instance must decline to do so, because it is none of our subscriber's business whether people confess their sins, and whether a Church has a confessional or not, and why? If our subscriber is sick she will see once consulted a physician, and confess to that physician all her physical sins or difficulties.

The physician becomes her physical confessor and adviser accordingly. If our subscriber is in a business difficulty, she makes her lawyer her confessor, tells him all the things that are wrong about her business affairs, and the lawyer acts accordingly.

The physical confessor in cases of sickness and the lawyer is the business confessor in case of business troubles. Then why should not the priest, or preacher, be spiritual confessor in cases of moral irregularities? We see no difference, and if the subscriber does, her perceptive powers are greater than ours.

Our rule is, let Protestants and Catholics worship God in their own way, whatever way that may be, and so long as it does not interfere with the rights of others, it is no more our business than the manner and form of consulting with a confessor to a lawyer or doctor. This is upon the broad principle that there is room enough on earth for all people and time enough for all honest intentions.

THE LATE SIR JOHN MACDONALD.

The Macdonald Memorial Committee met in Kingston on Monday, 22nd June. It comprises the most influential citizens of that city. Dr. Smythe moved the first resolution, which approved of the plan of entrusting to the Board of Trade the task of initiating the movement.

I cordially concur in the purpose for which this meeting has been convened, as is sufficiently signified by my presence amongst you. But a moment ago I entered the room and at once I was presented with a paper containing a form of resolution and requested to make a speech upon it. The notice has been too short for reflection. But, Mr. Chairman, to any man possessing patriotic spirit and a fair knowledge of the world's history, of the rise and growth of nations, and the mighty influence of the names and memories of national heroes upon the generations that came after them, the consideration of what is due to the great departed supplies a theme in which he might speak with ease for eternity and overcome heart, hear, eye, and ear.

The work in which we are engaged is a serious one, and has reference to the dead. It calls upon the citizens of this, Sir John's burial-place, and upon all who value his life-work, to join in raising his memorial. I am a citizen of Canada, sent here to live, work and die, and, therefore, bound by my own personal interests, as well as the interests of those with whom I am officially connected, to take to heart all that concerns the progress of the country, political, social or otherwise.

You may put the books telling of the lives of such men in the university libraries, municipal libraries and young men's libraries. That is not what gives an uplifting thought and motive to the actions of the young men, teaching them to sacrifice private advantage to public interests. Books may remain unread; they may moulder on the dusty shelf; but lift up a monument in your city, and you will hear citizens saying one to another, "That is the man who served his country, and worked for its progress."

It is not to-day that the work of lifting up public monuments has begun. From even the earliest times it has been the custom. The glories of the Levant and on to the east, was lined with the monuments of great men; and the youth of Rome, as they trod that historic road in their daily walk, had the memories of high public services and noble achievements recalled to their minds and were fired with inspiration to emulate their ancestors in devoting their lives to the service of their country.

The speaker then referred to his recent visit to Richmond, Va., where monuments of the ex-Confederate leaders are very noticeable. That city holds during the war. When it fell, the confederacy fell. But now all the states were one, and the statues of the leaders on both sides were going up indiscriminately in north and south.

Whether they were right or wrong—and all could not be right—let us honor their memory forever. If Mr. Cooke and I were only to honor those who kneel at the same altar we would not be as good friends as we are. But Mr. Cooke smiles on me.

Archbishop Cleary—I honor the honest man, I care not what his creed is. I am not a Conservative nor a Liberal, and politics are not my profession, but I can see the great and good men on both sides. Now Sir John Macdonald gave his long life to the task of elevating Canada to the status of a nation. He found a group of disunited colonies. He aimed at binding them together into a homogeneous political organization. He worked for this earnestly and persistently, and we hardly say too much when we style him Father of Confederation.

A handsome statue of the Sacred Heart was erected recently in the Paulist Church of New York city. It is one of the most artistic and costly statues of the Sacred Heart in the city. It is made from the choicest marble, and the artist had been working at it in Munich over eight months. A statue of Our Lady, of the same material and by the same artist, has been ordered for the Blessed Virgin, Altar—the gift of Messrs. Frank and Vincent Travers, that in the Paulist Church is the gift of Miss Madrigal, of New York city.

of those who honestly differed from his policy. It might even be said that he proved himself a miracle of power and greatness among men by the fact that he had held together the Conservative party and kept leadership over them for nigh half a century, great laughter. For the steeds that draw the Conservative coach are sometimes fiery and unruly, and it was no easy task to keep them within the traces (renewed laughter).

This greatest of Canada's statesmen is Kingston's glorious son. In the schools of this city, in its literary and social institutions, he inhaled the spirit that governed his public career, and therefore does Kingston claim chief place in doing honor to his memory. Here, too, by his own request, do his ashes lie. He sleeps in the bosom of his mother, to whose interests he was personally, and officially attached through life, as her first citizen, her honored son, her Parliamentary representative. Wherefore let Kingston be the place of his memorial, that hereafter, as until now, his name and hers may be linked together in loving remembrance and undying honor.

In conclusion the Archbishop moved that in view of the fact that Kingston was the home of Sir John A. Macdonald and is now his burial place, an invitation be extended to all who cherish his memory and value the work he did for his country, to join the citizens of Kingston in erecting this monument.

Principal Grant, on rising to second the resolution, complimented Archbishop Cleary on his eloquent speech. Referring to the subject under discussion he said a people that was not grateful to its public men deserved to perish and would perish. He hoped the time would be long before there should be occasion to erect a monument in memory of Hon. O. Mowat and Sir Alex. Campbell. But when that time came the memorial should be erected. The speaker was glad, on entering, to notice that so many Conservative, Liberal, John McKeelvey, sitting side by side. And it had just occurred to him that when Archbishop Cleary, a Roman Catholic, and himself, a Protestant Catholic, the heretic joining with the orthodox (but which was the heretic?) were agreed—all were at one on the matter. The movement, he thought, would not succeed unless Kingston moved first, and that promptly. Then Canada should be called upon to do her duty.

WILL JOHN DILLON LEAD?

Our private advices from Ireland confirm the public declaration that, on his liberation from prison, John Dillon will be selected to lead the parliamentary forces in the final contest for Home Rule.

This will mean a united Irish party once more at Westminster. It will mean a cessation of the unfortunate internecine strife which has been going on of late to the detriment of Ireland's cause. It will mean one authoritative voice in the House of Parliament ringing out in clear tones for justice. It will mean the death of faction and the union of all sections of Irishmen upon a common platform.

There is not a true man who believes in Ireland's future as a nation who does not place implicit trust in the sturdy patriotism and unswerving loyalty of John Dillon. Whether hissing defiance to a Forster, and declaring that he would cheerfully lead a band of his countrymen in armed opposition against the oppressors of his country; whether facing fearlessly a brutal band of peevish New Tipperary; whether laboring patiently, earnestly and prayerfully for the union of his colleagues at the Bologne conferences, or whether serving out without murmur, his sentence to imprisonment for his country's cause, John Dillon is ever a true patriot, an incorruptible man and a grand champion of the high and holy aspiration of his countrymen for Freedom.

In the House of Commons Mr. Dillon has the respect of the leaders on both sides. They know him to be a man of ability, a man of honor, a man of principle. He always commands the attention of the House when he speaks. He always has something to say, and is respected for his sterling qualities. With the confidence of both sections of the Irish party, and the love and veneration of the people, he could solve the vexed problem by accepting the leadership. By his side would be his companion in arms, the colleague who is

closest to him and closest also to the Irish heart, Wm. O'Brien. It will be a happy and an auspicious day for Ireland when the standard of the party is placed in John Dillon's hands. The Irish people may give it to his keeping with the fullest assurance that it will never be lowered while he carries it, that it will never be tarnished, and that the undying principle which it represents will never be compromised.

Mr. Dillon would be an ideal leader. The friends and supporters of Home rule in America and Australia know him and trust him. They would rally to his support with their old-time enthusiasm. The money needed to carry on the agitation and to conduct the canvass in the coming general election would be freely subscribed. The bitterness of the recent past would be speedily forgotten. The ranks would close up once more, and the march toward Irish independence would be resumed.

The Republic has maintained from the beginning of the unfortunate split in the Irish parliamentary ranks that the wisdom, the conservatism and the loyalty of the Irish people to Ireland would settle the vexed question of responsible leadership. We feel confident that the time of settlement is approaching, and that when the prison doors close behind him John Dillon will be chosen as the leader of a united Irish party and of a resolute and determined Irish people.—Boston Republic.

Cuticura Soap advertisement. CUTICURA SOAP. For all kinds of skin diseases, itching, redness, and eruptions. It is a true skin restorer.

TO EDUCATORS.

Table listing school books for Catholic children with retail prices. Includes titles like 'Saddler's Dominion Catholic Reading Charts', 'Saddler's Dominion Catholic Speller', 'Saddler's Dominion Catholic First Reader', etc.

D. & J. SADDLER & CO.

Catholic Publishers, Church Ornaments and Religious Articles. 1369 Notre Dame St. MONTREAL. 123 Church St. TORONTO.

Dr. Price's Cream Baking Powder advertisement. A Pure Cream of Tartar Powder. Superior to every other known. Used in Millions of Homes—40 Years the Standard. Includes an illustration of a woman in a kitchen.

Advertisement for Albert Gauthier, Importer of Bronzes, Church Ornaments, Chandeliers, Altar Wine, etc. Includes an illustration of a religious statue.

My Tender Conscience.

I have a tender conscience. That measures five feet three. Whose slight reproach is worth whole tomes of cold divinity.

Who leads me by "a still small voice," And, with a loving glance, Reminds me while the lamp holds out, This sinner has a chance.

Whose form is ever by my side, And at the door of sin Thrusts out a white and rounded arm, And bars the way within.

No man can ever go astray. Who pauses to reflect That must meet those modest eyes, And keep his self-respect.

So with a firm unshaken front, I bid old Satan flee, For I've a tender conscience, That measures five feet three.

HOW ENGLAND WAS ROBBED OF THE FAITH.

The Ringing Island" was Catholic.

London Universe.

On Sunday evening the Rev. John S. Vaughan delivered one of a series of sermons which he has been giving during the Sunday evenings of May at the Church of Our Lady, Grove Road, St. John's Wood.

Discussing upon the subject, "How England was Robbed of the Faith," he pointed out that our Divine Lord had commanded all Christians to obey certain commands under pain of eternal death.

In addition to these great commands, however, there were certain councils of perfection which He did not enforce upon anybody, but which He expressed a strong desire that those who felt more generously disposed towards Him should adopt.

Chief amongst these councils of perfection were voluntary poverty, perpetual chastity, and entire obedience. He frequently invited the most generous of His followers to make an act of renouncing their property and possessions in order that they might serve Him with less distraction.

He also invited men to embrace a celibate life, and to give up not only their possessions but taking a vow of poverty and denying

THE NATURAL EXPRESSIONS OF THEIR AFFECTIONS IN MARRIAGE, but to give up even their freedom by taking a vow of obedience to a superior.

These councils constituted the very essence of the spiritual or monastic life. From the earliest ages of Christianity down to the present time there had been thousands of men and women who had with delight abandoned all that the world held most in honor and affection in order that they might with greater generosity follow their Lord.

In those times there were thousands of the great centres of pleasure by which they were surrounded, left vast cities and fled into deserts, where they spent the remainder of their lives in prayer, fasting, and penance.

And as their numbers increased to such an extent that they formed great multitudes, they lived together under one common superior. Thus little by little those great monastic orders which constituted one of the most wonderful events of the early ages rose up.

The members of these orders lived neither idle nor listless lives, but lives full of usefulness to their neighbors. These men, being free from family ties, bound to no particular portion of the earth, were able to settle down in certain parts, where they spent their lives in promoting the reign of Christ and bringing a thousand blessings to their fellow-men.

The Benedictines came to England as early as the sixth century, preached the Catholic faith, and baptized the King who was then reigning. They went about the country exhorting men to lead lives of greater piety and mortification, so that the material aspect of the country changed entirely under their benign influence.

These monks lived in large and stately monasteries, and busied themselves in cutting down the huge forests that covered the country, reclaiming land that served no useful purpose, planting crops, sowing and ploughing, and in a thousand other ways rendered themselves useful and beneficial. As

THE GREAT DISASTER said, men must ascribe to the energy and industry of the monks of old those most precious documents that came down from the old classical times. In those early ages many a knight and brave warrior who, wearied of a continual sight of bloodshed and warfare, of perpetual feuds and battles waged between one chief and another, and scared by the inundations of the barbarians from the north who overrun Europe, intent on pillage and robbery, flung down his sword, doffed his coat of mail, and retired into the peaceful seclusion of a monastery standing by the placid waters of a running stream, or on a mountain top, and there he changed his life of warfare and bloodshed for one spent in singing God's praises with the choir of the monastery or Church, or in transcribing the sacred page, or handing down to posterity the pagan classics, so that men at the present day might read them with profit. So many were these that they were told by a Spanish authority in the fifteenth century not less than twenty-seven thousand monasteries of the Benedictine Order were scattered throughout Europe, and so with other orders in like measure, though not in the same quantity. In those days England was in no way behind the other countries of Europe, for she was studied over with monasteries in which the traveller always found hospitality, lodging and food so long as he chose to remain beneath their roof, and when he departed the blessing of the monks followed him. In times of want and hardship, too, the poor knew that they could find comfort at the monastery gates, for then the monks came, distributed food, clothing, or

grave employment to those who sought it.

IN THE CATHOLIC AGES OF ENGLAND WORKHOUSES HAD NO EXISTENCE; they were a modern invention of Protestantism.

So pleasing to the great masses of the people were those monasteries that they showed their appreciation by bestowing upon the monks many great gifts. King after king, sovereign after sovereign, presented the different monasteries with gifts, while many of those who died left large legacies, so that after a while the monks acquired great wealth and territory, and became richer as centuries passed.

They, however, spent little on themselves, and almost all they received went to the decoration of their great cathedrals and the altars and shrines under their care. It would take too long for him to explain the number and wealth of these institutions, but as one example he would ask them to direct their attention to the great cathedral of Canterbury. That cathedral was a relic of Catholic times in England; and although at a mere shadow time there remained but a mere shadow of its beautiful decorations and the magnificent carvings and wealth which it once contained, nevertheless they ceased to exist, nevertheless they might see at the present time the great proportions and magnificent harmony of that wondrous building. In the fifteenth century, however, there was located at Canterbury the shrine of St. Thomas, which was one of the most famous and richest of its kind that existed at that age in Europe. For three hundred years men and women of eminence and wealth, not only in England, but throughout Europe, had been spending wealth in decorating and adorning that wonderful shrine of the great murdered Archbishop, so that at the time when Henry VIII. came to the throne it was

ONE OF THE MOST REMARKABLE IN EUROPE.

At the present time there was a record of a visit which Erasmus paid to that shrine. He wrote a description of what he had seen, and said that it was one of the most gorgeous that any one could possibly read of. It was covered with gold, and jewels and precious stones sparkled and glittered in every part. The abbot who came with him bore a white wand, and pointed out the various magnificent jewels and stones, some of which were as large as a goose's egg, and most of the donor's names Erasmus found were the sovereigns of Europe. Then he went on to say that the wealth was something prodigious, and he could hardly have believed it had he not seen it with his own eyes. A Venetian who visited it had also said that its wealth was simply incredible.

WHAT HAD BEEN SAID OF CANTERBURY might also, in a certain measure, be said of all the other monasteries that existed religious institutions that existed throughout the country. Every monastery throughout England was a receptacle of immense wealth dedicated to the service of the altar and the glory of God. He would then, ask them to picture to themselves England as it was then, and, on the other hand, a picture reigning upon the throne a greedy, avaricious and unscrupulous monarch, one who was but little accustomed to control his evil appetites or desires. He lived in the midst of luxury, never denying himself anything, and the result was that he found his ordinary income insufficient for his wants, and so he cast his eyes over his kingdom and looked with longing gaze upon those great monasteries and upon those great monasteries and churches wherein was contained so much wealth and splendor, and coveted them. There were many to seize the property of the churches, and flatterers greedy and needy themselves, and anxious to share in the devastation. It gave a man for a man of such a character as Henry to pick a quarrel with the monks, and thus find an excuse to rob them of their possessions. Therefore he commanded them to do that which was contrary to the law of God and their own conscience, and then punished their refusal by confiscating their goods. These devices proved only too successful, and he was enabled to draw within his own possession those treasures which were scattered throughout the kingdom in the churches and cathedrals. He sent commissioners to the different monasteries, and commanded the monks to acknowledge by oath his right and title as supreme head of the Church of England. On their refusal they were condemned for their treason, and all their goods forfeited to the Crown, thus filling the king's treasury and rendering him wealthy. At that time one of the wealthiest monasteries was

THE RENOWNED ABBEY OF GLASTONBURY,

of which the king was anxious to gain possession. In the month of August, 1535, he sent his commissioners to that abbey to sound the monks as to their opinion of the title he had assumed. They found them unwilling to acknowledge his title, and in September of the same year they seized the abbot, dragged him to London, and placed him in the Tower, where he was submitted to a cross-examination by Cromwell, and condemned to death with other monks. Thus with the abbot in the Tower under sentence of death, and the commissioners of Cromwell in the monastery, the monastic building of Glastonbury was considered to be in the king's possession. And history said that in the year 1539 all the gold

and silver that remained in the monastery was removed into the king's treasury.

Though bound under the weight of eighty years, nearly sixty of which he had spent in the monastic seclusion, the abbot was, nevertheless, flung down and dragged along the road to Tower Hill, where he was hung. His body was then cut into four parts, one of which was sent to Wales to be hung up as a mark of the king's indignation, and to inspire terror in others; another part was sent to Bath, a third to Winchester, and the fourth to Bridgewater, while his head, which had been lopped off, was set over the abbot gate at Glastonbury. And by means of threats and the sword Henry was enabled to do with other monasteries as he had done with Glastonbury, so that they were told by historians that between the years 1538 and 1540 no less than fifty-five Benedictine monasteries were confiscated by the king, and fifty-nine Augustinians, together with other religious orders, amounting to over two hundred in all. These properties came to enrich the king's coffers, so that it was computed that between these years he was enriched to the amount of between

FOURTEEN OR FIFTEEN MILLION POUNDS IN MODERN MONEY.

One great resource of wealth was the lead with which the roofs of the most cathedrals and convents Cathedral, part covered. In that age was the admiration of that part of England in which it stood. This fell under the ruthless hammer of Henry's commission-

ers. They tore down the lead from the roof, brought it into the church, and melted it there by the aid of fire made of the carved oak screens which belonged to the church in order that it might be sold at so much a pound to replenish the King's coffers. What was said of the lead might also be said of the bells, for which England was famous. The whole country in those days went by the name of the Ringing Island, because of the number and sonorous sound of its bells as they rang forth through the country lanes and echoed throughout the wide streets summoning the people to Mass and Vespers. These were broken into pieces with hammers, and sold at so much a pound. He would give them a case—out of innumerable others—a certain grocer, who, as a piece of speculation, had bought up many thousand pounds of these bells in order to convert it into guns, or cannons, or other implements, as historians said. Thus the minions of the king were sent throughout the island like a cloud of locusts, so that whatsoever was beautiful, comely and fair to behold in left desolate and bare, flaming in fire, or divided with hammer and anvil.

FATHER VAUGHAN then appropriated the spoils. He did not build hospitals, or schools, or places of refuge, or for the poor, but lavished them upon his passions and favorites, ready to give to any one who chose to flatter him, and thus squandered that which he had won by trouble and the violation of many laws. There were some records of the shameless manner in which he got rid of that wealth. They were told by a contemporary that

HENRY RESTORED UPON A COOK, WHO

SO PLEASED HIM with a dish of pudding, that he offered him one of the old monasteries as a recompense. On one occasion, when playing at dice, the dice was thrown, and the king lost at one cast the beautiful bells, known as the Jesus bells, which hung in the temple close to St. Paul's, and whose beautiful tones used to be commended on by people in those days. These would sufficiently illustrate the nature of the king, and also enable men to judge more truly of the means employed in those days to uproot the Catholic faith in England and implant Protestantism in their midst.

Any one turning over the pages of history and studying with a serious, unbiased mind those terrible times, must necessarily come to the conclusion that the faith which was now so much spoken of in England, called the State Church of England, was the result of the disobedience and opposition to the Church which Christ came to teach, and which He laid the foundations of earth. Well might they bring before their minds that fact which Cardinal Manning so often put before them, that England did not willingly become Protestant, but that she was robbed of her faith, and that it was rooted out by mere brute force and violence.

Most Intense.

Mrs. E. Harwood, 21 Moss Side, Blackburn, London, E. 22, suffered a long time with acute sciatica. The pain was most intense, and she was unable to obtain relief until she applied St. Jacobs Oil four times, when she was completely cured.

Inflammation of the Eyes Cured.

Mr. Jacob D. Miller, Newbury, writes: "I was troubled with inflammation of the eyes, and I could not work; I took several bottles of Northrop & Lyman's Vegetable Discovery, and it cured me of my trouble to inform you that it cured me of my trouble. It is an excellent medicine for Costiveness."

The Usual Way.

The usual way is to neglect bad blood until boils, lumps and sores make its presence forcibly known. Every wise person ought to be careful to purify the blood by using the best blood purifier and tonic, Burdock Blood Bitters. Its purifying power is unrivalled.

Do you feel as though your friends had all deserted you, business callanities over-whelmed you, your body refusing to perform its duties, and even the sun had taken refuge behind a cloud? Then use Northrop & Lyman's Vegetable Discovery, and all hope will return and you will be glad to say, "I am cured."

Mostly suffering for three years, Northrop & Lyman's Veg. Veg. Discovery cured me of my trouble. It is an excellent medicine for other diseases."

MALARIAL FEVER AND CHILLS are best broken up and cured by using Milburn's Aromatic Quinine Wine.

Milburn's Liniment is the best.

Alleged Irish Conversions.

The Irish Church Missionary Society is an English organization which has for its prime object the conversion of Ireland to Protestantism.

As this task has been undertaken before with indifferent success, we doubt the ability of the evangelists of the mission to accomplish it. Persecution, starvation, expatriation of priests, bribes in food and clothes, in a word, every device known to bigotry, tyranny and hypocrisy were used by England in days gone by without avail. Ireland remained true to the faith, and she is true to it to day and will remain loyal to the end.

But if we are to credit the Munchausen tales of the officers and exhorters of the Irish Church Missionary Society, there has been a wonderful change of heart among the Irish people. At a recent meeting the Protestant Bishop of Tuam said he had, when rector of Galway, addressed an audience, ninety-nine per cent. of whom were converts from Rome. He does not vouchsafe any information as to the size of the audience. Perhaps it consisted of the elements said to have composed a great law and order gathering in Tipperary, some years ago, for the purpose of protesting against the land agitation, viz.: "A gentleman man, a huff, a detective, and an official of the society, declared in writing that he had himself come into direct contact with more than one thousand persons during the past year, and was personally acquainted with thirty-eight Protestant clergymen and eight T. C. D. undergraduates who had been converted from Roman Catholicism by the agency of the Irish church missions."

This is more explicit and more untruthful than the former statement quoted. But funds must be raised, and English subscribers to the mission have no means of verifying these wild and reckless tales of conquest in the wilds of Connaught. We refer to them merely as samples of what an English paper calls "thumping lies."—Boston Republic.

Catholics and Morality.

Our Dublin contemporary, the Irish Ecclesiastical Gazette, a Protestant periodical, has just had something sensible on the logical, or rather the illogical, conclusions of the bigotry which is fond of ascribing to the backward condition of Ireland to the religion of the majority.

To such there is nothing pathetic and praiseworthy in the fact that the Irish race have held on with wonderful fidelity and firmness to their own form of Christianity; and that this very faithfulness was for a very long period the cause of severe sufferings and disabilities which heavily weighed them in the race for temporal prosperity. Referring to the spiritual condition of England, which is forcing itself on the public mind, the writer says: "Thousands, perhaps even some millions, of people are practically heathens in Protestant England. Whatever we are or know, anything like a corresponding mass of infidelity, indifference and practical heathenism to what there is in England. We doubt also the wisdom of making material prosperity such a test of religious truth. We may be very proud of mills and machinery, and yet infinitely better that the majority of the mill hands were leading simple, natural lives in far open air, under the blue sky; far better for them both morally and physically. Temporal success and the acquisition of wealth do not of themselves recommend the individual to God, neither do they recommend the heathen to the heathen."

The prejudice which the Irish paper assails has been often re-futed by reference to the prosperity of Catholic countries abroad and the success of enterprising and self-respecting Catholic Irishmen in America; but prejudices die hard.—Catholic Times.

A Bean of 1829.

When grandpa went a-wooing, He wore a satin vest, A trail of running roses Embroidered on the breast. The pattern of his trousers, His linen, white and fine, Were all the latest fashion In eighteen twenty-nine.

Grandpa was a fine-looking young fellow then, so the old ladies say, and he is a fine-looking old gentleman now. For the past score of years he has been a firm believer in the merits of Dr. Pierce's Golden Medical Discovery. It is the only blood purifier and liver invigorator guaranteed to benefit or cure, or money promptly refunded. It cures rheumatism, dyspepsia, scrofulous sores, skin eruptions, and all diseases of the blood. For lingering coughs and consumption (which is lung scrofula in its early stages) it is an unparalleled remedy.

Milburn's Liniment cures Diphtheria.

ST. JACOBS OIL

THE GREAT REMEDY FOR PAIN.

CURES RHEUMATISM, Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in English and French.

THE CHARLES A. VOGELER CO., Baltimore, Md. Canadian Depot: Toronto, Ont.

EXPLODED.

It was a noiseless explosion, and came about gradually, but it exploded all the same. This is how it happened.

Certain people got its correctness that having first proved its correctness as big as an armful of "Sunlight" Soap for "Sunlight" was consequently dear.

This idea is now "exploded." It has been proved erroneous and misleading; and those who were once under that false impression now admit that there is in fact more real value, more pure Soap and less water, more saving of labor and less wear and injury to the clothes and hands, and more all-round satisfaction in using "Sunlight" Soap than in using any other Soap in the market.

Forewarned

Improper food is largely responsible for the increased infant mortality in hot weather. Nestle's Milk Food is universally recognized by medical authorities as the best summer diet. Consult your family physician. Do not continue giving your little one improper food until it is stricken with summer complaint, but begin at once the use of Nestle's Milk Food, and when the heated weather will be strong for your child, the term comes your child will be strong for the winter, and mentioning this paper, we will send samples and description of Nestle's Food. Thus, Learning & Co., Sole Agents, Montreal.

Nestle's MILK FOOD.

HARTSHORN'S SELF-ACTING SHADE-ROLLERS

NO CURTAINS. AUTOGRAPH OF STEWARD HARTSHORN OF THE GENUINE HARTSHORN.

DROPSY

Treated free. Positively CURED with Vegetable Remedies. Have cured many cases of Dropsy, and all swellings, and all ailments of the feet, legs, arms, and chest, and all ailments of the head, neck, and throat, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of the chest, and all ailments of the stomach, bowels, and bladder, and all ailments of the skin, and all ailments of the eyes, and all ailments of the ears, and all ailments of the nose, and all ailments of the mouth, and all ailments of the throat, and all ailments of

Grapes and Thorns.

We must not hope to be mowers. And gather the ripe gold ears. Until we have first been sowers. And watered the furrows with tears.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New York.

The League of the Sacred Heart—its History an Evidence of its Solidity.

The history of the League of the Sacred Heart, dear brethren, the characteristics of whose devotion to our Lord is unselfishness, is a gratifying evidence of its solidity. As an organized form of devotion the Holy League began in 1844 in a little Jesuit college in France.

The history of the League of the Sacred Heart, dear brethren, the characteristics of whose devotion to our Lord is unselfishness, is a gratifying evidence of its solidity. As an organized form of devotion the Holy League began in 1844 in a little Jesuit college in France.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

standing of ordinary minds. Souls, the souls of ordinary, everyday people were made to feel that they were parts of a divine mechanism by which souls were to be saved: that they could repay God's beneficence towards them by actually assisting Him in His benevolent designs towards others.

PRAY FOR THE CONVERSION OF OUR SEPARATED BRETHREN.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

It is a serious question whether Catholics pray as much as they should for the conversion of their non-Catholic fellow-citizens. There is motive and inducement enough, but somehow we don't seem to enter into it; it does not take hold of us and enter into our lives and influence us at all times as it ought.

of not? And then, if the Catholic Church be, as we believe, the true Church, having the one, true faith and sacraments and ordinances of divine institution, pregnant with the spirit of God and imparting the riches of divine grace for the salvation of men, it must be a tremendous loss for any one to be deprived of its privileges even though there was a possibility of his being saved on the ground of invincible ignorance.

We have dwelt so long on this point that we have little room to speak of another very important motive for praying for the conversion of our outside friends: we allude to the fact of the present demoralized condition of the Protestant sects and the direty of so-called "Liberal Christianity," which is really only another expression for Skepticism and Agnosticism. Affairs are rapidly reaching a crisis among them. There is a sober, conservative element which is very much exercised with the question of authority. They feel the ground slipping under their feet. They are beating about in their frail barques without chart or compass. They long for peace. They sigh for stability, for certainty of faith, but they find it not. Oh, if they could but be brought to see that their only hope is in taking refuge in the staunch old Barque of Peter, which has outridden the storms of two thousand years and invites them to enter her portals and be forever safe and at peace! For this we should pray.

SOME COURT CARDS.

That every people has the government it deserves, is a dictum most emphatically true. So says the writer who calls himself "Politikos," in the preface to his "Sovereigns and Courts of Europe," recently republished by the Appletons of New York.

When a writer opens with a good, sonorous, mouth-filling lie like the above, and calls attention to its character by saying it is "emphatically true," he becomes an object of interest to the thoughtful reader—just as Ananias would.

Proceeding on his theory that every people has the government it deserves, Politikos appropriately begins his sketches of the crowned heads of Europe with the Sultan of Turkey, and ends it with the Queen of England. Of the first he says: "His private life resembles that of an English gentleman. . . . He is practically a monogamist, and has no more legal wives than four." This does not include the three hundred ladies whom Politikos delicately calls "brevet spouses." The picture of Sultan Abdul Hamid, accompanying the sketch, is not an inappreciative one. Abdul wears a fez and has the intellectual cast of countenance which we occasionally see on his countrymen engaged in the retail collar-button business on our sidewalks.

Photography is a terrible disenchancer. The portrait of Czar Alexander III, which comes next, represents not a grim and gloomy tyrant of awe-inspiring mien, but a heavy, thick-lipped, dull-eyed Russian moujik. His clothes are majestic enough, but the face above them is that of a boor. Alexander is the only monarch who does not receive unstinted praise from our author, but that is probably because Politikos is an Englishman.

The Emperor of Austria looks respectable and, strange to say, does not belie his looks. William II. of Germany has the wide-awake countenance of a clever commercial "drummer," but it is dreary and of another kind that pleases his fancy. Politikos says very brightly: "Prussia is not a country that has an army, but an army that has a country."

Umberto I. of Italy, is another soldier-king. "He has no political philosophy, no book-learning; and nobody would suspect him of possessing either; but his moustache compensates for the absence of both. The touching anecdote is told of him that, once being advised that tobacco was injuring his health, he nobly said: "On my kingly honor I will never smoke again." And he has kept his word.

It would hardly be accurate to count the minor princelings of Europe among the court cards. They have a certain fictitious value, like the little and big casinos, but that is all. The last of the royalties to whom Politikos devotes his adulatory pen is Victoria, of England. Her picture forms the frontispiece of the book, and represents an old lady with pursed lips and a far-away look in her eyes, which says as plainly as any picture could say, that she is trying to think what in the world became of that other six pence.

It is interesting to learn that Her Majesty's well-known foresight is an inherited trait. Politikos tells the story with charming frankness:—"When in 1817 Princess Charlotte died, it was perceived with consternation that there was no young heir to the throne. Immediately the royal princes who were still unmarried hurried to look around them for suitable connections, and early the next year the Dukes of Clarence, Kent and Cambridge, married three princesses. Indeed the two former were married on the same day. The Duke of Kent, however, had stolen a march upon his brother, for he had a few months previously married his bride in Germany, the English ceremony being merely a formula to render yet more legal the fruit of the union. For all these men were far advanced in the fifties and had led dissipated lives."

The sharp practice of the Duke of Kent was rewarded, the present Queen of England being, in the words of Sam Weller, "the consequence of that man's nover." Her Majesty has reigned more than half a century and has accumulated a competency. Her connection with public affairs has not been allowed to interfere with her personal pursuits. Politikos says that she took "a profound and pained interest in the Crimean War," and that "the Indian Mutiny of 1857 was another terrible trial to the monarch." During the few months of the Chartist movement in 1848, she "read no less than 28,000 despatches, sent out or received at the Foreign Office—an amount of work which few of the Queen's male subjects would have accomplished without complaints of overwork, not to mention that she had, besides, given birth to a child, the Princess Louise."

The "Sovereigns and Courts of Europe" is a decidedly an interesting work and fully justifies the remark of Oxenstierna: "Behold, my son, with how little wisdom the world is governed!"—Boston Pilot.

First Communion at Guelph.

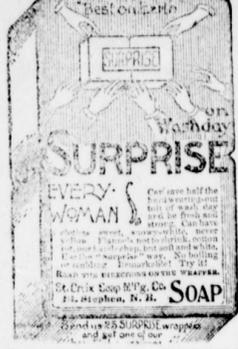
Special to the CATHOLIC RECORD. Sunday last was a day of unusual interest in the Church of our Lady. At the early Mass fifty children received their First Communion. Mass was celebrated by His Lordship Bishop Dowling, Father Henchy, of St. Mary's Cathedral, Hamilton, acting as deacon, and Father Devlin, S. J., of the Gesù, Montreal, as sub-deacon. After Mass His Lordship administered the sacrament of confirmation to over two hundred candidates, among whom were also thirty girls. Immense eddies were thronged to the doors, scarcely standing room being available, and the spectacle presented by the large number of girls and boys, the former in white and wearing veils and wigs, was one which could not fail to impress the most worldly. After administering the sacrament Bishop Dowling conferred the total abstinence pledge on all the boys until they reached the age of twenty-one years. He then addressed a few words of counsel to the children, impressing upon them the significance of the step which they had just taken, and urging them to remain true to their vows.

At 10:30 P.M. the Holy Mass was celebrated by Rev. Father Kenny, S. J., Rev. Father Plante acting as deacon, Rev. Father O'Leary as sub-deacon, Rev. Father Dumontier, secretary of honor, Rev. Father Devlin, sub-deacon of honor and Rev. Father Henchy master of ceremonies. His Lordship did not preach a regular sermon, but again and again exhorted the children to remain always united to the Saviour whom they had that morning received. He dwelt on the great love of our Lord in coming down from His throne in Heaven to dwell in their hearts. He said that the first commandment, "Love the Lord thy God," and the second commandment, "Thy neighbor as thyself," contained the sum and substance of religion. Before concluding he congratulated the congregation on the magnificent temple which they had erected to the worship of God, and urged them to do their utmost to pay off the debt.

The music at all the services was of a very high order and beautifully rendered. At early Mass the children of the Separate schools, under Principal Collins' leadership, sang a number of antems very sweetly, and at High Mass Joseph's beautiful Mass was rendered in a most excellent manner, under Mrs. Keleher's leadership, Miss Goy presiding at the organ. A quartet, "O Queen, Sennah and Bruce, was most admirably sung by the choir. "O Queen, Sennah and Bruce," was most admirably sung by the choir. "O Queen, Sennah and Bruce," was most admirably sung by the choir.

Monetary Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the great number of "Sunlight" wrappers, 20; and 25; 30; 35; 40; 45; 50 to 100, a handsome Book; and a pretty picture to those who send not less than 100 wrappers. Send wrappers to "Sunlight" Soap Office, 3 Scott St., Toronto (not later than the 25th of each month, and marked "Competition," also give full name, address, age, and number of wrappers, in plain envelope, and published in The Toronto Mail on first Saturday in each month.

All boys seem hard to the rheumatic, then hasten to receive cures. Apply Dr. Thomas' Electric Oil to your aching joints and muscles. Rely on it that you will experience speedy relief. Such, at least, is the testimony of those who have used it. The remedy is likewise successfully resorted to for throat and lung diseases, sprains, bruises, etc. Minard's Liniment cures Colds, etc.



HOW TO KEEP COOL

Saxony Tweed Suits, \$10.00. French Balbriggan Underwear, 50c. Neglige Shirts from 50c. to \$3.00.

PETHICK & McDONALD,

393 Richmond Street. CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Revere House, London.

THE TYPE

Used in this paper is on the Point System, made of copper metal, by the Toronto Type Foundry. Durability guaranteed. Special arrangements for newspaper dresses and new outfits. Every article required in the printing business carried in stock of the best quality and at the lowest prices.

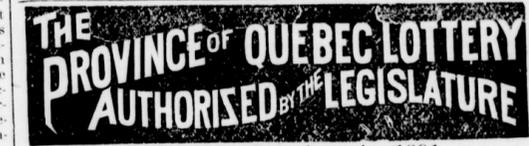
J. T. JOHNSTON, 80 and 82 Wellington Street West, Toronto, Ont.

LARDINE! LARDINE!

The Famous Heavy-bodied Oil for all Machinery. It never gums or clogs, and wears equal to Lard or Seal Oil.

Our Specialties are Cylinder, Engine, Lardine, Eureka, Bolt-Cutting, Spindle, Wool and Harness Oil.

McCOLL BROS. & CO. TORONTO.



Bi-Monthly Drawings in 1891. 3rd and 17th June, 1st and 15th July, 5th and 19th August, 2nd and 16th December, 2nd and 16th September, 7th and 21st October, 4th and 18th November.

Table with 2 columns: 3134 PRIZES WORTH - \$52,740.00 and CAPITAL PRIZE WORTH - \$15,000.00. Includes a list of prize amounts and ticket prices.



When Getting Ready for Picnics & Excursions Make Sandwiches with JOHNSTON'S FLUID BEEF.

Spread on thin Slices of Bread and Butter. DELICIOUS! ECONOMICAL! NUTRITIOUS!

HEALTH FOR ALL

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest, it has no equal.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON. And are sold at 1s. 1/6, 2s. 6d., 4s. 6d., 11s., 20s., and 30s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

W. K. MURPHY, UNDERTAKER. FUNERALS FURNISHED AT MODERATE PRICES. 179 Queen Street West, TORONTO.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373; Factory, 543.

JAMES KILGOUR, Undertaker and Importer of Fine Funeral Furnishings. Funerals furnished at their real and proper value. 255 RICHMOND STREET. Residence—112 Elmwood Avenue, LONDON SOUTH.

GEORGE C. DAVIS, Dentist. Office, Dundas street, four doors east of Richmond. Nitro-gel administered for the painless extraction of teeth.

Advertisement for 'THE PROVINCE OF QUEBEC LOTTERY' with details of prize amounts and drawing dates.

Advertisement for 'McCOLL BROS. & CO. TORONTO' and 'LARDINE!' with details of machinery oil products.

Advertisement for 'JOHNSTON'S FLUID BEEF' with details of the product and its benefits for picnics and excursions.

Advertisement for 'HOLLOWAY'S PILLS & OINTMENT' with details of the pills and ointment for various ailments.

Advertisement for 'W. K. MURPHY, UNDERTAKER' with details of funeral services.

Advertisement for 'JAMES KILGOUR' with details of funeral services.

Advertisement for 'GEORGE C. DAVIS, Dentist' with details of dental services.

Advertisement for 'ONTARIO STAINED GLASS WORKS' with details of stained glass services for churches and buildings.

Vertical text on the far left edge of the page, including 'dry', 'Society', 'HURT', 'BREAK', 'RUST', 'BONE', 'HOUSE', 'HOTEL', 'Proprietor', 'DCK', 'ADACHIE', 'PROF. A. A. BROWN', 'PROSPY', 'N DISEASES', 'RS', 'ING COMPANY', 'STARIO', 'WILDS', 'WBERRY', 'URES', 'LERA', 'a Morbus', 'IC', 'MPS', 'RRHOEA', 'ENTERY', 'ER COMPLAINTS', 'THE BOWELS', 'RELIABLE FOR', 'ADULTS', 'ian Ins. Co'y.', 'MARINE', 'LOR, AGENT.', 'Richmond St.'

