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Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, JULY 8, 1893.

For the CATHOLIC RECORD. EDUCATION IN THE PROVINCE OF QUEBEC.

By Very Rev. Æneas McDonald Dawson, V G., LLD., etc.

Our attention has been called to an article in the Globe of May 31st, 1893, which contains a strange medley of opinions regarding the state of education in the Province of Quebec. These opinions refer only to the schools that are mader the discontinuous of the Catheren. are under the direction of the Catholic committee. They are necessarily the more numerous and the more imthe more numerous and the more important, being charged with the education of the great majority of the people who are Catholies—over 86 per cent. of the whole population. The opinions in question came to be expressed on occasion of a Minister of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the crown stating in the civil at its constant of the civil crown stating in the Legislative Assembly that there are in the Prov-Assembly that there are filled Province "municipalities in water not one soul knows how to read and write."

The statistics which we published lately, taken from the official education report to the Lieutenant-Governor show that there are alementary nor, show that there are elementary and other schools all over the Province; and consequently, education, more or less perfect, brought to the home of every family. Such being the case, we must decline to accept the statement of the Quebec Minister of the crown. And now a Mr. Chas. Fitzpatrick, M. P. P. and Queen's Council, volunteers the allegation, speaking in the Legislative Assembly, that "our system of common schools is the most pitiable that one could find in any country, and its deplorable statement of the Quebec Minister of in any country, and its deplorable results are revealed at every step. The House has learned with stupor that in many parishes the people are so illiterate that it was impossible to so illiterate that it was impossible to find school commissioners knowing how to read and write. For myself I know that 30 per cent. of the jurors called before our courts do not know how to sign their names." This may be, and yet it would not prove anything against the schools of to day. It is generally elderly men who are It is generally elderly men who are called to serve on juries; and of such there might be so many per cent. whose school days were over before the same pains were bestowed as in our days, to impart a suitable education to

every member of the community. The Provincial Government appears to have given over the management of the schools to a Council of Public Instruction, the lay members of which are appointed by the Lieutenant-Governor; and with such a mixed authority it is not wonderful that there should be complaints as to the manage. ment and efficiency of the schools. The Protestants have a more simple method of conducting matters. Their Council of Public Instruction consists of as many lay members as there are lay members on the Catholic side appointed by the Lieutenant Governor in council. These Protestant members are nominated the same way as the Catholics, i. e., by the Lieutenant-Governor. These two bodies govern the schools of both classes. It will be noticed that the Government has not consider the people of the people or takes his case into consideration, finds sufficient reason and pardons him. Now who has pardoned the criminal? The people or the Government part of the people or the Government or minister? You pointed by the Lieutenant Governor given up its right to interfere, and does interfere, in the management of educational matters, the Lieutenant-Governor nominating so great a number of the Council of Public Instruction. Hinc illæ Lachrymo, and so, the trouble and abuse arising out of this

se Catholics, 4. o., by the Linearon and control of the Council of Pablic Instruction. It is not the Council of strangely mixed rule will remain. endeavored to account for the deficiencies enumerated by Mr. Fitzpatrick Q. C., by reminding the House that the Government did not have direct control over public instruction, its powers having been transferred to the Council of Public Instruction. It appears to go hard with the Government power which they enjoyed in the hands of a council in which the clergy possess so much influence. But is not this a reasonable state of things and acceptable to the people generally in a Catholic country? Judging from the remarks of the Queen's Counsel, M. P. P., the Provincial Treasurer and others, one would say that the present Provincial Government of Quebec, which claims to be Conservative, would gladly do away with all clerical control over the schools. They seem also to have in their minds—and not in a very favorable sense—a declaration of Mr. Mercier in the House of Assembly when the man Promiers to the effects.

vide largely for the needs of public worship. In this respect the parishes leave nothing to be desired. It would be the same with elementary education if we had taught our people to consider it as their own affair and not the business of the State." A Catholic country ought to be legislated for as such. Nothing else will succeed or produce satisfactory results. In or produce satisfactory results. the present state of things complaint is made that primary schools, which are nominally under the control of elected commissioners, are neglected in favor of the higher class of schools, colleges, academies, etc. Most of these, it is alleged, are conducted by teaching orders, and it is only the more wealthy who can afford to send their children to them. Fault is found with such orders that they follow mediæval ways of teaching. It is well known, and that from competitive examinations, that it is not so; and many of the secular clergy, whose education has been complete, devote themselves to the excellent work of teaching. teaching Sisterhoods, too, are at work in the great field of education; and far from sacrificing one set of schools to foster others, they are to be found wherever vice and ignorance are to

CATHOLIC DOCTRINE.

be combatted and put down.

A correspondent asks what is the difference between the Catholic doctrine and the Lutheran on the sacra

ments, particularly penance?

The Catholic Church teaches that penance is one of the seven sacraments instituted by Christ: that the priest, the minister of it, has power by divine commission to absolve the properly dis-posed penitent from his sins. A properly disposed penitent is one who is heartily sorry for his sins and willing to make restitution and reparation of injuries done to others and who is firmly resolved to sin no more. In the absence of these conditions the priest cannot absolve the sinner; these conditions being present he can and does absolve the sinner in the name of God and by reason of the power granted by Christ to the ministers of His Church the priest's act is efficacious and produces the effect it declares. This act of absolution of course supposes that the sinner has confessed his sins.

According to Lutheranism the minister does not forgive the sins, but simply declares that they are forgiven.

An illustration or two will make the difference clear and solve a question sometimes asked, is it God or the priest who forgives? In our theory of gov ernment the Governor of the State is the agent or servant of the people. The people, by their State Constitution, give him power to pardon criminals when he thinks the due conditions for such a pardon are present. A criminal, knowing of this power which

LONDON, ONTARIO, SATURDAY, JULY 8, 1893.

who know the least about the Church are generally her most fluent denouncers. Philadelphia Catholic Times.

REPUDIATING THE A. P. A.

The inovitable reaction against the work of the sample of the control of the sample.

THE LITTLE SISTERS.

It is secure control of the sample of the force of the control of the sample of t believe genuine. The same is true of organization called the American Protective Association, which is doing altogether too much of this discredit-

able and sianderous work."

It is an undisputed fact that minis-It is an undisputed fact that ministers of the gospel in various sections of the country are members of this Know. the country are members of this Know allowed, commonplace ever in their allowed, commonplace ever in their nothing organization which one of the leading Protestant journals of the country brands as a gang of forgers. It is also true that so called religious papers in the West and in the East make themselves vehicles for the dis-semination of the unholy literature circulated in the interests of this un-Christian propaganda. Catholics may rest assured that the bigots will so disgust decent Protestants that the

Protestants, who accept any slander against the Church, from whatever source it may emanate. The New York Independent repudiates the whole business and warns its readers against the men who perpetrate such crimes against Christian truth and charity. Our contemporary has this to say about the forgery: "In reply to several letters received we wish to say that what is reported to be a secret Bull or Encyclical of Leo XIII., ordering the extermination of all heretics, is that kind of a bogus document which no one of moderate information could believe genuine. The same is true of a pumber of a true of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of a pumber of a true of the contemporary is a supplementation of the contemporary in the contemporary is a supplementation of the contemporary is a supplementation of the contemporary in the contemporary is a supplementation of the contemporary is a supplementation of the contemporary is a supplementation of the contemporary is a supplementat washing dirty linen, and mending her husband's clothes. And in many Catholic newspapers and dignitaries which have been circulated by the organs of a sort of Know-nothing organization called the American Dr. day the congregation called the American Dr. Sisters of the Assumption seems a bequest in the religious order pecu-liarly fitted to the needs of the times. These Sisters come before us untouched

COMMENCEMENT DAY.

The Closing Exercises at St. Jerome College Attended by Many Promi-nent Persons, and Very Successful —Graduates have said Good-bye.

Berlin Record, June 30.

rest assured that the bigots will so disgust decent Protestants that the movement will ultimately come to an ignominious end.—Boston Republic.

An Anglican Celibate Priesthood.

An important debate was started a few days ago in the Lower House of Convocation, significant of the drift of Anglicanism in its more cultured and spiritual forms towards the mother Church, from which she was violently severed a few hundred years ago.

Berlin Record, June 30.

Yesterday was a memorable day in the history of St. Jeromes College, One of her sons was ordained into the priesthood, and sixteen others graduated and said good-bye to their Alma-Mater. The ceremonies attending the ordination, which was performed by Right Rev. Bishop Dowling of Hamilton, were very solemn and impressive. At its conclusion the newly ordained priest, Rev. John Kosinski, was presented with a beautiful gold challec by his fellow-students of the College, among whom he was highly esteemed.

CLOSING EXERCISES.

A large number of invited guests witnessed the closing exercises of the year, which were

garb. They belong to the Democracy.

Pruss; second, James Doyle, Honorable mention—Simon Pniak, P Dunigan, John Laubacher.
Latin translation (Lower philosophy class—Tacitus, Horace, etc.): First prize, F X Pruss; second, John Schilling.
Rhetoric class—Cicero, Virgil, etc.: Prize P J Donovan.
Higher Latin syntax and translation—Cæsar, Ovid, etc.: Rev C Slominski's medal—Jonas Lenhart; first prize, Henry Cook; second, Leo Doll.
Lower Latin syntax, Viri Romae, etc.: first prize, Chas Keifer; second, Geo Spetz.
Latin elements: First prize, Adolph Nowakowski: second, Hugo Schellinger. Honorable mention—Albert Schellinger, Samuel Wacchter, Joseph Winterhalt, Chas Howlett, F Petitpren, Albert Zinger, and John Dunn.
Rhetoric: Rev Geo Brohmann's Medal—P L Mahony; first prize, P Dunigan; second, C Brohmann. Honorable mention—Pierce Walsh and I'J Donovan.
Greek — (higher division): First prize, F X Pruss; second, Jos Phelan. (Do. middle division.) prize, P J Donovan and Wm Gehl; (Do. Lower Division.) First Prize, Jonas Lenhart; second, Chas Kiefer. Honorable mention—Ant Fischer, Geo Spetz and Leo Doll.
English literature: Rev. J J Gehl's Medal—P J Donovan; prize, Geo Cleary. Honorable Mention—Albert Zinger, P L Mahony and C Brohmann.
English grammar, (higher division): First prize, P J Donovan; second, James Doyle. Honorable mention—Geo Spetz, P Dunigan, John Wallace and Albert Zinger. (Do. middle division.) First prize, Jonas Lenhart; second, Wm Gehl and Wm Guiro. Honorable mention—Chas Kiefer, Ws. Smith, Leo Doll, S Pniak and Geo Cogley. (Do. lower division.) First prize, Jose Winterhalt; second, Samuel Waechter and John Fornes.
English composition, (higher division): First prize, James Stapleton: second, Alex

Winterhalt; second, Samuel Waechter and John Fornes.

English composition, (higher division): First prize, James Stapleton; second, Alex Walter and Wm. Brunner. (Do middle division.) First prize, P Dunigan, second, P J Donovan. Honorable mention—James Doyle, A Zinger, P Mahony, Jno Wallace, Geo Spetz, Peter E Neaton, Cl Brohmann, L Kessler. (Do. lower division) First prize, A Schellinger, second, Jos. Winterhalt.
English synonyms: First prize, Ant Fischer: second, Chas Kiefer and Wm Smith. Honorable mention—A Zinger, L Doll, P E Neaton, J Lenhart, G Spetz and H Cook.
English spelling: First prize, G Cogley;

Doll, P E Neaton, J Lenhart, G Spetz and H Cook.
English spelling: First prize, G Cogley; second, G Spetz. Honorable mention—S Waechter, F Brogan, D Gillen, R Kramm.
Arithnetic, (higher division): Dr. Thos.
O'Hagan's medal—Jonas Lenhart; prize, Geo.
Spetz. Honorable mention—A Zinger; and
James Doyle. (Do. middle division.) First
prize, Albert Schellinger; second,
Wm. McGuire. Honorable mention—A
Fischer, Lee Doll, Jno. Wallace, Geo. Cogley and Dan Gillen. (Do. lower division.)
First prize, Jos. Winterhalt; second prize,
Chas. Howlett, Chas. Burket and Jno.
Fornes.

Chas. Howlett, Chas.

Fornes.
Algebra: First prize, Anthony Fischer
and Geo. Spetz; second, J Lenhard.
Universal history: Rev. F A B Laforest's

NO. 768.

At the celebration of Dominion Day in this city, held by the school children, Rev. M. J. Tiernan, rector of the cathedral, de-livered the following address, the sentiments of which contain the genuine patriotic ring: English Speech. "Valedletory."

Descriptive March, G. Ash.

Clarinent Solo, "Air Varie," by Thornton.

Mr. F. Mayrhofer.

DISTRIBUTION OF MEDALS AND PRIZES.
Good conduct: Rev. Jos Wey's medal—Patrick J Donovan; first prize, Wm McGuire, George Cleary, Jos, Weis; second, Claron, Wm Brunner, John Laubacher.

Patrick Mahony, Francis Petitpren, Simon Pniak, Wm Smith, Otto Trogus, Samuel Waschier, Albert Zinger, Daniel Powers and John Fornes.

Politeness and neatness: First prize, Patrick Dunigan and Clemens Brohmann.
Honorable mention—Wm Brunner, Geo Cleary, Wm Corley, P. J Donovan, Anthony, Fisher, P. L. Mahony, Dan Powers, Peter E. Peston, Albert Zinger, Joseph Weis and John Laubacher.

General proficiency: Rev S. Wadel's medal—P. J Donovan; first prize, F. X Pruss; second, John Schilling.

P. Dunigan, Chas Kiefer, James Doyle, P. L. Mahony, Wm MeGuire, George Spetz, Wm Smith, James Stapleton, Geo Cogley, Anthony Fisher, Leo Doil, Clemens Brohmann, Prisher, Leo Doil, Clemens Brohmann, Description of the Company of

FIRST COMMUNION IN LONDON.

Last Sunday was a memorable and happy day for the little children of the cathedral, as on that day one hundred and two of their number received for the first time the adorable Body and Blood of our Lord in the sacrament of the Blessed Eucharist, from the hands of His Lordship Bishop O'Connor, assisted by Rev. M. J. Tiernan, at the 8:30 o'clock Mass; and were confirmed at the High Mass at 10:30. In the afternoon at 3:30 the children who made their first Communion again assembled in the cathedral to renew their baptismal vows and to place themselves under the protection of our Blessed Lady. The Bishop administered the total abstinence pledge to the boys and cantioned the girls against the reading of dangerous newspapers, magazines and books, and said that they should endeavor to increase their stock of useful knowledge.

WEDDING.

Noonan-Corrigan.

St. Mary's church, Mount Forest, was the scene of a happy wedding at 9 o'clock Tuesday morning, when Rev. Dean O'Connell united in the holy bonds of matrimony, Mr. M. Noonan, of North Dakota, formerly of Mintg, and Miss B. T. Corrigar, third daughter of John Corrigan, Esq. of Arthur Tp. The groom was supported by his cousin, Mr. E. Noonan, of Harriston, while the bride was assisted by her sister, Miss Sarah Corrigan. The bride was charmingly dressed in cream silk, trimmed with Spanish lace, while her travelling costume was a gray suit. The bridesmaid's dress was a very pretty one of teream cashmere. A very pleasing feature of the ceremony, was the presentation to the bride and bridesmaid, at the conclusion of the ceremony, of a beautiful bouquet each, by Masters Langford and Frankie, sons of Coun. J. P. Noonan, of Mount Forest who were tastefully dressed for the occasion. A large maber of handsome presents were given the bride, who is one of the most popular young ladies of the church and who has a host of friends in Mount Forest who wish her and her husband every happiness in their new sphere of life. The happy coupie left in the evening for their home in Dakota, with the intention of visiting the World's Fair on the way. NOONAN-CORRIGAN.

Let us begin now to do good and to advance in virtue, for hitherto we have made but little progress.— St Francis of Assisi.

It is well for a soul to know that of herself she can do nothing; it is well also for her to know that she can do all

"AVE SANCTISSIMA."

High up on the side of the h

LINKED LIVES.

By Lady Gertrude Douglas. CHAPTER II.-CONTINUED.

GLASGOW

Here the conversation was interrupted by the entrance of another girl, one of Mrs. Kerr's daughters, who came in with Jeanie, looking somewhat alarmed, carrying a bundle of tartan shawls, evidently just taken out of a

shop. "Mither, the police 'er ahint me

Hide they this very minute!"
"They're braw! an unco fine saft
wool," said Mrs. Kerr, very deliberately examining the prize. ye, mither!" reiterated

Agnes sharply.
"Och, dinna poot yersel'about lassie, replied the "mither" very coolly, "ye ken fine they wunna win in till I's prepared to gie them a reception; just put yersel' atwixt the blankets, an' believe yer sick wi' the fever. lassie "-this last to Katie, who Non lassie sat expectant inside the linen press-"awa' ye gang; there's yon wee wundy, ye'll find it kinna dark may Never heed it, there's noucht to

harm ye, ye ken."
"A' richt, Mistress Kerr, I's n feart," said the child bravely; and, with wonderful dexterity, she squeezed her small body through the opening in the wall, designated by Mrs. Kerr as a "wee wundy," and she found her-self in a deep enclosure, which, as far as she could make out in the absence of light, was a rather large closet

used as a lumber-room.
"Tak' the plaidies, lassie,"
whispered Mrs. Kerr, handing through the press to Katie what the child now understood to be the bundle of stolen shawls; "dinna be feart gin I leave ye for a wee bittie. Haud yer tongue! dinna gang for to screech oot, or I'll blue murder you! Noo tak' the claes as I gie them to ye, an' hide them in the big chist up agin the wall. D'ye

'Ay! I will so do it, Mistress Kerr, once more responded Katie briskly. She was not naturally timid, and there was something in the daring adventure which pleased her; she forgot all her fear of prison, and readily lent herself to the occasion, growing almost as excited about her own part in the robbery as were her friends in the Agnes, having divested her self of her clothing, which was handed to Katie to be safely hidden, had just put herself into bed with a wet cloth tied round her head, when loud and repeated knocks at the door gave warning of the enemy's approach.

Kerr was well accustomed to this kind. She was visitations of therefore not in the least flurried or anxious when, having carefully shut Katie into her hiding-place, she pre sented herself at the door to receive

Two policemen (one never cam alone to Mrs. Kerr's establishment), accompanied by an indignant shop-

What's this ve're wantin'?" asked Mrs. Kerr with saucy indifference.

'Ay, ay, my bonnie, doo, it's weel for ye to pretend ignorance, but ye needna' think to come owre us wi' yer nonsense," said the foremost constable determinately. "We'll be obleeged to ye to let us pass, it is oor duty to gie a bit look round."

"Gin ye've ta'en the notion, please

yoursel's, sirs, I ken fine ye aye mak set a value on the child, nor did the t yer business to be hookin' aboot this hoose. The Lord forgi wide open, and preceding her visitors with some dignity into the kitchen, where Jeanie stood carelessly cleaning knives at the deal table.

well feigned astonishment, "what's this they're seekin', mither?"

"Yersel' for aucht I ken," responded her parent; then turning to the police-"Noo, sirs, maybe ye'll honor us sae muckle as to say what it is ye're wantin' in ither folk's hooses?"

Instead of replying to Mrs. Kerr's

question, one of the constables, with a motion of his head towards Jeanie, in Will you be the lassie, Davie?"

"Na, na, it's not her, maybe it's the sister ; I cud swear I see'd her slippin up the stair afore I gaed awa' to summon ye," was the positive reply "Can ye no search the rooms?"

"Ye ken, Mistress Kerr," said the same constable, "that to harbor thieves is to gang in face o' the I wudna advise ve to tell a lee. This lad swears it is a perfect fact, an we hae nae reason to doot his declaration, that ane o' yer lassies gaed into Maclean's shop the nicht an' stole frae the counter a heap o' plaidies.'

"Weel, I'm sure! I's muckle obleeged for yer guid opinion," began Mrs. Kerr, bridling up; but the constable interrupted her with impatience

"Hoot, "wumman, jist haud yer tongue noo! My certie! it ill becomes ye to get upon yer heigh horse! Davie. man, bide forenenst the door. me'll gie a squint round, jist to

satisfy oorsel's. a careful investigation of the whole premises, which resulted in no satisfactory discovery. Agnes lay groan-ing in her bed-"awfu' bad wi' the incredulously, Davie the shopman cternal created.

Consequently as no trace of the stolen goods, nor yet even of the clothes worn by the thief, and to which Davie insisted he could

had the pleasure of seeing the unwelcome intruders safely out into the street. The linen-press had indeed been looked into, but the big, empty basket which blocked up the aperture leading into the inner closet had not attracted any attention, and the police attracted any attention, and the police-man, after glancing carelessly at the shelves above, which contained noth-ing but crockery— after plunging his hand into the basket, and remarking that the press was "no likely spot," finally shut up the cupboard, and proposed to his two companions that they should bring their visitation to a con-

Mrs. Kerr, having watched their retreating figures until they turned the corner of the street, came back into the kitchen convulsed with laughter, and immediately liber-ated Katie from her imprisonment in the cleverly-contrived hiding-closet. Agnes, too, came forth from her temporary retirement, dressed in a completely different suit of clothes, and eager to give a more detailed account of her adventures that evening.

It was too late, then, to go to the theatre, so Katie, having been duly praised for her courage and obedience, was put to bed—a more comfortable bed than the poor child had ever oc-cupied in the whole course of her life. Thus began her initiation into a course of sin and misery that lay before her. Let those who read what follows remember, and be merciful in their judgment

III. DENS OF GUILT. 'In dens of guilt the maiden played,
Where sin, and sin alone, was made
The law that all around obeyed.
With ready and obedient care
She learned the tasks they taught her thereBlack sin for lesson, oaths for prayer."
—Legends and Lyrics.

Mrs. Kerr was, in every sense of the word, a bad woman—one of those who are not to be numbered, unfortunately, by units, tens, or even by hundreds, in the population of our large towns. Her livelihood was gained at the expense of the virtue and welfare of her fellow-creatures, and yet she was not by nature cruel-hearted; she was kind to Katie from first to last, with that easy, generous kindness so often to be met with even in persons of the most She was a abandoned character. clever woman, and rarely got hersel into any serious trouble. She was we known to the police not only in Glasgow, but in Edinburgh, Dundee, Perth and Ayr, and yet she contrived never to fall into their hands. She harbored gangs of notorious thieves (to one of these Katie's mother and sister belonged), but she herself never stole She enticed the young and innocen into the "profession," but she played her cards so cautiously and successfully that she almost invariably escaped de tection, or got off with a fine she could only too easily pay, while the wretched victims of her training sufered the punishment that should have

fallen upon her.
Mrs. Kerr did not always reside in Glasgow. Sometimes the place became too hot to hold her, and when this happened she removed herself and belong-ings elsewhere. Nor was she always known as Mrs. Kerr, but had appeared under the various cognomens of Stuart, Murphy, Dunlop, or Mac-

donald. pernicious rearing Katie Mackay spent two years and a half of her young life. Kerr had, from the first moment. Mrs. result prove it had been over estimated. was a sharp little creature

judgments," answered Mrs Kerr with daring too, as she was fearless by nature; so pretty, so guileless-look-ing, that strangers never suspected her of evil. She could run like a fawn, and her rapidity of motion had won for ves at the deal table.
'Guid help us!" she ejaculated with Little enough of the "angel," how-ever, was there in poor Katie's dis

position, corrupted as it had become during nearly three years of contac with every species of wickedness; but she was very useful to her employers. and her clever thieving brought in good handful of money to Mrs. Kerr she was a favorite, too, among he juvenile accomplices, for, in spite of her reckless love of crime, there was a good deal that was lovable about Katie. She possessed what Glasgow girls call a 'guid hairt; if passionately violent on the smallest provocation, she was not one to bear malice. She forgave as easily as she fell out. Katie was a thief because she knew no better; she had never been taught the Ten Commandments she never went to school, and at the age of ten her moral train ing was as utterly neglected as that of

any young savage.
School Boards, with the compulsory system of education, not having at that time come into force, Mrs. Kerr saw no reason for enforcing book learning upon her young protegec True, her own daughters had once attended school, but Mrs. Kerr found their doing so brought upon herself a system of surveillance which was inconvenient, and so she withdrew them

Agnes, the eldest, had luckily for herself spent three years in a reformatory, where she picked up some knowledge; but Jeanie, the second The so-called "squint round" meant girl, though she could read a little, was almost as ignorant as Katie.

And now for the turning-point in little Katie's life-that turning-point which sooner or later comes even to the neglected children of the street, desire becomes so strong that she canthe two constables shook their heads and which was to be her chance of the eternal felicity for which she was tune.

be found, the search was abandoned; be found, the search was abandoned; lost its meridian strength, and is sink-1 "Dinna be standin', ye hathen that cows."

ing fast below the horizon, leaving behind him remnants of his glory in gor-geously tinted clouds that float like enchanted islands over the soft golden

sea of sky.

It is the Sabbath evening. dwellers in Scotland know what that means in the land of John Knox. The streets present a deserted, dead-alive, depressing appearance. I doubt, in lepressing appearance.
fact, if there exists anything more utterly depressing than a Sabbath."

If Glasgow streets are empty, how ever, Glasgow Green is lively enough. It is literally crowded with human life, that portion of human life which has revolted against the desperate dull-ness of a Scotch Sunday. There is a sprinkling of all classes to be met with there—the young, the old, the rich, the

poor, the respectable, and, largely preponderating—the disreputable!

Among the latter, sitting on the river bank, opposite Glasgow Green, dabbling their bare feet in the Clyde water, is a group of bold, showy girls, when we have the residue, waren and who are laughing uproariously, and bandying jokes across to the opposite bank, where some of their acquaintances of the male sex are returning

ances of the male sex are returning from a bathe in the river.

Agnes and Jeanie Kerr are among the girls, and there, too, close to Jeanie as her shadow, is little Katie Mackay. She is only ten years and a half old—rather young to be a companion to Jeanie. The difference in years is, however, scarcely felt be-tween the two girls, for Katie, who by nature, is infinitely the sharper and cleverer of the two, has become prematurely versed in the melanchol which makes her Jeanie

The girls have spent the greater part of the afternoon wandering along the Clyde banks, but they are going home now. Agnes has begun to saunter slowly in the direction of the town with some of the elder girls; and Jeanie and Katie are preparing to fol-

ow.
"Jeanie," says Katie, suddenly, as they dawdle on, in the rear of Agnes, across one of the bridges into Clyde street, "whaur's this a' the folks is goin'till? Wull you be a kirk?" "It's no kirk at a'-it's the Catholic

chapel o' St. Anerews, lassie. "Whist," says Katie, as they draw nearer to the church, "they sing awfu' bonnie."
"Agnes," calls Jeanie, standing

still, to her sister, who has gone past the church, and who is about to turn the corner of the street. "What?" bawls Agnes, without

taking the trouble to turn her head. "Och! ye big fule that ye er! says Jeanie impatiently; "can ye n "Eh, what for?" asks Agnes, good-

numoredly complying with her sister's What's this they're singin' in you ler?" inquires Jeanie, lowering her

oice to a whisper. Agnes bends her head and listens.
"Och, botheration!—it wull be just
one o'they melody revival hymns," suggests one of the girls contemptu

But Agnes shakes her head. "Sic an idea!" she says, almost in dignantly; "its Benediction. Wull we gang inside?"

Och no," respond two of the party ogether; but Agnes tosses her head with an air of indifference.

"Please yoursel's. Jeanie, come on. Come on Katie."

open and goes in ; the others, after memory travels back to Geordie could well afford to discourage the use some hesitation, follow their leader into Græm's question on an eventful night of terms which were ant to be abused the church, which is densely crowded with kneeling worshippers. stand near the door, and keep together, with the exception of little Katie, whose first idea is that in such a closely-packed assembly she will doubt-less be able to insert her hand successfully into somebody's pocket. To accomplish this, however, she thinks it may be as well to place her small person among the better-dressed portion of the congregation. Accordingly she steals softly away from Jeanie's side, and makes her way farther up into the church, near to where Agnes is kneel

It is the 15th of August, the day upon which the Roman Catholic Church celebrates the Festival of the Assump-The altar is lit up for the eve tion. ing Benediction-a hundred wax lights are flashing from the sanctuary, which is full of priests in gorgeous vestments. and acolytes with their scarlet and white robes. The air is laden with the perfume of choicest hot-house flowers, nd fragrant with the delicious incense which rolls upwards in wreaths of vapor, bearing the praises of Church Militant, to unite them before the throne of God with those of the Church Triumphant.

Katie's eves are fascinated by th mposing majesty of the tableau before Poor child! she understands nothing about the God whose glory is present in the Blessed Sacrament; but her senses are dazzled by the outward ritual, and she forgets for a momen

her previously conceived design.

The music, at first so slow, solemn, changes suddenly into brighter strains, and when the choir break forth into one of Schultze's harmonious litanies, Katie, who has a natural love for music, stands like one spell bound, longing to be able to join in the chorus, as Agnes is evidently doing. not resist the temptation to hum the

ye are! Kneel ye doon oopon yer

With which she makes room for Katie in the bench beside her, and pulls her down somewhat roughly. "What's this they're singin'?" asks Katie in a loud whisper.

Agnes frowns.
"Haud fer tongue, Katie, an' whisht Thus adjured, Katie asks no more

luded : after which Agnes takes her by fthe hand and leads her up the middle aisle past the High Altar to a smaller side altar, where there is a beautiful image clothed with a blue robe, crowned with silver stars, before which a large number of girls in white, with blue badges upon their breasts are kneeling.
"Is she no bonnie?" says Agnes,

"Wha wull she be!" inquires Katie.

Agnes answers with a stare of astonished incredulity—
"It's oor Blessit Lady's statty. Dinna ye ken, Katie?

"Na," responds Katie, briefly. niver heered tell oucht aboot her. Agnes attempts no further explanation till they are outside in the street, where they look about in vain for the rest of the party, who have disap-

"Come on, Katie," says Agnes at last; "they'll hae wearied o' waitin'."
Katie feels rather glad, for she wants to ask some questions. "What kin o' a kirk d'ye ca' yon? It's awfu' bon-

"Och! lassie, did I no tell ye it's nae kirk at a'? It's the Roman Cathec Chapel o' St. Anerew's." "What way wull't differ frae the

kirk?" Agnes bursts out laughing; then checks herself, looks grave, and re-

"Hoot! Katie, d'ye no ken the kirk belangs to Protestants?"
"Hoo wad I ken? Are ye no Protestant, Agnes?"
"Guid guide us! The Lord for

gie ye, Katie! 'deed no!''
'' I dinna ken oucht aboot it, ye ken Agnes—dinna look sae vexit."
"Och! lassie, I's no carin'—but war ye niver in the Chapel afore?"
"Na—I dinna min' that I war. It's

bonnie! Why d'ye no come oftener Agnes?"
"Maybe 'twad be a deal bettor gin l did come mair often," says Agnes,

with a sigh. There is a short silence. Agnes is deep in her own reflections, from which Katie rouses her to ask—

"Wull Jeanie be a Protestant?" "Jeanie's na mair a Protestant no me," answer Agnes, with renewed energy. "We war a baptizit Catheenergy. lics, Katie, an' sae war ye, lassie. A' the Irish is Cathelic, ye ken, an' baith yer mither an' mine war Irish.

"Aweel, I's no carin'," Katie, with a yawn. ye war speykin' yonder?"
"Speykin'?" Why, what sud they

speykin', but jist sayin' the'r praires ? I dinna ken what ye mean," say Katie disconsolately. "Wha tell me about praires, I sud like fine to

"Guid save us! ye are that ignoran', Katie! Ye sud gang to the schuil an' larn. Did ye niver hear tell on

"God!-God!" repeats the child, with ome on, Katie."

So saying, Agnes pushes the door heered tell on Him whiles." And her

in her young life. She has heard the name since some times, most often mixed up with oaths and curses, but no one has ever asked her again if she knows anything about

"Whaur dis He bide?-can ye tell me that, Agnes?" she asks anxiously,

peering up into Agnes' face.
"He bides up in Heeven, an' in the Blessit Sacrament o'the altar," answers Agnes, almost reverently. "I larnt it at the schuil, ye ken, Katie," she adds quickly. "I's no goin' to bother adds quickly. "I's no goin' to bother mysel' muckle aboot Him—He's awfu strict, an' wunna let folk tak' their They age tell us at the schuil we wad gang to hell for stealin', but I's no carin', gin I get my fun here."
"What's hell?" Wull it be like the

Bridewell? "Och! a deal waur nor the Bride well; folks as gaes in yonder, will no

win oot sae easy, ye ken."
"Eh! Agnes are ye no feart?" TO BE CONTINUED.

Hundreds of people write "It is impossible to describe the good Hood's Sarsaparilla hadone me." It will be of equal help to you. Eternal Vigilance
Is the price of health. But with all our

Is the price of health. But with all our pre-caution there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Impuri-ties in the blood may be hidden for years or even for generations and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood Hood's Sarsaparilla is the unequalled and unapproached remedy. It is King of them all, for it conquers disease.

them all, for it conquers disease.

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Give Holloway's Corn Cure a trial. removed ten corns from one pair of feet without any pain. What it has done once it will do again.

POPE HONORIUS.

Very Rev. Eneas McDonald Dawson, V. G. A Divine of the Oxford school, misled by erroneous traditions, gave out for the information of the British public, that the distinguished Pope Honorious, that the distinguished Pope Honorious, in the seventh century, was condemned as a heretic by the sentence of an Œcumenical Council. The assertion of the learned divine is opposed by such an array of learning, acute criticism, historical investigation, the testimony of witnesses contemporary with the accused Pope, that Pope's own letters, which, it is alleged, contain the supposed heresy, the judgment of eminent theologians and even Papal authority, that it would have well become even an Oxford scholar to hesitate and investigate before giving utterance to so serious an accu What was really the case? there was question in the Eastern Church of an opinion with regard to the person of Christ, which, when fully developed and understood, proved to be heretical, and was condemned as such, Sergius, Patriarch of Constantinople, consulted Pope Honorius con-cerning this opinion. The excellent ropie, consulted lope from the excellent Pope replied in two letters which have come down to our time, and, fortunately, for they enable us to use our judgment as to what they express, and exempt us from the perplexing task of exam-ing the whole criticisms and other writings of by-gone times. Having read these letters attentively-and they are the only documents on which the charge of heresy pretends to founded — we cannot c the view expressed cannot concui the view expressed by Oxford divine, that in them Pope Honorius declared his entire concurrence with Sergius' opinion. "The simple question is," adds the learned Doctor, "whether the heretical documents proceeded from him as an infal lible authority, or as a private Bishop. We do not think that any such ques-tion ought to be asked; but we do think that our author ought, before denouncing the documents in question as heretical, to have asked himself the question whether they express any heresy. Let anyone read the letters, and it will be seen that they are written with much pains and great anxiety. They find fault, it is true, with the term operations as applied to Christ—a term which was at the time new, and which, even at the present day, sounds somewhat barbarous. Pope advised that this term should not oe used, as it was interpreted, or rather misinterpreted, to express two contrary volitions in the mind of Christ, causing constant warfare, as in each man the will impelled by concup-

iscence, wars against the will which aspires to virtue. Thus in man, fallen from primeval innocence, there are not two wills, but the same will at variance with itself having two contrary operations, the one towards good, the other towards evil. There could be no such operations in our Blessed Lord, who, Pope Honorius distinctly says, is perfect God and perfect man, having all the attributes of the Divine nature and all the faculties of the human, but in no degree subject to corruption or concupiscence the fruit of original sin, the stain of which he had not, could not, have contracted. It would scarcely be possible to affirm more plainly the sound doctrine concerning the person of our Lord, to which the Monothelite heresy. afterwards condemned, was opposed. Holding such sound doctrine, the Pope of terms which were apt to be abused and which were abused. More than this, he dreaded and had reason to dread, that if discussions were continued at the time, there would ensue a separation of the Eastern from the Western Church. In the latter prevailed orthodox doctrines in regard to the matter so violently agitated in the East. Was it wonderful, then, that Pope Honorius judged the time inoppor tune for further discussions, the assem bling of councils and the pronouncing of dogmatic decrees? We are not of dogmatic decrees? We are not alone in our view of the Pope's letters. The secretary who wrote them interprets them as we have done. So does a very learner theologian of the seventh century— Saint Maximus. So do many eminen divines whose word is law to the less Pope Honorius, and, particularly, Pope John IV., whose clear and unmistakeable words we now proceed to repro duce. This able Pontiff, writing to the Emperor Constantine, on occasion of his accession, complains that the Patriarch of Constantinople, Pyrrhus, teaches novelties that are contrary to Christian faith and pretends that Pope Honorius "of holy memory," was on his side. This the venerable Pope declares "was far from the mind of the Catholic Father." His Holiness then proceeds to state that the Patriarch Sergius wrote to the said Pontiff that some parties taught that there are in Jesus Christ two contrary wills.

To this the Pope replied that "our Saviour even as He is one person, so

was He conceived and born in a way

that surpasses humanity, at the same

time perfect God and perfect man, in

should renew the first image which

the first man had lost by His prevari-

cation. The second Adam born with-

out sin, took from the first according

His soul. We declare and confess, therefore, that in Jesus Christ there is

to the primitive creation, the one

order that being born without sin. He

only one will of His holy humanity, not the two contrary of the spirit and of the wills of the spirit and of the flesh, as it is known that some heretics foolishly say. Thus, then did predecessor reply to the question of the Patriarch Sergius: that there are not in our Saviour two contrary wills, be cause He inherited nothing vicious from the prevarication of the first man; and, if any ill-informed persons desired to reproach Him with having spoken only of the human nature, he must be shaped according to question which was told that the answer of the Pontiff was addressed to him. We, therefore, in consequence of Adam's sin, have two flesh son netimes resists the spirit, and the will of the spirit sometimes endeav ors to combat that of the flesh. But our Lord assumed only the natural will of humanity of which He was absolute ly master as God whom everything obeys. My predecessor, then taught that there are not two contrary wills in Jesus Christ as in us sinful men Some parties misinterpreting this teaching in order to suit their own views, suspected the Pontiff of having said that there is only one will of our Lord's Divinity and humanity which is wholly contrary to truth." These words of Pope John IV. are conclusive. They would warrant us in holding

JULY 8, .898.

ions - ingenious devices of the enemy the Levantine supporters of the Monothelite heresy.

Let us now consider what Oxford learning has to say as regards Pope Honorius having been found guilty, as it is alleged, of heresy by an Ecumenical Council. He was not and could not have been so condemned. Such an august assembly as an (Feumenical Council would pretend to judge and condemn with out trial. Now, Honorius was not tried; he was not even cited, and could not have been cited to appear before the said council. It was held

Pope Honorius, if indeed there were

any such, which might seem to tell

against his orthodoxy, are interpola-

some forty years after his time.

There was no possibility, therefore, of inquiring into his case, or of affording him a trial, whether fair or unfair Less important tribunals do not con demn without hearing the accused. Hence we are compelled to agree with the most eminent critics that there is no condemnation of Pope Honorius in the genuine acts of the sixth Council which was held at Constantinople. If mention of his pretended heterodoxy be contained in any writings connected with the Council, it could only be as a rumour current at the time through the care of the Monothelite party in the Levantine Church. Such rumours cannot be the subject of Ecumenical dogmatic decisions. This alone would show, as proved by so many able critics, learned theologians and Popes, even, that there was no condemnati of Honorius in the genuine original acts of the Council. Supposing for the sake of argument that there were. What then? There is no Ecumenical Council without the Pope, any more than there is a living human body without the head. But no Pope was a party either in person or by his legates, to the alleged condemnation; nor was it afterward ratified or accepted by any Pope. On the contrary, as soon as it was remoured that there was such a thing in the acts of the Council, it was repudiated by the Popes, and the orthodoxy of Honorius, as has been shown, com pletely vindicated.

Erroneous ideas of are not easily eradicated; and so there may still be some, who, notwithstanding the great weight of evidence above referred to, and much more that could be adduced, persist in holding that there is error in the correspond-Partriarch Sergius. Let such take consolation from the admission of our Oxford Divine that by such correspondence the question of infallibility is not touched, no erroneous observations in consultative letters or in the course of discussion on a question not yet finally decided, amounting to a judgment or pronouncement ex cathedra by the Pope.

N. Y. Catholic Review.

Suffering is beneficial to man. If it were not, God would not have imposed it on us and make it a law of life or earth. He would have spared His own. A sword should not have pierced the heart of the mother of Christ. She would not have met her Son on the way to Calvary, tottering, faint, wan and bloody. She would not have had to stand beside a cross on which hung her only Child, nailed to the wood, on fire with pain and loss of blood. would that Son be the Man of Sorrows. Nor would He have endured the agony in the garden, nor the scourging at the pillar, nor the crowning with thorns, nor the crucifixion. Saint John, too. would have been spared his trials, and Saint Paul would not have had to bear stripes, imprisonment, shipwreck and other hardships. Nor would Scrip-ture tell us that those whom God loves He chastises. Nor would St. Teresa have said, "Either to suffer or to have said, "Either to suffer or to die!" was her one desire. Why should we murmur, then, when the cross is put on us? Why not bear it willingly so that our pain may flower and fruit in eternal joy?

How to Get a "Sunlight" Picture. the two contrary wills which it is known that we have, who are born of the sin of Adam, so that the flesh lusteth against the spirit and the spirit against the flesh; whilst in Christ, the will of His flesh never resisted the will of His soul. We declare and confess, therefore, that in Jesus Christ there is Minard's Liniment cures Colds, etc.

perched a tiny cottage. Looki it from below you might fancy was a mammoth bird's-nest buil the fashion of a human habi Tall trees below and above and level with it, their thick foliage screening it from view, seemed brace it with their thousand while moss and clinging vines of the rustic roof a tiny ærial g a fitting spot for the midnight of the spirits of the air. If you entered this tiny d you would say that surely You Age had linked their fortune hidden themselves from the wo it might not laugh at their di eside the hearth, on the chill ing of autumn, and the cold ni inter, sat an old man, smok pipe, and warming his withere over the comforting blaze f branches of the old trees, which returning to the outer wor light and warmth the golden bottled up in their faithful when he first shone over On the other side of the fre a cradle hung in blue and lughed a rosy babe, her on and shining golden curisgreat contrast to the weather white-haired man beside her.

In the early part of the before sleep had drawn th curtains over the great blue vould stretch out her little ar old man so confidingly that was at once put down and creature lifted into his arms nestled like a bird 'neath its wings. Who is the old man? smiling babe? What lea Hubert Stirling was the the little town of Lochford.

fine old man, and honored by the people of his own dwell but by the gentry of the ne He had one da manors. great beauty and full of li joyment. She had only on she had no heart. She i laughed and sang, as gay out not tender and loving a However, in spit they. However, in spit flirting, she at last got "the best match in the neighbors said. Geoffry just the opposite of his beau Brave as a lion, he was as tender as a woman, and in was a spring of undying a Three years after thei

the strong man was crus earth by the desertion of leaving behind her her litt one year old. A cavalry off been staying in the neigh some weeks, and whing eyes had oft on the beautiful M disappeared at the same ti no doubt in the minds of people as to the cause of the Suddenly, about six 1

his wife's departure, Gand his child disappeared never returned. In the little cottage, hi

the pines, where their breathed round it like a dwelt Geoffry Noble ar He watched over the tenderness of a mother his day of toil was overas a simple peasant of spent the precious eveni his little daughter, teach w older, and gaining blance of happiness bene

smiles.

There they dwelt al maiden was sixteen. one in the wide world kind father with whom the old parish priest to her monthly confession with all his broken hea pised the Creator for t the creature, and he ta girl all the devotions and above all tried to a great devotion to the the special prote

maidens. One day the good pri "Why do you keep y herself as you do? woman now, and she the lonely life of the Why do you never co other peasants of the You and Mary come the village to holy Ma

part without speaking
"Is Mary disconten
a great pain at his he Not discontented ing, curious. She l people live not as you she may break the bar your reach.'

Geoffry set off for cottage, meditating old priest was right. old priest was right.
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ppers (wrappers a Woman Look) and you will refree from adverge. This is an ne. The soap is will only cost te ers, if you leave tress carefully.

Colds, etc.

"AVE SANCTISSIMA."

High up on the side of the hill was perched a tiny cottage. Looking at it from below you might fancy that it was a mammoth bird's-nest built after the fashion of a human habitation. Tall trees below and above and on a level with it, their thick foliage almost a level with it. screening it from view, seemed to embrace it with their thousand arms;

hidden themselves from the world that it might not laugh at their disparity. Beside the hearth, on the chilly evening of autumn, and the cold nights of winter, sat an old man, smoking his pipe, and warming his withered hands, over the comforting blaze from the branches of the old trees, which were returning to the outer world that light and warmth the golden sun had bottled up in their faithful hearts when he first shone over the old

On the other side of the fre place, in a cradle hung in blue and white, lughed a rosy babe, her ought eyes and shining golden curb to hing a great contrast to the weather-beaten, white being many bodde have

white-haired man beside her.

In the early part of the evening, before sleep had drawn the pearly curtains over the great blue eyes, she would stretch out her little arms to the old man so confidingly that the pipe was at once put down and the tiny creature lifted into his arms where she nestled like a bird 'neath its mother's

Who is the old man? Who the smiling babe? What leaves them alone in this mountain retreat?

Hubert Stirling was the mayor of the little town of Lochford. He was a the little town of Lochford. He was a fine old man, and honored, not only by the people of his own dwelling place, but by the gentry of the neighboring manors. He had one daughter, a great beauty and full of life and enjoyment. She had only one defect—she had no heart. She flirted and learned and sanguage and sanguage gay as a hird. laughed and sang, as gay as a bird, but not tender and loving and true as

was a spring of undying affection.

Three years after their marriage the strong man was crushed to the earth by the desertion of his wife, leaving behind her her little girl, only one year old. A cavalry officer who had been staying in the neighborhood for some weeks, and whose admir-ing eyes had often rested on the beautiful Mrs. Noble, disappeared at the same time, leaving no doubt in the minds of the townspeople as to the cause of their flight.

Suddenly, about six months after s wife's departure, Geoffry Noble his wife's departure, Geoffry Noble and his child disappeared from Lochford - where, no one knew. never returned.

II. In the little cottage, high up among the pines, where their sweet music breathed round it like a benediction, the pines, where their sweet music breathed round it like a benediction, dwelt Geoffry Noble and his baby girl. He watched over her with all the tenderness of a mother, and when his day of toil was over—for he dwelt as a simple peasant of the forest—he He heard a distant church-bell ring. blance of happiness beneath her sunny and once more read the fer

her monthly confession, for Geoffry, with all his broken heart had not despised the Creator for the infidelity of the creature, and he taught his little girl all the devotions of the Church, and above all tried to instil into her a great devotion to the Mother of purthe special protector of tender

maidens. One day the good priest said to him, Why do you keep your daughter to herself as you do? She is almost a woman now, and she begins to find the lonely life of the forest irksome. Why do you never converse with the other peasants of the neighborhood? You and Mary come each Sunday to the village to holy Mass, and you depart without speaking to anyone."

"Is Mary discontented?" he asked,

a great pain at his heart.
"Not discontented yet, but wondering, curious. She knows that other people live not as you and she. Take care lest if the bird be caged too long, she may break the bars and fly beyond

Geoffry set off for his mountainyour reach.

own, "I can soon tell you if the limb

said, "place your companion upon it, and follow me."

while moss and clinging vines made of the rustic roof a tiny ærial garden, a fitting spot for the midnight revels of the spirits of the air.

If you entered this tiny dwelling you would say that surely Youth and Age had linked their fortunes, and hidden themselves from the world that it might not laugh at their disparity. Beside the hearth, on the chilly evenaround her sweet face in careless, waving curls. A murmur of admira tion broke from the whole party, and shot through Geoffry's heart like a knife. He dissembled his feelings, however, led his guests into the cottage, and placed the stranger on his own bed. Then he wrote a few words on a piece of paper, gave it to Mary, and told her to take it to the village to

the priest. Mary set off with the note, feeling, for the first time in her life, vexed with her father for sending her off when these gaily-dressed men, with their handsome faces, had just arrived. Her anger increased when Father Johns, on reading the note, told her that she was to remain at his house until he returned from the cottage,

where her father wanted him. When the priest arrived at the cot-tage he found the young hunter with his injured limb skilfully set, but in such a condition that he could not be

moved for several days.

Geoffry, calling the old abbe aside, told him the story of his life, and begged him to place his daughter with some pious family in the village, where she might make acquaintances, as he felt that she must do, and not to let her approach the cottage until the

hunters had gone. All Geoffry's wishes were complied with, and Mary was so pleased at making new acquaintances that she soon forgot the hunters. After their departure, she returned again to the Bird's Nest," and resumed her old life, with this difference, however, that but not tender and loving and true as they. However, in spite of her flirting, she at last got married to "the best match in the town," the neighbors said. Geoffry Noble was just the opposite of his beautiful bride. Brave as a lion, he was as gentle and tender as a woman, and in his heart was a spring of mudying affaction. hunting party, her father's evident taciturnity on the subject let her woman's wit form its own conclusions; and is it strange that when one morning she met one of the hunting-party, blue-eyed and golden haired like her self, in the silent aisles of the forest, where he often strayed, hoping for another glimpse of the wood nymph who had for one brief moment greeted his eyes-is it strange, I say, that she kept the fact locked up in her own breast, and dared not reveal it to her silent father? And as these forest meetings grew more frequent, is it strange that the confession grew harder, and that finally the human wild bird of the mountains flitted one day, leaving Geoffry's heart desolate once more?

his day of toil was over—for he dwelt as a simple peasant of the forest—he spent the precious evening hours with his little daughter, teaching her as she grew older, and gaining almost a semgrew of paper, discolored and worn, a piece of paper, discolored and wo smiles.

There they dwelt alone until the maiden was sixteen. She knew no one in the wide world excepting the kind father with whom she lived and the old parish priest to whom she made the manthly confession for Geoffry. the dear old home, I fear forever. But I bear you in my heart, and shall ever be your child. I hope it is not wrong for me to leave my dear father. I know nothing of the world, but I know that wives leave their fathers somehow. Dear mother, take care of my poor father, and let him forgive me some

day."
"Poor Mary!" he thought, "What a mistake I made to bring her up as I did. However, God knows, I did it for her own happiness."

He looks up at the roof of the little

cottage shining through the trees, its ridge-poles gilded by the setting sun, and, curling far up above the tree-tops he beholds a wreath of smoke. his dear little retreat on fire? He hastens forward — but no, all is as he left it, excepting that the wreath of smoke curls upwards from the chimney. He hastens in. A bright fire burns on the hearth. His old wooden arm-chair is in its place, and near it the cradle, hung in white and blue, which had kept its place be Geoffry set off for his mountain-cottage, meditating as he went. The old priest was right. He had hoped to keep his little Mary safe from the world, but he saw now that it would be impossible. As he hastened up the rocky pathway leading to the "Bird's Nest," as Mary had christened it, he heard the sound of voices and came suddenly upon a group of hunters. One of their number was stretched on the ground, his face bearing an unmistakable expression of pain.

The leader approached Geoffry, whom he took for one of the peasants of the neighboring village, and asked: side the old hearth since he had brought his motherless babe there old priest was right. He had hoped to keep his little Mary safe from the world, but he saw now that it would be impossible. As he hastened up the rocky pathway leading to the "Bird's Nest," as Mary had christened it, he heard the sound of voices and came suddenly upon a group of hunters. One of their number was stretched on the ground, his face bearing an unnistakable expression of pain.

The leader approached Geoffry, whom he took for one of the peasants of the neighboring village, and asked: "Can you tell me if there is any place of shelter near? Our comrade has met with an accident, and we fear that his leg is broken."

"If you will allow me to look, "replied Geoffry in as courtly a manner as his look of the neighbor in a sourtly a manner as his look of the neighbor in a sourtly a manner as his look of the neighbor in a sourtly a manner as his look of the neighbor in a sourtly a manner as his look of the neighbor in the hangings were renewed, so year the hangings were renewed, so that the peerless blue and spotless white might be ever fresh and fair. All was as usual, but, no—all was not the money will be refunded. The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes that the peerless blue and spotless white might be ever fresh and fair. All was no the money will be refunded. The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes that the peerless blue and spotless white might be ever fresh and fair. All was no title molicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the the the number on the molicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the the the number on the hill-side cottage. This was part to the hill-s

The old man clasped the child to his

"She is afraid to ask my forgive-ness," he said. "What could be denied when she sends this little angel

The third evening after his newly-acquired treasure had appeared, Geoffry, walking up the hill, heard a groan which seemed to come from the thicket at the side of the path. Searchonce that the poor woman's mind was affected. She turned away her head and went on chattering to herself.

" 'Hail Mary,' she said, 'hail Mary!' I'm not fit to say the rest; you'll keep her, Mary, you'll be a mother to her. 'Hail Mary!' 'Hail Mary!' Perhaps she'll pray to you for me. I'm not fit to pray for myself." Here her ravings pray for myself." Here her ravings grew incoherent, and she looked so ill and such an appearance of death was in her face that Geoffry did his best to get her home with him. "Come home with me," he said, "and you shall be warm and comfortable." At shall be warm and comfortable. the first sound of his voice the light us; to keep us from listening to them, of reason came back to her eyes, but or allowing ourselves to be turned by as she looked at him it faded again, them from the one source of truth and she commenced muttering to herself. He got her to the cottage at last, and leaving her warm by the last, and leaving her warm by the And no doubt, in a way, we listen

to the priest:

"Father, that is my wife's voice,
and that is the hymn with which she
used to sing Mary to sleep."

They entered; Geoffry, too agitated

to walk straight, was stumbling at every step. There sat the poor old every step. There sat the poor old woman he had brought home, the baby clasped to her breast.

Ave Sanctissima, We lift our souls to thee."

eighteen years ago.

Ora pro nobis "Tis nightfall on the sea;" Such earnestness as was in the tones.

"Watch us while shadows lie
Far o'er the waters spread!
Hear the heart's lonely cry
Thine too hath bled!"

Oh! the pathos of the notes, getting weaker with each succeeding line. "Thou that hath looked on death!" The singer paused, as if overcom

"Aid us when death is near." The words came in such a pitiful entreaty.

"Whisper of heaven to faith, Sweet mother, sweet mother, hear!

The tones were weaker, but, oh! so plaintive, and with the last note the voice of the singer was hushed.

Geoffry stepped forward, great tears rolling down his cheeks. The baby was sleening, sweetly, and the eyes of

was sleeping sweetly, and the eyes of the singer were closed in death. "Father," said Geoffry "this is my wife. When I found her this afternoon, wandering in the woods, the vacant stare of insanity in her eyes, I did not recognize her. Indeed, nothing but the voice of the once beautiful woman I idolized, and still love tenderly, is left. That baby, my grandchild, is the image and the exact age our own little Mary was when her poor mother deserted us both. Whatever may have been her wanderings, I trust that her faith in our Blessed

Mother has saved her."

Before the body of her dead mother was laid in the grave, Mary too visited the old "Bird's Nest," needless to say to find a warm welcome from her fond old father. Here, for the first time,

After the funeral, which was performed in the forest, with the feathered ongsters of the grove warbling their Vesper hymn, Mary and her husband begged Geoffry to return and end his days with them; but he refused, say-ing that he wished to remain to pray near the grave of his wife, from whom he had been separated so long. But he begged to keep little Mary until he should be too old to take care of her.

Colonel Beresford, Mary's husband built a beautiful residence near the "Bird's Nest," that, without depriving themselves entirely of their child, they might comfort the old man's declining

So in the old cottage Youth and Age are companions as of yore, while the Immaculate Mary looks down from heaven with a special tenderness on the "Bird's Nest" and its inmates.

A Puny and Fretful Baby.

This is now quite unnecessary! Like many others, you may have your baby fat, laughing and happy, if you give it Scott's Emulsion. Babies take it like cream.

Emulsion. Babies take it like cream.

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

The great lung healer is found in that or

FIVE-MINUTE SERMONS.

Seventh Sunday after Pentecost.

FALSE PROPHETS. Beware of false prophets.-(Gospel of the Day.) I think, my dear brethren, that you all know pretty well what our Lord means when He says in today's Gospel, "Beware of false prophets."
You would teil me, at least if you stopped to think for a meaning the says in the say stopped to think for a moment, that He means to warn us against those who were to come after Him, pretending among the brushwood, he found a woman sitting there. She looked at him as he came near her, and the vacant look in her eyes told him at Christian religion, or putting on, as He says, the sheep's clothing, but really striving to draw the faithful away from the unity of the Church which He had established; being, in fact, to

use His own words, ravenous wolves. Yes, you would tell me this, and you would be right in your explana-tion of His words. It is, indeed, of these false Christian teachers that He would warn us. It is against the innumerable errors which are taught did his as Christianity, and against the countless self-appointed guides to His one religion who were to multiply as time went on, that He wished to forewarn or allowing ourselves to be turned by

the false prophet and takes him for a true one, but because he wishes to lead an easier life without being blamed for it; because he objects to confession and the other laws of the Church as imposing too much restraint on him, or because his temporal interests will be advanced by the change

But still, in spite of this general We lift our souls to thee."

Her voice rang out almost as it did being deceived by the persuasions of those who would lead us into error-nay, even on account of this very security which we feel-we do not obey quite carefully enough our Lord's warning.
We think we are in no danger from these false prophets, and so we are willing enough to hear what they say. We would not join with them—far from it; but we think there is no harm in hearing or reading their discourses. or acquainting ourselves with their books. We do not, in short, beware of them; we think that there is no

need to do so.

Really, however, there is. When our Lord said, "Beware of these false prophets," He meant just what He said. He knew that they would do us harm if we did not beware; that, us harm if we did not beware; that, if they did not destroy our faith, they would at least mar its purity or diminish its intensity if we did not take care to avoid them and their teachings in every way. And the Church has always acted on the principle which have Diving Foundary have ciple which her Divine Founder here aid down, in her instructions to her children. She does not wish even her priests to concern themselves with heretical or infidel doctrines, except with the intention of confuting them as their office requires, fortified though they be with the most thorough instruction in and knowledge of the truth.

We are none of us perfectly wise and above the reach of even the most absurd errors, especially when our nature, corrupted by sin, is enlisted on the side of those errors; and, if not in to the lofty moral the side of those errors; and, if not in danger of actually falling into any of them in particular, we may at least, by acquainting ourselves with those into which great men have been led, be of silver."—American Catholic. likely to fall into the most dangerous of all errors—that of believing that truth is so hard to find that it cannot be expected that all should find it, and that it makes no difference what a man believes as long as he does what seems to the world in general to be

right. The true course for us is, then, to be ware of false guides in religion by keeping out of their way altogether; and, on the other hand, to study as far as we can the truth, which, if we learn it and grasp it as we should, conveys in itself the answer to them all. Listen to the true prophets, and leave the false ones alone; that is the highest wisdom from the mouth of our Divine Lord Himself.

Kissed the Hand of the Pope.

The Marquis de Fontenoy in his "European High Life" in last Sunday's N.Y. Recorder says:

The news that the Princess of Wales, the news that the princess of Wales, the princes of Wales, the princes of Wales, the new type of Wales

the Duke of York and his sister should have kissed the hand of Leo XIII. on the occasion of their visit to the Pontiff, just before leaving Rome the other day, has excited an immense amount of crit icism among Queen Victoria's Protestant subjects, to a large number of whom the mere mention of Popery has much the same effect as the holding up of a red rag to a Bull.

That the future Queen and King of England should have performed such an act of homage to the head of the Roman Catholic Church is gall and wormwood to them and has served to revive the gossip current some time ago relative to the Princess of Wales' leanings toward Catholicism.

The fact is that, like many other up as Lutherans and who have subsequently joined the Church of England, the Princess of Wales is extremely High Church, and very fond of practices that are described in England as ritualistic, and there are many who believe that were it not for the fact that, according to the terms of the British cording to the terms of the British German ladies who have been brought

Constitution, she would annul her husband's right to succeed to the throne of Great Britain by becoming Catholic,

she would have 'verted long ago.

Certain it is, at any rate, that by kissing the Pontiff's hand the Princess of Wales and her son, the Duke of York, performed an act of homage to His Holiness that is very unusual on the part of Protestants, and altogether unprecedented as far as Protestant

royalties are concerned. The Prince of Wales, his brother the Emperor of Germany, the Russian Grand Dukes, and in fact all the other Protestant royalties who have visited either Pope Pius IX. or the present Pontiff, have contented themselves with merely shaking the hand of His Holiness, the single exception to this rule being the gigantic King Oscar of Sweden, who stooped down and deliberately administered a sounding kiss on each of the Pope's wrinkled cheeks, treating him in this manner as if he were a brother sovereign.

THE EX-PRIEST BUSINESS.

The following letter from the pen of a well-known writer appeared in a recent issue of the Minneapolis News: "Judging from the handbills, posters and press notices, the ex-priest business is becoming quite a thriving industry. So long as there are people will be humbugged there will be char

willing to accomodate them—lor a consideration. One thing is certain no sincere truthseeker will go to an ex-priest for information about Catholicity any more than he will go to Be-nedict Arnold for information about America, or to Judas Iscariot for information about Christianity.

These periodical anti-Catholic tirades serve, however, to emphasize one unpalatable fact which can not be successfully denied. It is that in the United States all religious persecutions up to date have been not by Catholics but by Protestants. It was Protestants who burned witches in New England. It was Protestants who tarred and feathered Father Bapst in New York. It was Protestants who burned the Ursuline Convent in Charleston. It was Protestants who burned two Catholic churches, a convent and a valuable Catholic library in Philadelphia; Pro Catholic library in Philadelphia; Pro-testants who destroyed the beautiful marble slab donated by Pius VII. for the Washington monument, and Pro-testants who are trying to-day to re-vive similar scenes of discord and bloodshed by ant-Catholic lectures. But, thank heaven, all Protestants are not of this type; and it is not, as are not of this type; and it is not, as claimed by handbills, "the best class of people" who go to hear these lectures. The Protestant Gov. Wise, of Virginia, described these people as follows: 'These men, many of whom are neither Episcopalians, Presbyterians, Paptists, Methodists, Congregationalists, Lutherans, or what notwho are men of no religion, who have no church, who do not say their prayers, who do not say their prayers, who do not say their prayers, who do not read the Bible, who live God-defying lives every day of their lives, are now seen with faces as long as dark-lanterns, with the white of their eyes turned up in holy fear lest the Bible (or the Public schools) should be shut up by

the Pope.'
''If these ex-priests are really
Methodists or Baptists, as they claim, why do they go about in the livery of Rome? For them the 'Roman collar' can be only a badge of shame—a constant reminder that they have taken the priest's vow of celibacy and broken it by marrying; that, according standards of the

We all need sympathy, human kind ness, cheer, fellowship, the thousand little things of human love, as we go along the dusty road of life. These along the dusty road of life. These small coins of affection are the brighteners of every life that is blessed by a rich friendship. It is this unceasing ministry that one's heart hungers for as its daily bread-not great gifts and large favors, but a gentle affectionateness in the friend which shall bring cheer, inspiration, comfort, uplifting, hope and strength to one's soul every time one looks into his face.



and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites Consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is near.

It won't do to trifle and delay, when the remedy is at hand. Every disorder that can be reached through the blood yields to Dr. Pierce's Golden Medical Discovery. For Severe Coughs, Bronchial, Throat and Lung Discases, Asthma, Scrofula in every form, and even the Scrofulous affection of the lungs that's called Consumption, in all its earlier stages, it is a positive and complete cure.

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cure.

It is the only blood-cleanser, strength restorer, and flesh-builder so effective that it can be guaranteed. If it doesn't benefit or cure, in every case, you have your money back. All medicine dealers have it.

Father Damen, S.J.



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over on Freuerick, and, suncred terriby for over ten years with abscesses and running rores on his left leg. He wasted away, grew weak and thin, and was obliged to use a case and cratch. Everything which could be thought of we done without good result, until he began taxing

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

Arrears must be paid in full before the paper

London, Saturday, July 8, 1893.

THE COLUMBUS FLEET.

On Tuesday, June 27, the people of Toronto had the good fortune to behold a sight which was calculated better than any verbal description to impress upon their minds the marvellons courage and faith of the enterprising sailor and his companions who boldly faced the perils of an unknown and apparently boundless ocean in order to discover and make known to the old world the existence and resources of lands as yet un

The three caravels which were be gun in Spain in 1892, to reproduce as nearly as possible the three ships with which Columbus set sail from Palos four centuries ago for the discovery of America, have at last reached the New World, and they were viewed by thousands of Toronto sight-seers on the day mentioned above.

It was indeed a rare treat for Cana dians to behold, not indeed the very vessels with which the brave deed was accomplished, but three newly constructed ships made as nearly as possible after their model.

The history of Columbus' voyage is too well known that we should need to repeat it here, and of late it has been told often with varied illustrations. It will not be out of place for us to mention, however, that when Juan Perez de Marchena, the good prior of La Rabida monastery, besought Queen Isabella of Spain to assist the enterprise which Columbus was ready to are a fallacy, undertake, and of which he had almost demonstrated the feasibility, Columbus was on the point of going to France to ask that encouragement which had been already denied by the rulers of Venice, Genoa, Portugal, and even Spain itself.

The theories of the intrepid mariner, though founded upon carefully considered scientific data, were neverthe less considered as but a visionary scheme, and were it not for the strong pressure brought to bear upon the Queen, Columbus would have met with a new repulse.

At last, however, after seven more years of disappointments, our hero set sail from Palos with one hundred and twenty men manning the three vessels, of which the three caravels now on their way to the World's Fair at Columbus, or his one hundred and it could be reproduced almost entirely hanged brutally an innocent man Chicago are almost a perfect represen tation.

The Santa Maria, which represents the flag-ship of the Admiral Columbus, is 72 feet long, and has a tonage of 127. The Pinta is 65 feet long, and the Nina 50 feet on the main deck.

The Santa Maria is furnished as exactly as possible just as was the original ship of the great discoverer, with bedstead, table and chairs, and with the charts and instruments on which the bold discoverer himself relied to direct him on his voyage.

Among the curiosities which are found on this vessel are the two anchors which Columbus himself used. These are in a good state of preservation. Another interesting treasure is the same standard of Spain which Columbus planted on American soil immediately upon landing, and under the shade of which the holy sacrifice of the Mass was first offered up on the soil of America.

The sight of these vessels gives a true that individuals have in recent days made the venture of sailing across the Atlantic in vessels even smaller than those used by Columbus, but they merely risked their lives as individuals in foolish bravado; and they went forth well provided with every necessary for a journey the time required for which they could estimate with reasonable accuracy. They went not forth on unknown waters; nor were they lacking the means of locating themselves wherever they might find themselves after an unusually violent

to which they were tending. They found the trade winds to the West so constant that they were led to imagine that they were being borne towards the limit of the earth itself, and that they could never return. The compass, the mariner's guide in unknown waters, had a variation which was to them incomprehensible, because it originated from causes then unknown, and which ndeed, are not entirely certain even to day; and altogether Providence tself seemed to be arrayed against the enterprise. Yet it was pushed through by the indomitable energy of one man, inspired by faith in God, and zeal to make known to new peoples the revelations of Christ, as well as confidence in his own scientific researches and conclusions.

Some of our contemporaries have praised Columbus because he made his discoveries in the face of the terrible superstitions of the age in which he ived. Thus we read in the Globe of the 28th inst. :

"If we do not consider the age in which the feat was done we miss a large part of the lesson. It was a superstitious age. The imaginations of the people, learned or unlearned, were peopled with phantasma." (Might not phantasms, or phantasmata be said with more propriety?—Ed.
CATHOLIC RECORD.) Angels and demons were alternately working their wonders before men. Every they were flying in the face of Provi-

likely to be suspended. Now while we fully acknowledge that the sciences of geography and astronomy, electricity and meteor ology were in their mere infancy in the days of Columbus, we take it on ourselves to call into question the statement that superstition was more rife in those ages of faith than they are in this enlightened nineteenth cen-

dence, sailing into parts of the universe inhabited by devils and chimeras

where even the laws of nature were

There was indeed a real belief in the superintendence of Providence over all things that occur, but we have yet to learn that this belief is a supersti- attributed to this newly-discovered tion. We have yet to learn that the words of the Redeemer of mankind

"Are not two sparrows sold for farthing, and not one of them shall fall on the ground without your But the very hairs of head are all numbered. Fear not, therefore, you are of more value than many sparrows.

But the real superstitions-the biology, the spiritualism, the Mormonism, the Swedenborgianism, the hypnotism of the nineteenth century,

the age of enlightenment, were a thing which would have been laughed to scorn by the sturdy fifteenth century Spaniards whom all the talismanic powers of the Moorish dervishes could not terrify.

If the modern superstitions which prevail in our present enlightened age had any influence on Queen Isabella, set sail on a Friday, 3rd Aug., 1492, to discover a new world. They would not have cast their anchors on a Friday, 12th Oct., in the same year.

Science was not so far advanced in 1492 as it is four hundred years laterbut it would appear that superstition with a certain class has gone forward with strides equal to those of science.

It was at all events a happy thought in the minds of those who brought the caravels to America to give this object lesson to the multitudes who will be at the World's Fair, and we have no doubt all who see them will receive a profitable lesson when they learn that all the genius and all the courage and fruitful faith of mankind are not confined to our own age so thaumaturgical in the scientific realms.

HUMOROUS LOGIC.

The funniest commentary we have seen in any journal on the jeremiade of Rev. Dr. Douglas that Methodists good idea of the courage of the Spanish are enduring a great injustice because mariners of the fifteenth century. It is they have not just now a single port folio in the Ontario Cabinet, was in injustice was intended, and that at then, as if feeling that so staunch a Columbus himself, knew not the goal were overlooked as Methodists have Herodotus, etc.

As we do not consider it ecessary to disprove an impertinent supposition which has no foundation in fact, we shall not take the trouble of trying to tell what Catholics would or would not do under the imaginary circumstances. But let us suppose that they would do just what the Mail asserts-do two blacks make a white, that the Mail considers its hypothesis a justification for Dr. Douglas? Only under one condition would this be a sufficient justification that is, that the Catholic Church is infallible in politics as well as dogmatic teaching. When was the Mail converted to believe that the Church has more infallibility than the most zealous Catholics claim for it?

A NEWLY DISCOVERED BIBLI CAL MANUSCRIPT.

A most interesting discovery has recently been made by Professo Harris, formerly of the Johns Hopkins University, of an ancient manuscrip of the New Testament, belonging, as i is believed, to the second century. I is not stated that the New Testament is complete, but the four gospels at least are substantially so.

This version is in Syriac, and the parchment had been used at a later period for the purpose of writing other compositions which had to be erased, and the original writing restored by the use of chemicals to make it legible Thus it is found to be what is known as the Curetonian Syriac version, and it is believed to have been written in preceded the Peshito which has been hitherto the earliest Syriac version accessible in its entirety to scholars. Fragments of the Curetonian Syriac have, however, been obtained from leaves of parchment discovered in another Syrian monastery at Nistria.

Discoveries like this are of the greatest utility to Biblical scholars; for though there are extant very ancient copies of the New Testament in the original Greek, there are none actually written at so early a date as is Syriac version, which is of course a translation, but which, nevertheless, will throw great light upon the question of the most ancient Greek readings from which it has been translated. Every new discovery of this kind affords additional light on this subject, and assists in enabling scholars to deis any dispute.

These discoveries likewise serve to refute the fantastical theories of Paine, Voltaire and other Infidels who pretend that the New Testament is a modern forgery which was unknown in the early ages of the Church.

There are indeed other means of stablishing beyond dispute the genuineness of the New Testament, amongst which we may maintain that it is so copiously quoted by early Chris tian writers that if the text were at or Prior Juan Perez, or Christopher this moment to be irretrievably lost, pears that they made an error and from writers who have quoted from it. toward the same end must be reckoned as of great value, inasmuch as it adds to the repertory of arms by which the assaults of the busy Infidels of to-day may be successfully repulsed.

These Syriac copies, whether th Curetonian or the Peshito, are translations from the Greek, and they be token that the originals from which they have been translated were of much earlier date, and were most highly prized in the Church from the very beginning; as otherwise so much pains would never have been taken to preserve them and translate them into all the tongues which were used by some branch or other of the Christian Church then in its infancy.

It is worthy of being remarked here that though many very ancient manuscripts of the Greek New Testament exist, there are but few which are complete. There are about 450 complete copies of the Gospels, 260 of St. Paul's Epistles, 210 of the other Epistles and of the Acts of the Apostles, and about 100 of the Apocalypse, the Toronto Mail. It first remarks making altogether over 1000 volumes, that the general opinion is that no of which about 50 are over one thousand years old. To make it understood all events appointments to Govern- what an important evidence this is to ment offices should not be made on the authenticity of the entire New account of religious belief but rather Testament we may mention that of all because of a man's fitness for the office; the classical writers which are most was torn into shreds. At last when it of Protestantism—that every human highly prized, there is perhaps not a bigot as the doctor ought not to be single manuscript in existence which abandoned by a journal devoted to is a thousand years old, though no mire of the streets, and around the the propagation of just the same doubt is entertained of their authenabsurdities as his, it endeavors to ticity. The proofs of the authenticity give some defence of the doctor's posi- of the Bible are therefore more comtion by telling what a complaint plete beyond comparison than those But the sailors of Columbus, and would be made by Catholics if they relating to Horace, Casar, Cicero,

One manuscript of the whole Bible, called the Alexandrine, dates back certainly to the year 350; and there is from the time of the Council of Nice, A. D. 325. From this copy, some chapters of St. Matthew's Gospel, however, have been lost.

to about the year 300. It also con- than let a criminal escape under laws tained the whole Bible, but some leaves of it have also been lost.

The Sinai manuscript was discov 1844 and more completely in 1859, in the statute book is that it is an ina convent on Mount Sinai. This contains the New Testament complete, together with the well-known Epistle of mas. There is not a single leaf of the New Testament missing in this copy, which is certainly most ancient, dating probably from the reign of Constantine the Great

These three are the most important

manuscripts of the Greek text known to exist, though there are others which come near them in age, and it is certainly remarkable that with all the variations which might be expected from books written by various transcribers of different countries, there are very few substantial differences between them. We hear a good deal about various readings, but most of these variations consist merely of differences in spelling, or in the collocation of words, without any difference whatsoever in the sense. It is not at all surprising that among so many written volumes there should be such variathe second century, as the Curetonian tions; and it must be borne in mind also that not all the volumes are to be regarded as equally reliable; but those which are reliable are perfectly well known.

From these remarks it will be seen how valuable the new discovery will be, especially if it be proved to be as early as is supposed from those portions

CAPITAL PUNISHMENT AND LYNCH LAW.

The frequency with which lynching has taken place of late in several of the United States has called the attention of the public to what threatens to become an evil as widely extended as it is enormous and atrocious; and when these lynchings do occur they are now usually conducted with a barbarity which shows a shocking absence termine the original text where there of all feeling of humanity in those who perpetrate them.

It is not to be expected that an angry multitude, borne onward solely by the desire of vengeance, should be very discriminating, and it from time to time happens that the victims of such mobs are innocent parties on whom for the moment a suspicion has fallen without any solid reason.

This was the case recently at the town of Gleeson, Tennessee, where the intention was to hang a criminal ful to infuse terror into the worst class named Leo Bennett, but it now ap-Nevertheless each new proof tending Bennett; and the latter is now in jail in Dresden, heavily guarded awaiting his trial for the offence of which he is One of the resolutions passed says: accused.

Other cases of lynching have oc curred within the last few weeks in Illinois and Michigan, where there is no doubt of the guilt of the parties thus executed : but the brutality with which the penalty was inflicted in these cases is a disgrace to a community supposed to be civilized. In the duly punished. Some of these lynch-Michigan case the culprit was taken from the jail soon after dark on May 23rd, by a mob of eight hundred men. Before the mob reached his cell, warned by their outcries, the culprit knew that they were bent on killing him with every imaginable cruelty. and he attempted suicide with a broken bottle which he found in his cell; but before he had effected his purpose, the mob broke in and prevented it. He was then dragged out, and his executioners struggled and fought to tug at the rope which was placed about his neck, the other end being thrown over the limb of a tree. After some time, the body, which was lying on the ground, was suspended by a sudden jerk, and was pushed about, and stabbed with pocket-knives in many places by the men who were engaged was known that he was dead the life-Court House square.

This fearful act of vengeance was tal punishment in that State, which has he is free to reject.

been abolished for many years. The Assembly, however, passed the bill for its re-establishment, which the Senate good reason to believe that it dates thus rejected. It appears, however, a sermon which he delivered in his that whatever may be the opinion of the people when in their sober senses, when a truly atrocious case is before them, they are readily induced to in-The Vatican manuscript dates back | flict capital punishment illegally rather which they have themselves established through their representatives. The plea under which Michigan refuses to ered by Dr. Tischendorf partly in permit the death penalty to remain on humanity. But surely it would have been less inhuman to have inflicted death under the forms of law than in Barnabas and the Shepherd of Her- the illegal and demoralizing manner in which this last lynching was per formed in that State. As a Rochester paper, commenting on the event, remarked, "there is such a thing as

humanity that encourages inhuman-

To us it appears that nothing less than the dread of capital punishment will deter the majority of those who are inclined to murderous deeds from putting their bloodthirsty propensities into practice. For this reason capital punishment was approved by God when He established the Mosaic Law with the proviso, "He that striketh a man with a will to kill him shall be put to death." The pretence that the carrying out of this law is an inhumanity is therefore an absurdity We agree with the French statesman who, in answering objections adduced by others in the Chamber of Deputies against capital punishment that it is an inhumanity, said: "If capital punishment be a wrong which ought to be abolished, let those gentlemen the murderers set the example of abolishing it."

The Michigan Senate has not yet been convinced that capital punishment should be re-established, but other of the text which have been examined countries which have made the same experiment have come to the conclusion that it is necessary to return to the old methods in order to repress the increase of crime. Switzerland is an example of this, for in 1874 the death penalty was abolished there; but later each canton received the authority to establish its own code, and the death penalty has been reintroduced into several of

> It is probable that if the death penalty still existed in Michigan the parbarous and demoralizing lynching scene we have described above would not have occurred ; though it is barely possible that the uncertainty of any punishment being inflicted at all may have been part of the incentive which led the crowd to take justice into their own hands. At all events the occurrence shows that even in a State where anti-capital punishment principles predominate there still lurks among the people an irrepressible notion that such punishment is at least sometimes needof criminals.

The extent to which lynching is carried on is made clear by some statistics given by the Congregational ministers of Boston and vicinity at a meeting recently held in Pilgrim Hall.

"Lynch law, this barbarous usurpe of constitutional law, has recently assumed such activity that no less than one thousand lynchings have taken place in the last ten years, increasing so that last year some one hundred and fifty took place; and these in communi ties where no one denied that the persons, had they been convicted by ings were accompanied with fiendish cruelties perhaps unparalleled during the year in any heathen tribe in darkest Africa."

AN EXPLODED FIRST PRIN-CIPLE.

Treating of the condemnation of Dr. Briggs by the General Assembly of the Presbyterian Church, the New York Independent, which is the leading Congregational journal on this continent, representing pretty fairly the present tendency of Protestant thought, says:

"The general consensus of Protest ant opinion is that it is far better to have division with liberty than union without liberty. There is, in this way of putting the

matter, a flippancy of expression which is very plausible with those in the bloody work, and his clothing who maintain the primary principle being is himself the ultimate court of less body was dragged through the appeal on all controverted questions in regard to matters of faith or Church creeds-for if it is really the case that the individual is the ultimate judge, perpetrated but a short time subse- the greatest possible amount of liberty quently to the rejection of a Bill by the should be allowed to every one as requently to the rejection of a Bill by the Michigan Senate, to re-establish capital punishment in that State, which has he is free to reject.

should be allowed to every one as reinsuch a world? Who wouldn't thank in such a world? Who wouldn't thank God for a chance along with the robins and flowers?"—Amber.

On this same principle Rev. Dr. Merle, pastor of the Central Presbyterian church of New York city, prefaced church on the 19th ult. with the state ment that

"There is a place in the Church for such men as Dr. Briggs of the Union, and Dr. Hodge of Princeton Semin

These two are types of the two extremes of Presbyterianism, the latter believing and teaching the old doc trine of the plenary inspiration of Holy Scripture, and the former rejecting such parts of Scripture, especially of the Old Testament, as may appear to the so called "higher critic" to be of inferior authority.

The views of the Independent and of Dr. Merle are very similar at bottom. though expressed in different language. The meaning in each case is that members of a Church are not to be hampered by creeds. They are not to be bound to belief in any doctrine in particular; and to this extent they have the best of the argument inasmuch as the foundation on which they stand was certainly the original chief corner-stone of Protestantism.

This was certainly the doctrine maintained by Luther and Calvin, and it is asserted in all the early creeds of Protestantism.

Thus in the Presbyterian Confession of Faith we find.

"We may be moved and induced y the testimony of the Church to an igh and reverend esteem of the Holy Scripture, etc. . . Yet notwith-standing our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

And again :

"The supreme judge by which all controversies of religion are to be depinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scrip-

It is evident that each private individual must be sole judge of what the Holy spirit dictates to him, so that this rule places the individual in the position of the supreme judge in all controversies; and in this sense this rule has always been urged at least in controversies with Catholics.

But in dealing with those who set up for themselves within their own community, there is another interpretation put upon these words. They are convenient enough to be then twisted to mean that the church must pronounce the final decision; and this is what has been done by the Church courts which decided the cases of Drs. Briggs and Smith, and what will in all likelihood be done in the similar case of Dr. Campbell of Montreal.

The accused in all such cases point out that they have the same right of private interpretation which those Divines had who framed the Westminster Creed, repudiating the only church which could claim to have derived its authority from a succession of pastors extending back to the day when Christ commissioned His Apostles

to teach all nations. But it is clear that no Church could allow the claim of these innovators without giving up the essence of its being. This accounts for the inconsistent insistence on the authority of a Church which proclaims aloud that it has no right to assert such authority.

Can we wonder that Professor Briggs refuses to be ruled by the decisions of such an organization, though it calls itself the only true religion? Since the decision of the assembly,

the belligerent doctor has issued a manifesto in which he calls upon the friends of his cause not to abandon Presbyterianism, but to rally in defence of their views and to convert Presbyterianism to them. How will the matter end? We shall

not pretend to decide, but we cannot well see how Presbyterianism can defend itself from the charge of inconsistency, whatever may be the course pursued.

It is evident that while those who have Latitudinarian tendencies will advocate the platform of the Independent, "division with liberty," those who believe that Christ left a creed to be taught will continue to protest against the liberty to reject that teach-

Did you ever stand out in the soft sunshine of a perfect summer day, and just hug yourself for joy that you were alive? Did you ever look up in the dome of an apple tree in bloom and watch a plump breasted robin brooding a nest of blue eggs, and say to your self "who wouldn't be glad to be alive

supplement to Mrs. Shepherd, lectu

in this city on Friday night. Essery, mayor, an oratorical Paw Bill who courts and revels in the kin ring of the rabble, acted as ch man. We are not favored with a report of the lecture of Mrs. Manches of Boston. She is merely on recor having exhorted Mr. Essery, ma Rev. J. R. Gundy and about fort an audience, comprised chiefly members of the P. P. A., to for salvation by breaking commandment which tells us we sh love our neighbor as ourselves. Essery, mayor, was charitable end to characterize as a degraded pe the individual who, in a weekly p in this city, found fault with hir having presented a bible to a la meaning Mrs. Shepherd. With humility we acknowledge ourselv be the person meant, but Mr. Es mayor, made a mistake. We di say he had presented a bible to a We stated he had given on

> "I have no doubt at all but tha woman is a fraud."—(Letter to Mayo, of Boston, dated March 10, he was an inmate of our R Home, and professed to give infe tion at the time Mr. Stead was see such about certain bad houses in such about certain bad houses it city, with which she said she familiar. She was allowed to go day to the city—I think some on sent with her—but by making excuses she escaped out of their ch and for some time was lost sig until she was found much the She has never been a (Letter to Wm. Barclay, Es Chicago, May 22, 1891.)

> Mrs. Shepherd. Florence E. Boo

the Salvation Army, says of her :

This is the lady to whom Mr. I mayor, presented a bible. N did not say the bible was presen a lady by Mr. Essery; and h lady returned the complimen could not write that the prese was made to a gentleman. Mr. Essery, mayor, has a ha

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person who wrote that article read a bible I would follow him for a week in order to prese with one.

We beg to inform Mr. Essery, that we not only read the bi keep bibles on sale. We sell many, and our people are recom to purchase and study the Hol ture. This, we know, will be Mr. Essery, mayor, but he followers are sadly in need o tion on this as well as man points concerning the Catholic If people will make themselve lous by seeking information ing it from graduates of Whi they have only themselves to b

Mr. Essery, mayor, is was further on he says: "I can assure Mrs. Manche as far as the citizens are c

we are all up in arms, and the foe that opposes us." As Mr. Essery, mayor, weigh seventy-five pounds, we can what a titter passed amongst audience when this declara made. It reminds us of a ve reading given by the great ist, Grosmith, in this city a fe ago, wherein he gave a "Ba

delivered by a liliputian in piping, little voice. We need fear nothing Esserv, mayor, in the open the injury we anticipate fr his followers-comprised for part of the canaille and di mugwump politicians-wil which the assassin and the s

are wont to inflict. Already he has begun th depriving, by his casting man of seventy of his means a livelihood, because, it assume, he is a Catholic. Press, a paper friendly to described the procedure as

On these lines the war is t on-on these lines Thomas Essery, mayor, is thirstin and distinction.

EDITORIAL NO

It is seldom that the Government, whether it be or a Republic, thinks of his salary for the benefit of and indeed we are all wi cede that such an officia be well paid for his servic if he performs them s Raffaelo Nunez, the Pro Catholic State of Colu America, however, has se of disinterestedness by re ev. Dr.

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MR. ESSERY, MAYOR.

Mrs. J. C. Manchester, of Boston, a supplement to Mrs. Shepherd, lectured in this city on Friday night. Mr. Essery, mayor, an oratorical Pawnee Bill who courts and revels in the welkin ring of the rabble, acted as chairman. We are not favored with a full report of the lecture of Mrs. Manchester, of Boston. She is merely on record as having exhorted Mr. Essery, mayor, Rev. J. R. Gundy and about forty of an audience, comprised chiefly of members of the P. P. A., to seek for salvation by breaking that commandment which tells us we should love our neighbor as ourselves. Mr. Essery, mayor, was charitable enough to characterize as a degraded person the individual who, in a weekly paper in this city, found fault with him for having presented a bible to a ladymeaning Mrs. Shepherd. With all humility we acknowledge ourselves to be the person meant, but Mr. Essery, mayor, made a mistake. We did not say he had presented a bible to a lady. We stated he had given one to the Salvation Army, says of her:

"I have no doubt at all but that this woman is a fraud."—(Letter to Mr. Mayo, of Boston, dated March 10, 1888.) She was an inmate of our Rescue Home, and professed to give informa-tion at the time Mr. Stead was seeking such about certain bad houses in this city, with which she said she was familiar. She was allowed to go one day to the city—I think some one was sent with her—but by making some excuses she escaped out of their charge, and for some time was lost sight of, until she was found much the wors ordrink. She has never been a nun."

-(Letter to Wm. Barclay, Esq., of Chicago, May 22, 1891.)

This is the lady to whom Mr. Essery, mayor, presented a bible. No: we did not say the bible was presented to a lady by Mr. Essery; and had the lady returned the compliment, we could not write that the presentation

was made to a gentleman. Mr. Essery, mayor, has a habit of saying smart things to create applause; but he would be more admired were he to have a greater regard for truth. Hear him :

"If I thought that the degraded person who wrote that article would read a bible I would follow him around for a week in order to present him

We beg to inform Mr. Essery, mayor, that we not only read the bible, but keep bibles on sale. We sell a great many, and our people are recommended to purchase and study the Holy Scripture. This, we know, will be news to Mr. Essery, mayor, but he and his followers are sadly in need of education on this as well as many other points concerning the Catholic Church. If people will make themselves ridiculous by seeking information concern ing it from graduates of Whitechapel, they have only themselves to blame.

Mr. Essery, mayor, is warlike, for further on he says:

"I can assure Mrs. Manchester that as far as the citizens are concerned we are all up in arms, and God help

the foe that opposes us." As Mr. Essery, mayor, weighs about seventy-five pounds, we can imagine what a titter passed amongst the small audience when this declaration was made. It reminds us of a very comical reading given by the great elocutionist, Grosmith, in this city a few months ago, wherein he gave a "Battle Song delivered by a liliputian in a shrill, piping, little voice.

We need fear nothing from Mr. Essery, mayor, in the open field. All the injury we anticipate from him or his followers-comprised for the most part of the canaille and dissapointed mugwump politicians-will be that which the assassin and the sandbagger

are wont to inflict. Already he has begun the war by depriving, by his casting vote, an old the Methodist returned to the attack in man of seventy of his means of making a livelihood, because, it is fair to assume, he is a Catholic. The Free Press, a paper friendly to Mr. Essery, described the procedure as un-British

On these lines the war is to be carried on-on these lines Thomas Emmanuel Essery, mayor, is thirsting for glory and distinction.

EDITORIAL NOTES.

It is seldom that the head of a Government, whether it be a monarchy or a Republic, thinks of giving up his salary for the benefit of his country, and indeed we are all willing to concede that such an official deserves to be well paid for his services, especially if he performs them satisfactorily. Raffaelo Nunez, the President of the Catholic State of Columbia, South America, however, has set an example of disinterestedness by renouncing the

sum of 120,000 scudi, being four years' salary, to the National Treasury.

On the 27th was announced the death of Mr. O'Connor, of Pickering, father of His Lordship the Bishop of London. He had attained a patriarchal age. Much could be written concerning his life during those lengthened years-his industry, his perseverance and his ambition to become what is truly noblest in manhood. The monuments he has left will form a better history of his career than any that could be written. What he has accomplished for the Church of God will avail in his behalf at the Great Throne where is measured in all its fullness and completeness the reward of the faithful steward who made use of his talents and his earthly gains for the good of his kind and the glory of his God. When Mr. O'Connor settled in Pickering the mustard seed of the old faith, fresh from holy Ireland, was planted firmly there, and to-day we find it powerful for good and as pure and as bright as the stars in the kingdom of its Founder. To the deceased Mrs. Shepherd. Florence E. Booth, of is largely due the Catholic spirit that prevails in that section of the country. In life he sought no honors save the honor of being an honest man and a fervent child of God's Church; and now that his career is over, we hope our readers will offer up a fervent prayer that God may give him a place in His eternal kingdom.

> THE New York Freeman's Journal of 24th June gives a translation of the letter just received by his Eminence Cardinal Gibbons, and the other Amer-Rosnay on "God, Religion and Country," but the Bretons rallied and ican Bishops in relation to the School question. Many were the prognostidrove off the Anarchica and the lecture, cations that the Holy Father would which was most able and eloquent, was reverse his former decision on this subsuccessfully delivered. ject by condemning the course of Archbishop Ireland in establishing at Faribault and Stillwater a mode of agreement with the Public school authorities by which the Parochial schools were conducted as Public schools, with a provision for Catholic education outside of school hours. But the decisions of Rome are not hastily taken, and those who announced that a change of policy would be found in the Pope's letter have been utterly disappointed. The Holy Father's letter amounts to a new approval of Archbishop Ireland's course, which, under the circumstances, was the best thing he could do. Yet the letter is not a discouragement of Catholic schools, as several Roman correspondents said it would be, according to the information they had on the subject. The Pope fully approves of the establishment of Catholic schools, and wishes that they shall continue to be established and made efficient, and that parents generally shall send their children to them. They are obliged in conscience to do so, unless they make full provision otherwise for the Catholic education of their children; and the Bishops are the judges whether in any special case such provision has been made. But if care has been taken in a special case to provide proper religious education for the children, parents are not to be excluded from the sacraments merely because they make use of the Public schools. It is easy to see from this that the decrees of the Baltimore Council are fully upheld by the Holy Father on the subject of Catholic education, and that Catholics who are negligent of providing proper religious training for their children are not upheld by the Holy Father's letter.

THE Tennessee Methodist professes to have made the terrible discovery that a Catholic reporter is on the staff of the Knoxville Tribune. The Tribune itself seems to have dreaded the consequences of so fearful an accusation and so denied the charge, whereupon the following style:

"We are prepared to prove that a Catholic reports for the *Tribune*, and that he told one minister that he re-

"We are prepared to prove that a Catholic reports for the Tribune, and that he told one minister that he reported his sermon for the Tribune, and that he applied to another pastor in that city for one of his sermons for the same paper; and that he has been more than once in the Tribune office seemingly engaged as other employes are."

We would respectfully call the attention of Rev. Dr. Douglas of Montreal, and of the P. P. A. generally to this horrid Popish aggression, that a Catholic should dare to be "seemingly engaged as other employees" in a newspaper office! It is almost as bad as for one to be a member of the Dominion Cabinet! Perhaps Dr. Douglas may find in this Dominion somewhere a similar horror to that discovery by his Tennessee coreligionist.

Premium for Christian doctrine in the second Curse.—Miss Eva Murray; accessit to the premium, Miss at the premium, Miss Oraplication in the first class: Premium, Sas Noble.

In the second curse. Premium, Miss Curse, accessit to the premium, Miss Noble; in the second French class, Miss Noble; accessit to the premium, Miss Noble; in the second French curse, and that he told one minister that he religion.

In the fourth course: Premium, Miss Cursult Legels.

In the fourth course: Premium, Miss Cursult Legels.

In the second curse.—Miss Curse, accessit to the premium, Miss Noble; in the second English class: Premium, Miss Noble, accessit to the premium, Miss Noble; in the second English class: Premium, Miss Noble; in the second English class: Premium, Miss Noble; in the second English class: Premium, Miss Noble; in the furth English class: Premium, Miss Reid; accessit to the premium, Miss Ru

fused notion of their duty. They patronize all manner of entertainments, buy all the little luxuries, and think it no extravagance: when it comes to contributing to the church, they begin to economize. They, Sunday after Sunday, participate in the fruits of their pastor's labor and ministrations, and think a beggarly pittance an adequate remuneration. And such people compose the carping, censorious clique that suggest the holding of bazaars and let others do the work, that is always advocating the establishment of a parish library and let others pay the money, and that is ever criticising the pastor and giving opinions with regard to parish affairs. The Catholics who respond generously to every appeal are they who are content to give evidence of the faith within them, by charitable, self-sacrificing deeds. They have not the over-weaning self-conceit that make some pose as very

the churches that will stand as monuments to their generosity, and the "religious deadheads" point them out to the stranger as proof of their energy and zeal. It is time for them to realize their responsibility and to make reparation for their culpable and criminal conduct. An attempt was made by Anarchists at Brest, France, to create disorder and thus prevent a lecture from being delivered by the Abbe Dulong de

oracles in all matters ecclesiastical.

They help and do not obstruct the work

of the parish; they built and are building

ACADEMY OF THE SACRED HEART, LONDON.

Distribution of Prizes. Advertiser, June 27, 1893.

The closing exercises and distribution of premiums at the Academy of the Sacred Heart took place this morning at 11 o'clock. The room was prettily decorated and draped with marguerites and ferns, while the young ladies and children were resplendent in white. The Bishop of London and clergy of the district were present, the pupils receiving their premiums and laurel wreaths from the hands of the former. The valadictory this year was delivered by Miss Coughlin, of MountCarmel, who has secured for herself an envious record during her connection with the school. The premium of excellence won by her is one that is rarely obtained, as it is necessary for the same pupil to carry off the four grand prizes of the academy in order to merit this one. It was awarded last on June 28, 1883, to Miss Laura Nangle, of Lucan, who to-day lies at the point of death in her dear alma mater, where she has held since Christmas the post of mistress-general. Advertiser, June 27, 1893.

where she has near shorter of mistress-general.

THE PROGRAMME.

The programme was of unusual merit and gave evidence of careful training on the part of the sisters and natural aptitude on the pupils' part. It was as follows:

Entrie—Poet and Peasant.

Misses Harting, Murray, Girardot and Noble

Jubilee hymn, chorus
Misses Coughlin, O'Loane, Murray,
Alexander, Hobbins, Ouellette, Dillon, Girardot, Harting, Gibson,
and Noble

Les Noces d'Or... and Noble
Les Noces d'Or... Misses Dillon, Reid, M. Mills, L. Moren,
N. Janisse, G. Lebel and Daisy
Harold
Lucrezia Bogia—Two pianos...
Misses Harting and O'Loane

Misses harting
The Gifted Ant.
Miss Kathleen Drumgole
Hail Bright Festal Day.
Chorus

Valedictory Miss Coughlin The pupils received their rewards and wreaths at the hands of the Bishop in the

wreaths at the hands of the Disciplation following order:
HONORARY DISTINCTIONS.
The first medallion and blue ribbon was awarded by the votes of the pupils, sanctioned by those of the mistresses, to Miss

Coughlin.

The second medallion and blue ribbon to Miss Ouellette.

The other blue ribbons to Misses Murray, O'Loane, Harting and McCarthy.

The green ribbon to Misses Stapleton and Hesley.

Hesley.

The pink ribbon to Misses Montfort, Vining, LeBel, Janisse, Wilson and Harrison.

The highest literary honors of the institution and the premium of excellence were awarded to Miss Coughlin, of Mount Carmel.

The premium for exemplary conduct was awarded by the votes of the pupils, sanctioned by those of the mistresses, to Miss Coughlin; accessit to the premium, Miss Onellette.

Ouellette.

The premium for Christian doctrine, awarded by His Lordship Right Rev. Dr. O'Connor, was merited by Miss Coughlin; accessit to the premium, Miss Regan.

Premium for Christian doctrine in the second course — Miss Eva Murray; accesserunt to the premium, Misses Power and Stanleton.

to church projects, have a very con-

French class, premium, Miss Stapleton; accessit to the premium Miss Rexley.

The premium for literary success, awarded to the pupil obtaining the highest number of first places in competition: Miss Regan; accesserunt to the premium, Misses Noble and Alexander.

Miss Coughlin: Premium for arithmetic; accessit to the premium for algebra.

Miss Regan: Premium for grammer, English composition, letter writing, history and recitation; accessit to the premiums for geography and arithmetic; in the second French class, premiums for grammar, translation and history; accessit to the premium for letter writing; premiums for five accessits.

for letter writing; premiums for five accessits.

Miss O'Loane: Premium for geography.
Miss Harrold: Premium for geography.
Miss Harrold: Premium for grammar, history and recitation; accessit to the premiums for letter writing and geography; in the third French class, premiums for grammar, translation and history; accessit to premium for arithmetic; premium for five accessits.

Miss Alexander: Premium for letter writing and geography; accessit to the premiums for grammar and recitation; in the fourth French class, premiums for history and translation; accessit to the premium for reading; premium for five accessits.

Miss Ouellette: Premium for grammar and geography; accessit to the premiums for history and letter writing; in the second French class, premium for grammar, translation and history; premium for algebra; accessit to the premium for algebra; accessit to the premium for algebra; accessit to the premium for prammar heedlework; premium for five accessits.

Miss Harting: Premiums for history and letter writing; accessit to the premium for translation; in the fifth French class, premium for translation; premium for needlework.

Miss O'Regan: Premium for translation.

Miss O'Regan: Premium for translation.

mium for translation; accessit to the promium for grammar; premium for needlework.

Miss O'Regan: Premium for order and
arithmetic; accessit to the premium for
penmanship; in the sixth French class,
premiums for reading and translation.

Miss Mills: Premiums for arithmetic and
for reading in the sixth French class;
accessit to the premium for translation;
premium for order.

Miss Reid: Premiums for recitation and
history; accessit to the premiums for grammar and geography, and to the premium
for grammar in the fourth French class;
premiums for order and penmanship; accessit to the premium for needlework.

Miss Graves: Premiums for order and
needlework; accessit to the premiums for
and penmanship.

Miss Forrestal: Premiums for reading
Miss Forrestal: Premiums for order and
punctual attendance, geography, recitation
and penmanship.

and penmauship.

Miss 'Forrestal: Premiums for reading in the fourth French classs; accessit to the premium for penmanship.

Miss O'Byrne: Premium for diligence.

Miss McPherson: Premiums for recitation in the fourth French class, and for penmanship; accessit to the premium for grammar.

Miss Dillon: Premium for letter writing in the third French class; accessit to the premium for translation.

in the third French class; accessit to the premium for translation.

Miss Stapleton: Premium for geography and letter writing; accessit to the premium for geography, reading and history; premium for translation and for five accessity.

premium for translation and for five accessits.

Miss Healy: Premiums for diligence and for penmanship.

Miss Hayes: Premiums for diligence and for reading in the preparatory course; accessit to the premium for translation.

Miss Macbeth: Premium for diligence.

Miss M. Wilson: Premiums for recitation and for arithmetic.

Miss Howe: Premium for arithmetic; accessit to the premium for order.

Miss Pumphery: Premiums for diligence, accessit to the premium for needlework, and for arithmetic.

Miss Power: Premiums for diligence.

Miss Brophy: Premiums for diligence, arithmetic and punctual attendance; accessit to the premium for translation and to letter writing.

letter writing.

Miss M. McCarthy: Premium for geography., accessit to the premium for arithme Miss Julia McCarthy: Premium for his-ory and order; accessit to the premium for

Miss Julia McCarthy: Premium for narithmetic,
Miss Girardot: Premium for needlework; accessit to the premium for history; premium for sacred history in French class.
Miss E. Moran: Premiums for geography, history and penmanship.
Miss L. Moran: Premium for diligence; assessit to the premium for grammar, and for reading in the sixth French class.
Miss Hobbins: Premium for arithmetic.
Miss G. Alexander: Premium for order: accessit to the premium for geography and needlework.
Miss Walshe: Premium for diligence; ac-

meedlework.
Miss Walshe: Premium for diligence; acessit to the premium for needlework.

Miss Meredith; Premium for history and

arithmetic.

Miss Masuret: Premium for reading.

Miss Moore: Premium for recitation.

Miss LeBel: Premium for grammar,
geography and history, recitation and for
reading in both classes.

Miss L. Mills: Premiums for grammar
and seithmetic.

Miss L. Mills: Fremiums for reading, recitation and for reading in the fifth French class; premium for needlework; accessit to the premium for order.

Miss M. Nichols: Premium for arithmetic;

Miss M. Nichols: Premium for arithmetic; accessit to the premium for reading.
Miss B. Graves: Premium for arithmetic; accessit to the premium for rarithmetic; accessit to the premium for diligence.
Miss O'Higgins: Premium for sacred history; accessit to the premium for grammar and history.
Miss Rose Coles: Premium for penmanship and arithmetic; accessit to the premiums for geography and reading.
Miss Jamisse: Premium for diligence, accessit to the premium for diligence, accessit to the premium for orthography.
Miss E. Wright: Premium for reading order and arithmetic; accessit to the premium for penmanship and sacred history; accessit to the premium for reading order and arithmetic; accessit to the premium for penmanship and sacred history; accessit to the premium for recitation and penmanship.
Miss Smallman: Premium for diligence; accessit to the premium for recitation and penmanship.
Miss Smallman: Premium for diligence; accessit to the premium for recitation; accessit to the premium for reading.
Miss Montfort: Premium for reading and for reading in French class.
Miss Vining: Premium for reading and arithmetic.
Miss Stella Coles, Miss M. Johnstone and Miss Moross: Premiums for diligence.
Misses Marguerite Merritt, Ruth Harrison,

Miss Stella Colos, size an Oligence. Miss Moross: Premiums for diligence. Misses Marguerite Merritt, Ruth Harrison, na and Ena Blackburn, Marguerite LeBe, und Kathleeu Pocock: The premium of en

ST. JOSEPH'S ACADEMY, TORONTO.

Thirty-fifth Annual Distribution

In former years the closing exercises of the above educational institution were carried out in an elaborate style, attended and admired by throngs of invited friends. This year, however, a change was made in the programme.

On Wednesday, the 21st ult., at 9 o'clock High Mass was celebrated in the convent chapel by Rev. Father Teefy, superintendent of St. Michael's College. The pupils of the academy rendered Gauss Mass, the soloists being Messrs. Kennedy, Coughlan, Sevigney, Doran, Brennan and McKay, organist Miss Sullivan, harpist Miss Hastings, violinists Misses Kenney, Lysight and Tapsfield.

At the end of the Mass the Archbishop

Tapsfield.

At the end of the Mass the Archbishop addressed the pupils, complimented them on their singing, etc., and expressed himself much pleased and truly editied at the manner in which they had brought the scholastic year to a close. They had, he said, made

the best possible preparation for spending an enjoyable vacation and exhorted them to prepare in like manner for all future vacations—working well and gaining the prize when the vacation, of eternity would bring to a close the labors of the School of Life.

The pupils then proceeded to the distribution hall, where they received from the hands of the Archbishop their hard won honors and prizes.

The singing of the "Te Deum" closed the programme.

programme. List of Honors.

Bronze medal, presented by His Holiness Pope Leo XIII. for Christian doctrine: competed for by the pupils in first-course; obtained by Miss Sullivan. Accessit, Miss E. Kennedy.

Graduating medal, awarded to Miss M. J. Sullivan, St. Catharines Ont; Miss E. Johnston, Brantford Pa; Miss E Kennedy Warkworth, Ont.

Gold medal, presented by Most Rev John Walsh, D D Archbishop of Toronto, for Christian doctrine and sacred history: competed for by the pupils of first course; obtained by Miss N Kennedy. Accessit, Miss Foy.

obtained by Miss N Rennedy, Accessit, Miss Foy.
Gold medal, presented by Very Rev. W
Bergin, for excellence in English literature:
obtained by Miss Frances Sullivan.
Gold medal, presented by J J Kenny,
Esq., for superiority in English: competed
for in the higher classes; obtained in senior
"A" by Miss Mary Kormann. Accessit, Miss
Doran.

for in the higher classes; obtained in senior "A" by Miss Mary Kormann. Accessit, Miss Doran.

Gold medal for music not awarded.
Gold medal, presented by J B Reed, Esq., for excellence in oil painting: awarded to Miss Emma Kormann.
Gold medal, presented by J A Rafter, Esq., for superiority in mathematics: competed for in the higher classes; obtained in senior "A" by Miss Hamilton.
Gold medal, presented by a friend, for excellence in art needle work: awarded to Miss Coughlan.
Gold medal, presented by A Elliott, Esq., for excellence in plain sewing: awarded to Miss McCarron.
Gold pencil, for improvement in penmanship: equally merited by the Misses O'Leary, Johnston, Lysaght and Cavanna; obtained by Miss Cavanna.
Gold thinble, for point lace: equally merited by the Misses Doyle, Rafter, N Kennedy, Thompson, Ruth Jones, Miley, G Coughlin, O'Leary, F Small and Greene; obtained by Miss Doyle.
Silver medal, for Christian doctrine: competed for by the pupls in second course; obtained by Miss Fapsfield. Accessit, Miss Regan.
Silver medal, for lady-like deportment,

obtained by Miss Fapsfield. Accessit, Miss Regan.

Silver medal, for lady like deportment, sacred history and art needle work: awarded to Miss May Doyle.

Silver medal for distinction in elocution awarded to Miss K. Coffee.

Crowned for charity in conversation: Miss O'Leary.

Crowned for amiability in first course, by votes of her teachers and companions: Miss Farnan.

Crowned for amiability in first course, by votes of her teachers and companions: Miss Farnan.
Crowned for amiability in second course: Miss Tapsfield.
Crowned for amiability in third course: Miss May Schrader.
Crown for satisfaction in St. Cecilia's choir: equally merited by the Misses Doran, Sevigney, Coughlan, Farnan, G Coughlan, Tapsfield, Healy, F Miley, McCarron, O'Leary, Sullivan, M Miley, Gallinger; obtained by Miss K Sullivan.
Crowned for satisfaction in Holy Angels' choir: equally merited by the Misses C Sullivan, N Marten, and M Burke; obtained by Miss N Marten.
Crown for application, equally merited by the Misses McCarthy, Anderson, Healy, Sullivan, Thempson. Casserly, Coughlan, G Coughlan, Rafter, F Miley, Farnan, Doyle, O'Leary, K Sullivan, K Jones, Tapsfield, McCarron C Sullivan, M Schrader and N Schrader; obtained by Miss Casserly.
Crown for application in day-school: equally merited by Misses Kormann, Eichorn, Boyle, F Small, O'Connor, Irene Murphy, L Rosar, M Clarke; obtained by Miss Nellie O'Connor.

Prize List.

Prizes in senior department, awarded to the pupils who obtained 50 per cent. on the final examinations.

the final examinations.

(Sixth Class.)

English — Misses Kormann, Casserly,
Hamilton, F. Sullivan, Thompson.

Mathematics — Misses Hamilton, Foy,
Casserly, Healy and F. Sullivan.

French — 1st prize, equally merited by
Misses Kormann, Ratter and Howlett; obtained by Miss Rafter. 2nd prize, equally
merited by Misses Healy, F. Sullivan,
Casserly, Hamilton; obtained by Miss Healy.

Instrumental music — 2nd prize, equally
merited by Misses Kenny and Green; obtained by Miss Kenny.

Oil and pastel painting — 1st prize, Miss
Farr.

tained by Miss Kenny.

Oil and pastel painting—1st prize, Miss Farr.

Oil painting—2nd prize, equally merited by Misses N Kennedy, Lysaght, Doran Kenny, G Coughlan M Kormann; obtained by Miss N Kennedy.

Pastel painting—2nd prize, equally merited by Miss K Sullivan and Johnston; obtained by Misses Healy, Thompson, F Sullivan, Foy, Anderson, Casserly and McCarthy; obtained by Miss Anderson.

Art needle work—1st prize, Miss Lysaght. Fidelity in practising instrumental music—prize equally merited by Misses Greene, Rafter, O'Leary, McCarron, McCarthy; obtained by Miss Greene.

Fidelity to duty—prize equally merited by Misses Casserly, McCarthy, Coughlan, Sevigny, O'Leary, McCarron, Doyle, Anderson, Thompson; obtained by Miss Casserly, Prize for order—equally merited by Misses Casserly, Cavanna, O'Leary, McCarron, Farnan, Thompson, McCarthy; obtained by Miss Thompson.

First Prize in junior class for plain sewing, Miss Howlett.

(Fifth Class.)

First Prize in jumor class for plain sewing, Miss Howlett.

(Fifth Class.)

English — Misses Doran, G Coughlan, Miley, Johnston, Coughlan, Richhorn, F Small, N Kennedy, O'Connor and Madden.
French—lst prize, Miss Boyle.
German—lst prize, Miss Foy; 2nd prize, equally merited by Misses Johnston and Kormann; obtained by Miss Johnston.
Instrumental music — 1st prize, Misses Healy, O'Leary, Lysaght, Rafter Coughlan, G Coughlan; obtained by Miss Lysaght, 2nd prize, equally merited by Misses Doran, N Kennedy, L Powers; obtained by Miss Power. Honorable mention, Misses F Sullivan, Howlett, F Miley, F Small, Munroe and Cavanna.

Cavanna.
Prize for improvement in vocal music:
equally merited by the Misses Sevigney and
McCarron and Doran; obtained by Miss

McCarron and Doran; obtained by Miss Sovigney.
Prize for Stenography: Miss Farnan.
Prize for Christian doctrine in day-school:
Miss Richhorn.
Prize for fidelity in essay-writing: equally merited by Misses Howlett Doran and Rafter; obtained by Miss Howlett.
(Promoted to sixth Class.)
In English: Misses Doran, Miley, Coughlan, G Coughlan, Echhow, Kenny.
In Frennh: Misses Thompson, F. Small, F Miley, Foy, Boyle, Doran.
Prizes in junior department, awarded to

Prizes in junior department, awarded to the three pupils who obtained the highest number of marks at the final examina-tion. French — in service of the prize of the priz

Miss Power.

French—in senior division prize equally merited by Misses E Doty and C Jones; obtained by Misse Boty. Prize in junior division, merited by Miss O'Leary.

Prize for Christian dotrine in day school—Miss Alma Small.

Instrumental music—1st prize, equally merited by Misses Madden, Farnan, Beck, Farr, Duggan, Sevigney, Doty, Gallinger, Regan; obtained by Miss Gallinger, 2nd prize, equally merited by Misses Hamilton, B Kiely, Johnston, Casserly, Jones, Mc-

Carron and McCarthy, obtained by Aiss C Jones. Honorable mention: Misses Jones, C Sullivan, and Perry.

Prize for improvement in freehand drawing—equally merited by Misses Ruth and Allayne Jones; obtained by Miss R Jones.

(Promoted to the fifth class.)

In English—Misses Hayes, Doty, Miley, Regan. K Sullivan. McCandlish, Small, Beck, Power and Roche.

In mathematics—Misses Hayes, Doty, Beck, Small, McCandlish, Roche.

In French—Misses C Jones, Doty, Beck, Hayes, and A Jones, honorable mention of Misses O'Brien and Quinn, who came too late to compete for honors.

English and mathematics—Ist prize, Miss Carmel Sullivan, 2nd prize, Miss Ida Perry, 3rd prize, Miss Nano Matthews.

Instrumental music—Prize equally merited by Misses Edith Bonner and Tessie Bonner; obtained by Miss Tessie Bonner; obtained by Miss Tessie Bonner; (Promoted to fourth class.)

English and arithmetic—Misses C Sullivan, Perry, Matthews, Harris, T Bonner, Coffey, Dockery.

(Preparatory class.)

English and arithmetic—Ist prize, Miss N Schrader, 2nd prize, Miss I Rosar, 3rd prize, equally merited by Misses Irene Murphy and Gertrude Small; obtained by Miss Irene Murphy.

Prize for catechism—awarded to Miss Mand O'Conner.

Improvement in Instrumental music junior division—prize, equally merited by Misses of Misser, and Misser,

Maud O'Connor.
Improvement in Instrumental music junior division—prize, equally merited by Misses N Scharder, M O'Connor and K McDonald; obtained by Miss Minnie

McDonald; obtained by Miss Minnie O'Connor.
Promoted to third class — Misses N. Schrader, L. Rosar, Irene Murphy, M. O Connor, and Gertrude Small.
Kindergarten class.)
Prizes awarded to Annie O'Connor, K. McDonald, Gertrude, Genereaux, A. Beck, E. O'Sullivan, F. Crocker, T. Crocker A. O'Hara, M. Stewart, Stello Cunningham, Carrie Murphy, F. Adamson, M. Coffey, M. Pratt, A. Boncher, C. Boncher, L. Kennedy, E. Fenwick, L. Fenwick, W. O'Grady, T. Pratt, B. Matthews, L. Lee.
Promoted to preparatory class—Cathleen McDonald, Annie O'Connor, G. Genereau, Alice Beck, F. Crocker, T. Crocker, Emily O'Sullivan.

DIOCESE OF LONDON.

ST. MARY'S CHURCH, SIMCOE.

The Rev. B. Boubat, late P. P. of Simcoe, has retired from the active ministry owing to ill health, and Rev. D. P. McMenamin has been appointed

o succeed him. On Sunday, June 25, Father McMenamin introduced himself to the congregation as their pastor. While regretting the departure of Rev. Father Boubat, the people of Simcoe have manifested their pleasure on having in Father McMenamin a talented and zealous parish priest and have cor-dially welcomed him to the parish.

CHURCH OPENING AT ST. MARY'S.

On Sunday, July 16th, the new Catholic church of St. Mary's will be opened for divine worship. The ceremonies of blessing and dedication will be performed by Archbishop Walsh of Toronto and Bishop O'Connor of Lon-don, assisted by the pastor, Rev. P. Brennan, and a large number of visit

ing clergy.

The pastor and congregation have labored earnestly and vigorously to make this occasion a memorable one, and now all things point to the realiz

ation of their anticipations.

A full orchestra will assist the choir in rendering a programme of choice

PICNIC AT MOUNT HOPE.

As previously announced, a picnic took place on the beautiful grounds of Mount Hope Orphanage on Dominion Day, and we are pleased to announce that it was an anqualified success. Immense crowds visited the grounds, and all seemed to thoroughly enjoy themselves. All kinds of sports were indulged in and refreshments were liberally supplied. Great praise is due to the energetic committee who had charge of the arrangements, for their laudable efforts to make the affair a success. The proceeds will be appropriated to the maintenance of the aged poor and little orphans under the charge poor and little orphans under the charge of the Sisters. The Mother Superior desires to extend her most hearty thanks make the undertaking a success.

The Mount Carmel Picnic.

We are delighted to hear that the picnic recently held in Mount Carmel parish, of which Rev. H. G. Traher is pastor, was a magnificent success, the gross receipts having been \$1616 and the number of having been \$1616 and the number of those present 2,500. In the contest for the gold-headed cane, between the leaders of the two political parties, Sir John Thompson was the winner, he having polled 4700 votes, as against 2015 cast for Mr. Laurier. We congratulate Rev. Father Traher and his good people on the presence of their productability and trust success of their undertaking, and trust that the spirit of unity and the determin-ation to forward the interests of the Church which now prevails amongst them will long continue.

TO CORRESPONDENTS.

We are compelled to hold over many communications until next week, not having had time to put them in type, our printers, like all others, observing the Dominion Day celebration on Monday.

HOW BABIES SUFFER





ut in the soft mer day, and that you ook up in the in bloom and obin brooding l say to your lad to be alive

vouldn't thank

with the robins

The Reasonableness of the Practices of the Catholic Church.

By REV. J. J. BURKE.

Confession of Sin.

"Whom when He saw He said: Go, show yourselves to the priests" (St. Luke xvil., 14). Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained "(St. John xx. 23).

The whole of the life of Our Lord and Saviour Jesus Christ may be summed up in these words of the Acts: "He went about doing good." He healed the sick, gave sight to the blind, hearto the deaf, and raised the dead to life

The healing of the body, however, was to Him a secondary object. The healing of the soul was His mission on earth. He frequently called the at-tention of His followers to this. For example, He cured the man of the palsy to prove that as man He had the power to forgive sins. Another example is when He gives us in the cure of the lepers a figure of sin and its

Leprosy has always been considered a figure of sin. As leprosy covers the body and makes it disgusting and frightful to behold, so sin covers the soul and makes it hideous in the sight of God. The Old Law required lepers to separate themselves from society until their cure was certified to by the priests who were appointed for this purpose. Our Lord has been pleased, purpose. Our Lord has been preased, in the New Law, to institute a similar method for the cure of the more fatal leprosy of sin. The spiritual leper, the sinner, is to show himself to the priest, make known the diseased state of his soul, and submit to the inspection and treatment of the priest, is the divinely appointed physician of the soul. But should we not go directly to God, since God alone has power to justify us? It is true, God alone can effect our justification; but He has appointed the priest to judge in His place and pass sentence in His To the priests He has said: "Whatsoever you shall bind upon earth shall be bound in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven" (St. Matt. xviii. 18); and again: "Whose sins you shall fergive, they are forgiven, and whose sins you shall retain, they are retained " (St. John xx. 23). These two texts clearly show that auricular confession as practised in the Catholic Church was taught by Christ. For how could the apostles and their successors, the pastors of the Church, know what sins to bind and retain and what sins to loose and forgive unless the sins were confessed to them and they were allowed to judge?

matter how numerous or how great these are, provided they are confessed with a sincere repentance, they will be forgiven. And they will be forgiven by the power of the priest. Properly speaking, God alone has power to forgive sins. But no one power to forgive sins. But no one will deny that He has power to confer this power on others. He communithis power on others. He communicated this power to His apostles and commanded them in turn, to communicate it to others by means of the sacrament of holy orders.

That our Saviour communicated this power to His apostles is evident from the words of St. John: "As the Father hath sent Me I also send you. Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven." But sin was to continue till the end of the world. Hence the necessity of the forgiving sin being coextensive with sin. As the people receive from the priests the Word of God and the cleansing from sin in baptism, so also do they receive from them the

cleansing from sin in confession. It is certain that the apostles con ferred the power of forgiving sins upon others, if we find that those whom the apostles ordained exercised this But we find this to be case

From the time of Christ until the present the writers of every age tell us that confession of sins was practised. St. John, who lived until the beginning of the second century, says in the 1st chapter of his First Epistle: "I we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity."

St. Cyprian, who wrote in the third century, says: "Let each of you con-fess his faults, and the pardon imparted by the priest is accepable be fore God.

St. Ambrose, in the fourth century, wrote: "The poison is sin; the remedy, the accusation of one's crime. The poison is iniquity: confession is

St. Augustine, who lived in the fifth century, seems to be talking to some people of the present day who say they confess in private to God, when He says: "Let no one say to himself, I do penance to God in private, I do it before God. Is it then in vain that Christ hath said: 'Whatsoever thou shalt loose on earth shall be loosed in Is it in vain that the keys heaven?' have been given to the Church? Do we make void the Gospel? void the

words of Christ?" These first five centuries were the golden age of Christianity. All admit that the doctrines and practices of those early centuries were pure and undefiled, as they came from Christ. But among the practices of the time we find confession. Hence it is a reasonable practice, because conform able to Christ's teaching. We might continue quotations from writers of every century from the sixth to the nineteenth, showing that the teaching and practice of confession did not vary through the lapse of ages from the time of Christ until the present day. But this is unnecessary. The quotations from the first five centuries show

that the power of forgiving sin was not only communicated by Christ to His apostles, but by them to their successors by means of the sacrament of holy orders. What would be the necessity of this power if they could not exercise it in confession? If, as some say, priests invented confession, some one ought to find out and tell us some say, priests invented contession, some one ought to find out and tell us when and where it was invented, and when and where it was invented, and why they did not exempt themselves from such a humiliating practice. Confession alone, however, will be of no avail without contrition. Con-

trition is a sincere sorrow and detesta-tion for sin with a firm determination to sin no more. To the truly humble and sorrowful sinner confession is not a punishment, but a remedy for a tortured conscience. The most painful secret to be kept by a heart not yet corruted by disease is the secret of sin and crime. The soul that loves God hates sin and desires to separate herself from it. To this desire is associated the desire of expiating it. All, from the mother who questions her child about wrong-doing to the judge who interrogates the criminal, recognize in spon

taneous confession an expiatory power Confession, it is true, is necessarily accompanied by some shame and humiliation. This humiliation is diminiation. This humiliation is dimin-ished by the knowledge that it is of divine origin and that eternal silence divine origin and that eternal silence is divinely imposed upon him who receives it. Priests never divulge what they know from the confessional. They have been ill-treated, as was Father Kohlman in this country; have even been tortured and cruelly put to death, as was St. John Nepomucene, in order to extort from them knowledge they gained in the confessional, but without avail: for what they knew through the tribunal of penance they knew as ministers of God. And as it is better to obey God than man, no minister of Sstate could force them to divulge that Sstate could force them to divulge that which the laws of God forbid.

Only sinners who, after a thorough preparation, a sincere sorrow and a good confession, can realize the sooth-ing and beneficial effects of confession, and feel with David, "Blessed are they whose sins are forgiven." If you have ever noticed such after leaving the confessional you could see joy beaming on their countenances, as if a neavy burden had been removed.

Confession quiets the conscience. But this is only one of the benefits i confers upon those who practice going to confession. It has also a salutary influence upon their morals; for one sary conditions is promise of its necessary of amendment.

The Pagans of the first centuries were aware of the guiding and reforming power of the confessional. Vol-taire, the leading Infidel of the last century—one who made sport of every-thing Christian—says that "there is, perhaps, no wiser institution, and that confession is an excellent thing, a restraint upon inveterate crime, a very good practice to prevent the guilty from falling into despair and relapsing into sin, to influence hearts full of hate to forgive and robbers to make restitution-that the enemies of the Romish Church who have opposed so beneficial an institution have taken from man the greatest restraint that can be put upon While his every-day experience forced these words of praise from the arch-infidel, his hatred of the Church creeps out in the word "Rom-

taught by Jesus Christ and by His as strong as I could about they would apostles and their successors from claims of our society, but they would I have heard Mr. Wm. Johnston, of Christ's time until the present; but not listen to me. Nothing will do them Christ's time until especially because it has the power of soothing and pacifying the conscience by freeing it from the torture of sin, the poison of crime. It is not strange then, that it is so dear to virtuous souls. It is offensive only to those whose hearts are so hardened as to blunt the sting of remorse. Confession is Christianity using its moral power to correct and perfect the individual. In the confessional the minister of God is continually coming in contact with hearts in which reigns an idol that he overthrows, a bad practice that he causes to cease, or some injustice that he has

Confession is one of the gates by which Christianity penetrates the interior man, wipes away stains, heals diseases, and sows therein the seeds of The lives and experience of virtue. millions are witness of the truth of this. Is it not, then, a reasonable, a bene-ficial practice? It is only the malicious or the ignorant who calumniate the practice and the consecrated min ister who sits in judgment in the sacred tribunal. Those who lay aside their prejudice and study the question soon become convinced of its divine origin. A little study and reflection will show them that confession of sin benefit society by preventing crimes that would destroy governments, cause riots, and fill prisons: that it promotes human justice, makes men better, nobler, purer, higher, and more God like; that it soothes the sorrowful heart whose crime might make the despairing suicide; and that individuals and families who frequently, in telligently and properly approach this fountain of God's grace will receive His blessing here and a pledge of His

TO BE CONTINUED.

Ayer's Pills promptly remove the causes of sick and nervous headaches. These pills speedily correct irregularities of the stomach, liver and bowels and are the mildest and most reliable cathartic in use. No one should be without them.

No other Sarsaparilla combines economy and strength like Hood's It is the only one of which can truly be said: "160 Doses \$1." Minard's Liniment cures Diphtheria.

EVANGELIZING IRELAND.

an English Missionary Report.—How the Irish are Converted—On Paper. We copy the following skit from the

We copy the following skit from the Liverpool Catholic Times:

The Secretary of the Irish Reformed Evangelical Society sat at a desk in his office off the Strand, London. He was very busy-for him. Most of his spare time throughout the year-and spare time throughout the year—and he had much to spare from his secretar-ial functions—was usually devoted to writing special contributions to vari-ous evangelical journals. Now that the May meetings had actually commenced and the annual assembly of the menced and the annual assembly of the Society at Exeter Hall was already advertised, it behooved him to draw up a report showing their progress during the year among the benighted Roman Catholics of Ireland. A boy was engaged in addressing circulars appealing for subscriptions. A pile of circulars, a score or two of cheaply printed Bibles, a vast mound of tracts, and files of the Record and the Rock indicated the nature of the business

transacted on the premises. "How much have we spent this week on halfpenny postage stamps?'

inquired the Secretary.
"One pound two and sixpence, replied the boy, referring to his dis-

patch book. "Pshaw! And they have brought in only two beggarly contributions, a postal order for £1 from an old lady who never missed sending in that amount since the society started, and five shillings in stamps from an anony mous donor — 'No-Popery.' That won't do—you are not sending them to the right people.

"I have gone through all the names and addresses in *Crockford*," said the boy; "I am blest, if I can do more. Everybody up to page 50 has had a circular.

The Secretary mechanically and mournfully turned over the pile of circulars. One pound two and six on the wrong side of the balance, and one pound five on the right side, "and only five shillings to the good," he softly murmured. "Why, that will not pay murmured. for stationery, not to talk of office ex-penses and salaries—my salary, for nstance. We must get up a thunder ing good report this year or the game will be up.

Then there entered a lugubrious

looking individual in a long black coat and black tie. There was noth-ing Roman about his collar, it was a turned down one, and was yellow rather than white. In aspect he was a cross between a clergyman and a layman — in other words he was a Bible Reader, an "evangelist" at large in connection with the Irish propaganda. He had been for some engaged in the "mission field" in Connemara, but his talents, and especially his persuasive powers, were recognised, and he was brought over o London to act as a sort of comme cial traveller, colporteur or advertising and collecting clerk with the view of gathering in the shekels.

"Oh, Mullarky," said the Secretary

"I have been waiting for you. I can't get on with the blooming—the blessed report without some help from you with these outlandish Irish names of places. But you look out of humor-what's up?"

"Well, to make a long story short, I have been down to Exeter Hall and button-holed as many as I could get Confession of sin, as we have seen, is a reasonable practice, because it was taught by Jesus Christ and by His taught by Jesus Christ and by His as strong as I could about the special taught by Jesus Christ and by His as strong as I could about the special you of the special taught by Jesus Christ and by His as strong as I could about the special you of the special taught by Jesus Christ and by His as strong as I could about the special you of the Foreign ("Kerry is in Munster — not in Munster now but Zanzibar-Zanzibaar." The last syllable was prolonged to express his utmost contempt for that region.

"You should have got at the speakers -wasn't Lord Grimthorpe or Colonel Sandys there?"

"I tried to collar some of the speakers as they came out, but they had to catch their trains—at any rate they said so. And the long and the short of it is I

couldn't get a penny."
"That is bad, very bad, Mullarky. "Ah, but there's worse nor that, pursued Mullarky. "Evangelical societies are going to the—to pot. They are getting so mixed up altogetheramalgamation they call it. What do you think I heard down at Exeter Hall? This: that the Protestan Churchman's Alliance and the Clerical Lay Union have joined, and are now about to sail under a new flag. It is to be called the National Protestan Church Union.

"Well, that is nothing to us." "Now be aisy—wait a bit! They say the Church Association and the Protestant Alliance are going to be taken into partnership."
"Well, what of that? It is nothing

to us? "Oh, nothing to us, isn't it?" he demanded, pressing his big, red hand with crushing emphasis on the spot less linen cuffs of the Secretary, leav ing behind the distinct mark of his soiled fingers. "What if the Irish Reformed Evangelical Society is swal-lowed up with the others? One paid lowed up with the others? staff, will do the whole job, and what'll become of us, I'd like to know? Will the laborer be worthy of his hire if he has nothing at all to do? The Secretary expressed his appre

ciation of the position by a low whistle positively new, Mullarky. However, let us take courage. They don't cover our ground. Half of them are not sound on the Thirty-nine Articles, and the other half don't believe in the prayer-book; but we-our societyare sound all round. You have pretty definite views, Mullarky, on these important points, I believe?"

know as much about Ireland as they do to his house to attend prayer meetings.

any statistics—"
"Hang statistics!"
"Right! Quite right! But
must tackle the thing at once. oldom fails to bring in a big haul all of a lump, but last year there was a falling off in the receipts. Only for a few good legacies we could not have paid our way with the ordinary subscriptions and not paying one's way is most reprehensible. most reprehensible — most reprehensible! We must deal with a fresh reports year after year and people are about tired of it. I am weary of it about tired of it. myself. Connemara is not Ireland, my dear Mullarky, and besides it is played out for the present. Now, let us see. Here goes. Correct me if I make any geographical errors. I am weak in Irish geography." He produced a sheet of foolscap and

commenced something in this style:
"We are still able to report that
though the workers are few the harvest
has been abundant in the Irish vineyard. The Gospel light is penetrating into the darkest corners of this dark and priest ridden land. Wherever we turn among the Roman Catholics they cry out to us: 'Send us Bibles and plenty of them!' Their doors are thrown open to your missionaries and they extend to them a hearty welcome."
"Say Caed Mille Failthe," suggested Mullarky. What is that ?"

"That means a hundred thousand welcomes. It, will show we know the Irish language and that we address hem in their own tongue

"Capital idea, Mullarky!" Then the Secretary proceeded to de scribe in his report how the priests were losing their influence and how intelligent Roman Catholics throughout Ireland listened quietly and earnestly to Gospel addresses regardess of the anger of their more ignor ant and superstitious countrymen and the frowns of the black-coated militia of Rome.

"'Throughout Ireland 'is too general," interpolated Mullarky. must give some particulars.

"Ah, some particulars — just so," gently sighed the Secretary, as he chewed the end of his quill pen and looked for inspiration through the window on the neighboring chimney

tops. He did not, however, seem to derive much inspiration from that unpromis ing quarter, for he turned to Mullarky and said with a smile that was child

"For the particulars I am afraid I must call upon you, Mullarky."
"Me? I haven't been there thi three year."
"Well, that difficulty is not insur-

mountable. You have been on the spot, Mullarky. That is literally and indisputably true." After much searching of hearts their joint cogitations evolved a glowing de-

scription of their propaganda in Kerry The ancient kingdom of Kerry is now ripe for evangelization," wrote the Secretary at the dictation of his

factotum.
"Stop!" exclaimed the Secretary in tones of consternation, "that will never do. Kerry is in Protestant Ulster and does not need converting, you fool.

"Kerry is in Munster - not in Ballykilbeg, or speeching often about Kerry, Aughrim, and the Boyne. I remember that

phrase well, for it was always followed by tremendous applause and Kentish "He knows as much about Kerry as you do," Mullarky rejoined briefly and

decisively. The report continued to record how the eagerness of the people of Kerry for gospel instruction was such that large consignments of bibles and tracts had to be dispatched to meet the grow-This, it was carefully ing demand. This, it was carefully pointed out, had seriously crippled the financial resources of the society.

"There is not much partiklers there," sententiously remarked Mul-

larky. "True, true, my friend; we must be a little more specific, but we must be careful in this incredulous, carping age. There are always some nasty eople who have doubts about every people who have doubts about every-thing, and they write to the papers. Yes, we must be a little specific, but too much detail only clogs the work. Now, Mullarky, what are the particulars?"
Mullarky raised his hands in remon-

"We will get at it in this way," pursued the Secretary. "What the principal towns in Kerry?" There's Tralee, the county town.

"Oh that will never do. There are always a lot of querulous people in county towns. County towns are outside our sphere of influence. Try another." "What do you think of Killarney?

"Worse and worse! Think of all the English tourists who go there Some of them might every year. want to see and question the converts, and that would cause no end of

"I have got it—Dingle. There are some converts in Dingle. They were converted by Lord Ventry, some of them as long ago as the famine of 1848. He opened soup kitchens, and—and—it came about in that way." "Anywhere else in Kerry?"

"Oh yes, pretty definite."
"And except perhaps, the Dean of Achonry and one or two others, they

know as much about Ireland as they do
of Zanzibar," laughed the Secretary.
"Now for our annual report, Mullarky," he resumed as he became more
serious. "I suppose we haven't got
any statistics—."
"Hang statistics!"
"Hang statistics!"
"Hang statistics!"

The Secretary then evolved a vague description of the progress of Protestantism in Dingle—the most westerly town in Ireland and about the most

"That will do for this year," he said, "I don't think we need go into figures

Mullarky smiled, resumed his tall hat, tucked his umbrella under his arm, and withdrew. As he descended the stairs his big animal jaws shook with suppressed laughter.
"Figgers! figgers!" he gurgled

"Is it figgers ye want? Ha-ha-ha Very good—very good indeed."
The Secretary was too muc was too much en crossed in preparing his report for the printer to interest himself in the amusement of his Irish Evangelist.

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THE BOYS IN THE BLOCK.

BY MAURICE F. EGAN, LL. D. III.

The washing was almost over when Ned Smythe, in a despondent frame of mind, reached home. John was trying hard to master a tough sum in fractions, for, although he was nearly twenty-one years of age, he had never had time to go to school for more than had time to go to school for more than a few months in all his life. He was now a porter in a commission office, down-town; he was as industrious as he was ambitious, he wanted to be something more, and he knew that to he was ambitious, he wanted to be able roof over our heads.

something more, and he knew that to rise he must educate himself. So he worked with all his might when he Ned went to bed with a heavy heart. worked with all his might when he had time. It was a slow task without a teacher. Besides, he had his share of the household work to do, which consisted of the sewing and mending of the family. John could sew like a sailor. A tailor might have smiled at some of his seams, but they were strong. John had not served a year on the bark Curlew, bound from New York to Havana and back, for nothing. He could use his hands more skillfully than any landlubber.

Ned went to bed with a heavy heart. He did not fall asleep as usual. He thought about Beppo's misfortune, unconsisted of the sewing and mending to confusion. And then Guiseppe's question about the apples worried him. What would Father Raymond say?

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Ned went to bed with a heavy heart.

He could use his hands more skillfully than any landlubber.

John was big and stalwart. A healthy, honest fellow, with wide open eyes that looked straight at the world.

Larry, who was washing his last pair of stockings, looked sleepy. He was a chubby boy, always with a tear in his clothes, no matter how diligently John might mend.

The room in which the boys cooked, talked, ate and read, when they did read, had a neat square of bright carpet in the centre of the floor. It contained a big cooking stove, a table

tained a big cooking stove, a table and several chairs. The walls were

and several chairs. The walls were papered with pictures cut from illustrated papers. Their sleeping room was much smaller.

Their rooms were clean and warm—in contrast to those of many of their neighbors, where dirt and warmth seemed to be inseparable.

Ned opened the door and said—"How d'ye do boys!" and sank into

"How d'ye do boys!" and sank into

a chair by the fire.
"I say," Larry said, "did you get
'The Bandit of the Pyrenees' from
Tom Keefe. He said he'd lend it to John raised his head from his book

of arithmetic.
"Look here, Larry, I told you you should not read books like that. And,

Ned, I hope you will not encourage him to break my rule." "Yery well," Ned said, briefly. "I guess you read them yourself when you were my age," Larry burst out. "If you hadn't read too many

novels, you'd never have gone to sea."
"That is true, Larry," John answered, with that mixture of gentleness and firmness which had enabled him to control these hot headed lads, "that is true. If I had minded wiser poople, I would not have suffered as I did. I came home, after my last voyage in the Curlew, with a broken arm. For weeks I could get nothing to do, for nobody wanted to hire a boy who could use but one arm. I learned how foolish this reading of bad novels is." "They're not bad," snapped Larry

who had let his iron stay so long in one place that there was a warning smell of burning stocking. "I never saw a bad word in any of them. The good people always get the money, and kill

the bad people in the end."
"You'd better stick to your Cateehism, I say," answered John.
"I am not going to work all day
and have no fun at all. I am fond of
reading, and I like good, stirring
novels."

"You had better study som useful. "I want fun for awhile."

"I don't," put in Ned. "John is right. Tom Keefe and I have been having fun, and I never felt so mean

John turned up the light and looked anxiously into Ned's face.
"No scrape I hope—and after catechism class, too.'

"That's the worst of it. Father Raymond told me to meditate on the duty of loving my neighbors as myself, and he said, too, that Italians and everybody were our neighbors, and then I went out, and I'll tell you what I did.

It was an admirable trait in the Symthes that they were entirely frank. They had no secrets from one another They would tell unpleasant things and look for advice, sympathy, or even a scolding with complete indifference. John had taught them to be frank. John shook his head gravely when

Ned had finished.
"It's too bad," he said. Ned moved uneasily in his chair.
"I didn't think," he said.
"But you and Tom have hurt both

Beppo and Guiseppe, just the same as if you had thought

"I know that," said Ned.
"I'll drop in and see the Testas to-"Don't, John," said Larry, "they

will put a stiletto into you."

"I see you have learned a great deal out of your novels, Larry. Now," continued John, "when mother was alive, she used to take an interest in the Italians that lived near us. was just as poor as they were, but she knew how to be neat and clean, and make things comfortable. She and the Italians were great friends. She helped them all she could. 'They're Christians like us,' she was always say ing, 'and we must show some Christian love for them.' And she did. She would send a bunch of our red geraniums to help take the chill of death off within her reach. And whenever there was a marriage or a christening, the Italians would always ask her to be

present, and send in some sweetmeats for us children, or a bottle of wine. They were not a bad lot. And I think that if we really mean to profit by the lessons of the catechism, we ought to put them in practice. To go and talk about love for one's neighbor, and then go to chase one's neighbor, and then go to chase one's neighbor until his neck is nearly broken, is not a way of living honest and Christian-like."

"Preach on, preach ever," said Larry, yawning.

John's cheeks reddened.

"You ought to have more respect for John," said Ned. "Preaching or no preaching, he has kept a comfort-

"You ought to have more respect for John," said Ned. "Preaching or no preaching, he has kept a comfortable roof over our heads."

Levery collegistics of the loved

He did not fall asleep as usual. He thought about Beppo's misfortune, un-

allowed them as much motive as the could for themselves, so Ned and Larry had, unless the times were unusually hard, a little hoard of their own.

Larry never had his long; but Ned added something every week to his little sum, which he kept in an old stocking tied under the bed. He had saved nearly six dollars. He had made many plans about this money. He though of buying John a pair of heavy winter boots; of getting a little stand and beginning the cigar business, in connection with a chair and a box for blacking boots; of having a cutaway some of the more aristocratic boys in the block; and of playing an accorthe block; and of playing an accor-

This last thought had a sweetness all its own. Ned had often imagined himself in the act of pushing and dragging "Sweet Violets" from the instrument he loved. He felt, however, that he must give up even this heantiful dream. On the next morndion. beautiful dream. On the next morning he went over to see Tom Keefe.

Tom was getting ready to go to work. But before starting he had to wash the faces of his three little brothers, and help his mother to clear away the breakfast things. Tom lived with his father and mother on the third flow of a house in the block was constituted. floor of a house in the block, not quite so covded as the one in which Ned lived. His parents had three rooms and they kept the place as snug and comfortable as they could.

It was impossible to avoid hearing It was impossible to avoid hearing the bad language of the evil people who lived in the house, and in the neighborhood; and it was no uncommon thing to meet a drunkard reeling upstairs. But Tom's father and mother did the best they could to keep their children pure. They sent the younger ones to the Brothers' school, and made the eldest—Tom—go regularly to Father Raymond's class. and made the eldest—followed by larly to Father Raymond's class. Every night after supper all the family said the rosary, and on Sunday nights, Tom, who had a good voice, sang a hymn, assisted by the whole family. Tom's father liked to have family. Tom's father liked to have his family around him on Sunday nights. Sometimes the Smythes dropped in, and a concert was the order of the night. Tom's father and

"I came to ask you to go over to

the Testas' with me.

Tom shook his head "Not at all-I don't want to go near them. They will not want to see us." Ned pulled six silver dollars from

his pocket.
"I am going to ask Beppo to buy a

new violin with these."

Tom started in amazement "But how about the accordion? "I'll have to do without it, that's all.

Will you come to the Testas' with me."

"All right!" said Tom.

They found Beppo and Nina seated on the floor, trying to put the violin together. Nina had been crying

Beppo was still crying.

The visitors stood timidly on the threshold. Nina saw them, but her eyes flashed, and she turned her back eyes nasned, and she turned her back to them. Filippo had slightly raised himself on his pillow. He watched the efforts of the children, and shook his

head mournfully.
"No more music from that violin!" he said. Ned walked up to the two and laid his six silver dollars on the floor, near the violin. Beppo started from his

'What for?" he asked. "To buy another fiddle—that all," answered Ned, shamefacedly.

"Impossible," said Filippo, from the the bed, "one could never buy a violin like that, with all the money one could earn. It was a treasure."

Ned sighed.
"Well," he said, "I can't do any more than offer you all I have."

Nina pushed the money away from

"I would not take it, Beppo. would starve first. These boys hate

Ned took up his money.
"I see it is no use," he said. "I suppose I may as well buy an according of the said.

money—ah, so much money!—to buy Agent, E. W. Saunders & Co., Druggitt,

we have not the money."

"There it is," said Ned, promptly, thrusting his six dollars in Beppo's

"He will pay you back," said Nina, proudly. "As you do not really hate us we will take your money; but we will pay you back. See, I will mark it

Nina lit a match, let it burn for a few seconds, and wrote something in Italian on the white wall, which was used very often for this kind of book

keeping.

"Now let's go," said Ned, afraid that Filippo or Beppo might thank him. He did not expect thanks from Nina. She seemed inclined to look on the transaction as a strictly business one. "We shall pay you back," said

Nina, proudly.

TO BE CONTINUED. Beautiful Simplicity of Acadia.

The Acadians of Canada, with whom the poet Longfellow felt so deep a sympathy, have suffered much in the years gone by both for their religion and their loved La Belle France. Nova Scotia and in Eastern Brunswick their villages are a distinct feature of the land. The people are quiet and deeply religious, living in themselves and by themselves. The shadow of their great sadness seems to lie over them still. They are mistrustful—and not without excellent reason— of the great world that lies beyond their village boundaries and are content in their pastoral pursuits to pass away the years. The men clothe themselves

the years. The men clothe themselves in the homespun made of the flax they grow, the women dress in the simplest of plain black gowns woven by themselves, with a deep, snow-white collar falling half-way to their shoulders which seems to intensify the color of the costume.

The traveller who enters the valleys in which they dwall may well believe the colors.

in which they dwell may well believe himself in peasant France. Morning, noon and night the Angelus is chimed from the belfry of the church, which is never absent, however poor the community. It matters not where the Acadian may be-at work in the field or the shop, at home or by the road side—at the first sound of the bell the head is bared and bowed and the Angelus piously said. On great feast days, such as Corpus Christi, the Blessed Eucharist is carried in public procession through the main road of the village or the chief street of the town, about whose sides in reverent homage kneel the simple peasants. No man can see these scenes and not feel his heart touched with the faith of the Acadian. — John Boden, in Donahoe's Magazine for June.

keep him and his brothers out of the streets was to make their home cheerful.

Tom's mother was tying up a package of luncheon for him, when Ned entered and said, "good morning."

Ned waited until the luncheon was ready and started out with Tom. Tom was an errand boy in an office down town.

Summer Weakness

And that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

Sure, efficient, easy—Hood's Pills. They should be in every traveller's grip and every family medicine chest. 25c. a box.

Mrs. W. H. Brown, of Melita, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

Of Waterford, Ont., writes, "My baby or wateriord, Ont., writes, "My baby wa very sick with summer complaint, and noth-ing would help him till I tried Dr. Fowler' Extract of Wild Strawberry, which cured him at once. It is one of the best remedie I ever used.

Harsh Coughs, Heavy Colds, Hoarseness, Asthma and Bronchitis cured by Dr. Wood's Norway Pine Syrup. The best in the world

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Dr. Low's Worm Syrup removes worms of all kinds in children or adults. Children ery ter it.

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Worth Its Weight in Gold. 12 EMMET, Dak., July 28, 1890.

The young man concerned has not now the lightest symptoms of fits, since using Pasto. Elightest symptoms of fits, since using Pasto Koenig's Nerve Tonic. I consider it worth it weight in gold. J. J. SHEA, Pastor. A Positive Cure.

A Positive Cure.

Ost, Reno County, Kan., Oct. 1899.
A boy eight years old suffered severely from nervousness and twitchings. After using Pastor Kosnie's Nexwe Toxic for a time, he was entirely restored. Another case is that of a young lady who after using 8 bottles of Pastor Koenig's Tonic a positive cure was effected from epileptic fits. REV. JOHN LOEVENICH.

Rev. John Radecker, of Westphalia, Kan., writes, October 18, 1890.—"There is a 16 year old boy here, who suffered from fits abou, a year. I ordered a bottle of Pastor Koenig's Nerve Tonic for him, and the sickness left him altogether. He never had it since.

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C. M. B. A.

Archbishop O'Brien. DDRESS PRESENTED BY THE C. M. B. A. AND HIS GRACE'S REPLY.

The members of the C. M. B. A., who presented the following address to His Grace the Archbishop, last Tuesday, marched in procession from their hall, Exchange Building, to the church before

Mass.

It, was presented to His Grace because he is a member of the Association and this was his first visit to Yarmouth since the local branch was organized.

It was read to His Grace when the ceremonies of confirmation were over by F. G. J. Comeau, President of the branch.

To His Grace Monsignor O'Brien, Archbishop of Halifax;

MAY 1T PLEASE YOUR GRACE—Having launched, more or less successfully, on the sea of destiny, out that harque, Branch No. 189, of the Catholic Mind Benefit Association, we, its members, haten, on this our first opportunity, to place acriselves most respectfully before to the catholic or an intervention of the mind of the catholic or an intervention of your prayers on and crave the assistance of your prayers on the many dangers and pitfalls to see that the catholic or an intervention of the many dangers and pitfalls to the many dangers to the many dangers and pitfalls to the many dangers and pitfalls to the many dangers and the second of the many danger and the second of the pitfall of the second of the

Branch No. 18, C. M. B. A.,
Yarmouth, N. S., 2cth June, 1993.

His Grace replied in substance as follows:
DEAR BROTHERS OF THE C. M. B. A.—I
thank you very sincerely tor your address and
for the words you have been pleased to say
about myself especially the manner in which
they have been expressed. This organization
to which you and I belong is most praiseworthy and deservine of much encouragement.
As a matter of fact it, has received by degrees
the approbation of thousands of Catholics in
the United States and Canada.
You said in your address that some had
spoken within your hearing of this being a
secret society. I take this occasion to say that
it is not true. It is a truly Catholic organization, deserving of every consideration and support. I would recommend that as many as possible of the Catholic young men enroil themselves in it, oasy there are many pitfalls and
dangers to Catholic young men during life's
course in this age of materialism, but we have
our holy religion to look forward to for
strength and support. However, we require
somethin besides this to encourage us. As
you say In unity there is strength. We
wan you cunity, and it is in organizations of
thay think that we do not require the aid of sur
fallow-beines, but we must take the world as it
is and we do sind that we require the aid of sur
fallow-beines, but we must take the world as it
is and we do sind that we require the aid and
support that is diffused in the noble association.
This world is only a place of preparation where
we have but a few years to live, preparing ourselves for a brighter haven. We are not to
spend our lives like those who only think of
this world is only a place of preparation where
we have but a few years to live, preparing ourselves for a brighter haven. We are not to
spend our lives like those who only think of
this world is only a place of preparation where
we have but a few years to live, preparing ourselves for a brighter haven. We are not to
spend our lives like those who only think of
this world

Resolutions of Condolence.

At the last regular meeting of Branch 16, Prescott, held in their hall on Wednesday, June 17, 1893, the following resolutions were unanim-Prescott, held in their hands to decrease you have 17, 1893, the following resolutions were unanimously adopted:
Whereas it has pleased Almighty in His in finite wisdom to call to his eternal home. John McCarthy, father of our respected Brother D. J. McCarthy after a lingering illness borne with true Christian patience and fortitude; and Whereas in the death of the late Mr. McCarthy, the entire community loses an honest, upright citizen and a man universally recognized for his true worth and character; our respected Brother and family of deceased lose a kind and affectionate father, a zealous Catholic and an exemplary Christian. Therefore be it Resolved that this Branch tender our heartfelt sympathy to only worthy Brother, D. J. McCarthy, and the afficted family in their sad trial and that we humbly trust and pray that the remembrance of the straightforward, pare and noble character of his Hife may console them in their sorrow and help them to bear the sorrows of this uncertain life with patience and true Christian resignation. Be it further

Resolved that a copy of these resolutions be entered on the minutes of the Branch and sent

to the afflicted family, and also forward a copy to the CATHOLIC RECORD for publication. Signed on behalf of C. M. B. A., JAS. BOLFON, JAS. T. CONLON, A. K. O'NIEL, Rec. Sec. Prescott, June 23rd, 1895.

At the last regular meeting of Branch 13, Prescott, Ont, held in their hall on Wednesday. June 7, 1898, the following resolutions were passed.

We have a thas pleased the Almichty Father in His divine wisdom to call Brother James Serror, a worthy member of our branch to his etranal home, and that

Whereas this branch submits with true Christian resignation to the will of Divine Providence, in thus calling away one of our respected members, therefore be it.

Resolved that the members of Branch 16 do hereby tender our sincere sympathy to Brother Nicholas Serror and the family of the deceased in the loss of a kind and affectionate parent, and humbly pray that Almighty God, who does all things for the beat, may console them in this their double affliction in the loss of father and mother within so short a space of time. Be it further

mother within so short a space of time. Be it further
Kesolved that the members of this brauch present a copy of these resolutions to the ramily of the deceased, and that same been tered on the minutes of this branch and forwarded to CATHOLIC RECORD for publication.

A. K. O'NEIL, Rec. Sec. W.M. J. BRUDER, Pres.
Prescott, June 17, 1893.

At the last regular meeting of Branch 16, Prescott, Out., held in their hall on Wednesday, June 7, 1893, the following resolutions were passed:

Whereas it has pleased Almighty God in His infinite wisdom to call Brother Lawrence J. Redmond, our worthy Chancellor, to his eternal home, and that
Whereas our departed Brother by his exemplary life and true Christian character has merited the esteem and admiration of Brother members of this Branch, of which he has been an efficient and enthusiastic officer as well as of every one with whom he was associated in Businessor social affairs. Therefore be it Resolved that we tender our heartfelt sympathy to the afflicted family and relatives of deceased Brother, and humbly hope and pray that God may extend to them that sweet constants in the hoar of trouble which is the control of a noble life well spent even though summoned away before the time of his greatest promise of a successful and honorable luture. Be it further Resolved that a copy of these seolutions be entered on the minutes of this branch and sent to the afflicted family and also to the CATHOLIC RECORD for livering.

WM J. BREDER. A. K. O'NEILL, Rec. Sec. Prescott, June 17, 1893.

Messent in heavest Alleghty of the tellular and the street of the property of

MR. JOSEPH WILSON PETLEY, NIAGARA.
In the death of Mr. Joseph Wilson Petley,
after a lingering illness the effect of a stroke of
paralysis, the mercantile community has lost
one of its most progressive and successful men,
and the entire community a most respected
citizen.

one of its most progressive and successful men, citizen.

The funeral of the late Mr. Petley took place from the residence of his sister, Mrs. S. E. Mulholland. to St. Vincent de Paul's Church. High Mass for the dead was celebrated by Rev. Father Harold. Among the relatives present were Messrs. Wm. Petley, Toronto: "Brother," J. J. Hauratty, Kingston J. Houle, Lockport, J. J. Hauratty, Kingston J. Houle, Lockport, N. Y.; Edward Aust, London, Ont.,—brotherin law; and Thomas Mulholland, nephew, Nasara. The pall-bearers were Messrs, bost. Taylor, Martin Kearns and Patrick Lynch.

The deceased was a man of more than the many ability and varied accomplishments. Though apparently a young most at his death he has had a career of unusual civity. He was a man of a very high useful type of the sponsible position of cherches and the feet one of the largest wholesale dry goods houses in Toronto, and we wise senior member of the firm of Petley & Petley.

Methods of all his varied business concerns he found time of a varied business concerns he found time of a varied out of the propens buyer for one of the largest wholesale dry goods houses in Toronto, and we wise senior member of the firm of Petley & Petley.

Nevertheless, in the midst of all his spare meants devoted to study, his friendship among wide circle were strong and lasting. As a son and brother his manly character best appears in its true light. He bore his long illness with true Christian fortitude, attended by the control of the community in their loss.—Niagara News, June 30, 1855.

Catholic Order of Foresters.

Catholic Order of Foresters.

Toronto, Ont., June 26, 1893,
On Saturday evening, June 24th, D. H. C.
R. Bachand of the above order, installed the officers and members of a new court in St.
Joseph's parish. The interesting ceremony took place in the Forester's Hall, Queen street east. There was a large attendance of visiting brothers present; and atter the interesting ceremony was over, short and complimentary addresses were delivered by Bros. Bachand, Brady, Quinn, Pape, and others. Secretary Moran of Sacred Heart Court, assisted the D. H. C. R. in the initiation. The Rev. Father Bergin is chaplain of the new court, which starts under very favorable auspices.

A. M. D. G.

Ursuline Academy, Chatham, Ont.— 32nd Annual Commencement Thurs-day, June 22nd.

Chatham Banner, June 28.

Before describing more minutely the day's doings, a few sentences may not be out of place as to the history and objects of this institution.

As to its history, the very phrase, "thirty-second annual commencement" calls up a sea of thoughts, some pleasurable, others mournful. What chasm in human life, this interval of all but a third of a century! Over it we leap from youth to age, from age to death. Of the skipping children, who fidgeted in the front desks of the old Chatham school, how many are staid matrons, how many denizens of that silent city which awaits us all! What a history-making span divides the first Commencement from last Thursday! The downfall of one Empire in Europe and two in America; a terrific civil war; the rise of the States to a pinnacle of primacy; the march of scientific invention with breathless speed; the transmutation of the scattered provinces into a Dominion, equalling its Southern neighbor in territory—these are but a few of the more salient points between the two epochs. Nor has Chatham escaped the law of change and growth. Railways have multiplied, bleak fields are covered by handsome residental streets, and sightly business blocks erected. Amid, but hidden from the hum and bustle of the surrounding town, the good Ursuline Sisters during these thirty-one years have kept the even tenor of their way, undisturbed by the turmoil of outside life.

The Sisters devote their lives to religion and the education of girls. They receive no pay. Their labor is of love. Hence they can give a superior education at a minimum cost.

The develop the child into preparation for the educated woman, combining the sterner with the more ornamental parts of instruction is their successfully accomplished task, and they might take as their motto the Horation maxim: "Omne tulit punclum, qui iniscuit utile dulci." Besides the various branches of literature, science and languages, the girls are taught practical cookery and household work, so that they can take charge of a house from

Baxter; accom., Miss Thompson; inst. solo, the dand Loouis.

Drama (which science is greater), Christian doctrine, M. Doyle; primer, M. Hennessy; reading, M. Primeau; grammar, M. Verrinder; penmanship, L. Weldon; mathematics, A. tingenmanship, L. Weldon; mathematics, and tingenmanship, L. Weldon; mathematics, and tingenmanship, L. Weldon; mathematics, and tingenmanship, and tingenmanship

reinfolds training wines they have been energy and the pupils carried back to their homes a me display of fancy work, art culture, etc. in addition to these exhibits sent to the windernamental work.

Tosse desiring jurther information or to place their children under her care, can address, the Mother Superior, Ursuline Convent, Custham, Out., with the certainty of receiving an immediate response.

Mr. John Congdon Tells of his Release From Torture and Suffering.—Almost Helpless and in Constant Agony for Eight Months—After Many Remedies had Failed Health is Again Restored.—What Prominent Druggists Have to Say.

From the Brantford Courier.

From the Brantford Courier.

Some two years ago a startling article appeared in the papers telling of the recovery of a Mr. Marshali, of Hamilton who had been pronounced incurable by many doctors, and so hopeless was his case that he was paid the total disability claim of the Royal Templars. The potent agent in his recovery was Dr. Williams' Pink Pills tor Pale People. Since then the whole country has rung with the praises of these marvellous Pink Pills. They have been prime health giving Agents wherever conscientiously used and have done-more good during the past two or three years than half the graduates of the medical colleges have accomplished in a life time. The citizens of Brantford who suffer from nervous diseases, and all the ills which they entail, have not been slow to seize upon the aid to health and happiness held out to them at such a small price, and the sale of Dr. Williams' Pink Pills in this city and vicinity has been simply enormous and the good done has more than kept pace with the sale.

Recently the Courier has had called to its at-

to me; and I am only too glad, out of gratitude for what they have done for me, to recommend them whenever and wherever I can. They are deserving of every good thing that can be said in their favor."

Mrs. Congdon was present, and added her tribute to the value of Dr. Williams Pink Pills. Which not only cure the diseases above mentioned, but eradicate all diseases depending upon a vittated condition of the blood, such as chronic erysipelas scrofula, the after effects of la grippe, etc. They build anew the blood and restore the glow of health to pale and sallow faces. In the case of men they effect a cure in troubles arising from mental worry, overwork or excesses of any nature, building up and stimulating the blood, thus driving disease from the system.

After leaving Mr. Congdon's the reporter made some enquiries among the local druggists as to the sale and general reputation of Pink Pills. Wo some enquiries among the local druggists as to the sale and general reputation of Pink Pills, was asked of Mr. S. Tapscott, of Tapscott & Co. "Well, yes," was the reply. "We order a hundred dollars worth every month and and for them is steady and seems to constantly increase. Pink Pills are a good remedy, there can be no question about that and that a counts for the enormous demanduse drug store. They could be a supplied to the great virtues contained in the ingredients.

Mr. Golding, of the open at the Pink Pills, and had no doubt of the great virtues contained in the lingredients.

Mr. J. A. Barbard had been so the Pink Pills, and had no doubt of the great virtues contained in the ingredients.

Mr. J. A. Barbard had been so the Pink Pills, and had no doubt the great virtues contained in the ingredients.

Mr. J. A. We sell were a live tweet on a bout the will and the contained in the ingredients.

Pills have had the most remarkable sale of any medicine of late years. There can be no question about the wonderful good they are accomplishing."

Mr. Frank Merrill, of McGregor and Merrill, said: "We sell more of Dr. Williams? Pink Pills than any other medicine. That they are a power for good I have no doubt whatever."

The newspaper man was very impressed with Mr. Congdon's story and what was said concerning Pink Pills by the druggists, and has come to the conciusion that they are the most valuable specific of the age.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N. Y.—a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor atxia, paralysis, sciatica, rheumatism, St. Vitus dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They also build anew the blood and retore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life giving properties, and nesthing that could injure the most delicate system. They act directly on the blood supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way, the blood becoming "built up." and being supplied with its lacking constituents, bec. mes rich and red. nourishes the various organs, stimulating them to activity in the performance of their functions, and thus elimin

MARKET REPORTS.

ctra, 25 to 36; No. 3, 30c to 32. Oats, No. 2, 38c, to 39c.

Montreal, July 6.—Wheat No. 2 hard Manitoba, 81 to 82c; No. 3 hard Manitoba, 79 to 89c; peas, per 66 lbs, afloat, 73 to 74c; oats, per 34 lbs. afloat, 49 to 41c; corn. duty paid, 62 to 64c; barley, feed, 44 to 45c; rye, afloat, 62 to 63c; Bottley, feed, 44 to 45c; rye, afloat, 62 to 63c; Bottley, feed, 44 to 45c; rye, afloat, 62 to 63c; Bottley, feed, 44 to 8c; rye, afloat, 62 to 63c; Bottley, and the stands of Manitoba patents are lower, 84.10 being now the outside quotation. Winter wheat, 85.30 to 84.10; Manitoba patents, best brands 84 to 85.15; apperine, 82.60 to 82.50; Manitoba strong bakers 82.61 to 82.50; Manitoba strong bakers 82.61 to 82.50 to 82.50; Manitoba strong bakers best brand, 83.80 to 83.90. Bran, 813 to 81; shells, 817 to 818; monilile, 820 to 82.30; Catmeal, bbls, 82.35; tranulated, bbgs, 82.15; granulated, bbls, 82.35; tranulated, bags, 82.15; granulated, bbls, 82.35; tranulated, bcs, 82.50; mess pork, western, new, per bbl, 82.50 to 833; hams, cfty cured, per lb, 11 to 126c; lard, com, refined, per lb, 10 to 106. Cheese—Finest colored 9 to 96c; fines twhite, 91 to 96c; fine goods, 84 to 86c; under grades, 81 to 85c; cable white, 45s; cable colored, 478 vd. Butter in western, 14 to 16 is the basis. Creamery, 136 to 20c; townships, 17 to 174c; western dairy, 14 to 159c. Eggs, 11 to 110c.

Usy 6.—Cattle—Prices for export cattle were off to day from ½ to ½ per lb; only very choice loads brought 5c per lb; only very choice loads brought 5c per lb; only very choice loads brought 5c per lb; only very choice loads of the offerings sold at ¼ ¼² per lb. Two loads, averaging 1.240 lbs sold at 84,90 per cwt; 1 load, 1,250 lbs, at \$4.80 per cwt; 1 load, 1,260 lbs, at \$4.80 per cwt; 2 load, 1,260 lbs, at \$4.80 per cwt; 2 load, 1,260 lbs, at \$4.80 per cwt; 1 lbs, at \$4.80 per cwt

shedding tears, nor in experiencing sweetness and tenderness of heart, but in truly serving God injustice, strength and humility.—St. Teresa.

"A Word To the Wives Is Sufficient."

For Rendering Short or Friable.

OTTOLENE

Is Better than Lard Because It has none of its disagree-

able and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

Made only by N. K. FAIRBANK & CO.,

Wellington and Ann Streets,

MONTREAL.

CEALED TENDERS addressed to the undersigned, and endorsed "Tender for Port Stanley Work," will be received until Friday, the 21st day of July next, inclusively, for the extension of the piers at Port Stanley, Elgin County, Ontario, according to a plan and specification to be seen at the Post Office, Port Stanley, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to ac-

tender.

The Department does not bind itself to accept the lowest or any tender.

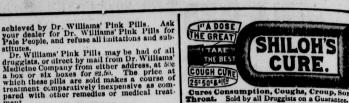
By order.

E. F. E. ROY,

Secretary.

Department of Public Works, Cottawa, 20th June, 1893.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH



Edward Linlef, of St. Peters, C. B., says—
"That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT
cured him."
Livery Stable men all over the Dominion
tell our agents that they would not be without MINARD'S LINIMENT for twice the
cost.

Chronic Coughs

Persons afflicted with these or any throat or lung troubles should resort to that

Most Excellent Remedy,

Scott's **Emulsion**

of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other preparation effects such cures.

"CAUTION."—Boware of substitt Gonaine prejared by Scott & Bowne, Belleville. Sold by all druggists. Boc. and \$1.00.

PAY YOUR Water Rates

Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT O. ELWOOD, Secretary.

Farms for Sale Cheap And on Easy Terms.

Part Lot 12, broken fronts, tier of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings...\$1,00

Lots 33 and 34, 2d con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings...\$2,00 F. ½ Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and

Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c.: fifty or over, 15 cts. Address, THOS. COFFEY, Catholic Record Office, London, On.

THE RITUAL OF THE P. P. A

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Copper, Catholic Record Office, London. Ontario.

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864.

Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - 626.000

J. W. LITTLE.

JOHN BEATTIE. Vice-President
DEPOSITS of \$1 and upwards received
at highest current rates.

DEBENTURES issued, payable in Canada or in England. Executors and trustees are authorized by law to invest in
the debentures of this company.

MONEY LOANED on mortgages of resiestate.

MORTGAGES purchased. G. A. SOMERVILLE,

London, Ont.

THE WORLD'S FAIR. Catholics desirous of visiting the World's Fair can secure now all the accommodation they wish, for any time during the season by applying to P. J. NEVEN, 28 Mutual street. Toronto, representative of the De La Salle Bureau of Information and Accommodation, Chicago, 1736-138

SITUATION WANTED. AS TEACHER, BY A LADY HOLDING A professional second-class certificate. Fix years experience in teaching, and good recommendations. Address CATHOLIC REPORTS. London, Ont.

TEACHERS WANTED. LADY. AN ASSISTANT FOR THE R. C. Separate School, Chepstow, Ont., for 1895. Duties to commence August 21. State salary and references; if any. Application will be received up to July 25. Address M. M. SCHUETER, Sec. Treas., Chepstow, Ont.

A MALE TEACHER HOLDING
A second or third class certificate, for school section No. 5. Logan. Duties to commence August 21st. Applications, stating experience and salary required, will be received up to July 31st. Address John McGrath, Secretary Silsburg P. O., Ont.

A PPLICATIONS FOR THE POSITION A Of teacher in the first form of the Separate school, Brockville, will be received by the undersigned up to 1st August next. J. J. KKLLY, Sec. of Separate School Board, Brockville.

VOLUME XV.

THE HOME RULE BATTLE

A special cable to the New Times say:—There probably he been another great state cere here for centuries from which pa ment so sternly and heroically div itself as in the case of the recent wedding. There were a few mir and party leaders at the wer proper, but they hurried back to proper, but they nurried back to minster as soon as they could, through the afternoon and ing, when the rest of London abandoning itself to sightseeing festivity, the House of Common thronged with an exceptional poor members fighting with more usual rancor and heat over clos the first group of claims in the Rule Bill. The whole evening was one series of turbulent where hardly a sentence of any speeches failed to lose itself howls and shouts of "fag" and "fag" on the one side, and a triumpha of "remember coercion" on the Under the stress of this furio citement Gladstone was per affronted in the lobby during the divisions by young Torie swarmed up to him when passin bawled "grand old gagger" into his venerable face, an and indignant gestures. and indignant gestures.

MR. SPEAKER HARSHLY CRITIC
I have frequently spoken
grotesque British theory the
speaker of the Commons must ed
differ spiritually from the

humanity. In its present vout this theory has been a ver ward and harmful one in the Rule crisis throughout. Speal is a devoted anti-home ruler. also an extraordinary inflat histrionic creature, who play little antiquated ritual symbolis wig and gown as solemnly fate of the empire hung on eve and genuflexion, and has co ously to believe in himself as impeccable, infallible, parlia pontiff. Other speakers hav airs, but this man makes ther comparison the merest worms mant. A rough, shy, Cornish named Coneybeare wrote a le week to a paper temperately that the speaker's discretion ing closure bears an interesti tion to his partizan sympathic was brought up in the house, speaker from his chair, with ing arms and vehement dec made a speech like nothing earth so much as Booth's gr house off its feet into an act amounts practically to a d that the speaker is exempt t inal sin, and could not do w tried. Gladstone, who love Robert Peel, and for ye the fondest paternal int advancing the political fo his son, now quite forgives tion to the Unionists, and see ated by his arrogant, theat tensions to parliamentary ence. This may have its p and even its touching sid hamstringing the British J all the same.

HOW THE CLOSURE WO The New York Herald cable says: - Politics hav usually interesting this wee of the Conservative recept action of closure. Parlihad several scenes which have been out of place in pestuous meetings of certain tal legislative bodies, where and chairs so often drive ! ments. The presiding office a hard time of it, and ha able to keep the house with able bounds. All sorts epithets have been hurled forth and members of op victions have labored prove each other liars. M delight of the Irish part servatives have been the mo offenders-a fact which d well with their awful for to the sessions of the Irish if such a body should be pe GLADSTONE'S ELIX

Mr. Gladstone has kept and has scored again thanks to the superheat of saries. Far from being his labors, he acts as if the elixir of life to him. He session wearied, and the he was about to break dow is well and strong and m figure at the royal wedding those ancient and sturdy who are the flower of Britis

A TEMPESTUOUS W
The Sun's London ca
The royal wedding has attention from what has the stormiest week of session of Parliament. lain played more succe ever before the tactics the Irish members into inc Then came the fiercest dis passion and most violen personal feeling yet exh language of the campaig brutal in many cases. L Churchill, in a political week, summed up an Gladstone with the questi