

# The Catholic Record.

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

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NO. 976.

## LEAGUE OF THE SACRED HEART.

General Intention For July.  
(Named by the Cardinal Protector and blessed by the Pope for all Associates.)

### THE PROPAGATION OF THE FAITH.

Messenger of the Sacred Heart.

The almighty foretold by His inspired Prophets the leading circumstances relating to the coming of the Messiah, to the great act of atonement for sin, and to the establishment of the Christian religion; by which the knowledge of God and His mysteries was to be propagated, and the graces of justification and salvation were to be diffused over the whole world.

"By one He announced that change in the state of the Jewish nation which should be a sign of the coming of the promised Messiah; by another He marked the precise number of years that should elapse from the date of a public event to be put to death. By one He named the country and city which should be the scene of His birth; by another He foretold the miraculous acts by which His life was to be distinguished. In the predictions relating to the Messiah He is generally described under the characters which designate Him both as God and man.

The humiliations and sufferings of His death on the cross, and His glorious resurrection from the dead, were distinctly foretold. In short, the prophecies relating to the promised Messiah are but the anticipated history of the birth, the life, the miracles, the death and the resurrection of Jesus.

The same inspired men, to whom God had communicated the foreknowledge of His merciful designs, predicted the establishment, the propagation, the extent and duration of the religion and Church which the Messiah was to establish on earth. They frequently ascribed to Him the characters of priest and king, and described His Church as His spiritual kingdom. They announced that His law should go forth from Zion, and the word of the Lord from Jerusalem; that He should rule to the utmost boundaries of the earth, and that His kingdom there should be no end.

Under the Messianic dispensation God was known, but within the narrow limits of Judea only; His name was great in Israel alone, while the chosen people formed the whole body of true believers. At the coming of the Messiah the spiritual kingdom of Christ, the Church of God upon earth, was to burst these bonds; she was to extend her sway to the confines of the world, and all nations were to do her reverence. Isaiah thus rapturously acclaims the Church appearing in all her strength and splendor at the new dawn of the Sun of Justice, and welcoming the Gentiles to her fold: "Arise, be enlightened, O Jerusalem; for the light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and a mist shall be upon thee; but the Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, and the dromedaries of Madian and Ephraim; all they that shall come, bringing gold and frankincense, and offering forth praise to the Lord. . . . And the children of strangers shall build up thy walls; and their kings shall minister to thee. . . . And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Zion of the Holy One of Israel. Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation." (Chap. lix.)

And Jehovah, through the mouth of His prophet Malachias, outlines the vast proportions of the coming kingdom, His Church, which is to be consummated with every land: "From the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles, said the Lord of hosts." (Ch. i. 11) These are the glowing terms in which the prophets of old, with inspired gaze, attempt to follow the ever-widening circle, the all-embracing empire of the Messiah, as it looms up before them as a vision of future ages. And there are many other such testimonies found in Scripture in the Jewish Church, whose proportions were so scant, whose application so exclusive and whose territorial jurisdiction was circumscribed by the diminutive kingdom of

Judea. Neither can they possibly, by any stretch of imagination, be made to apply to the warring sects about which have never brought a single unbelieving kingdom into the pale of Christianity. They find, on the contrary, their full realization in Christ's true Church.

We all know that it was during the lifetime of Christ the Messiah that the foundations of the spiritual kingdom, the Universal Church, were laid. In proposing to our Associates the General Intention for last month, we dwelt incidentally on the great event; but there is a point of great importance, closely connected with the intention of the present month, to which we would call their attention. Christ came down upon earth solely for the redemption of mankind and to found His Church, and yet, it was not during His lifetime that the glorious things foreshadowed in prophecy, with regard to the Church's universal sway, were accomplished. During the three years of His public career, the Master seemed anxious to expend Himself more in the training of His Apostles and Disciples than in carrying the glad tidings abroad among the Gentiles. The time was fast slipping by, the three years of Christ's apostolic life were drawing to a close, still there were no signs that the Messiah's kingdom was at hand. The Passion came, the Death, the Resurrection, and then, only then, on the eve of His departure from their midst, did Christ make plain what was intended:

"These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that penance and the remission of sins should be preached in His name unto all nations beginning at Jerusalem." (St. Luke, xxiv, 44-47.)

"All power is given to Me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (St. Mark, xvi, 15-18)

"So, after all," might the Apostles have said, "it was not the Messiah who was to go forth and establish His empire over the Gentiles, but we ourselves who are to begin the new campaign of conquest." Now there was an all-wise purpose in choosing this mode of propagating the Gospel. Apart from the manifesting of God's power to effect stupendous results with instruments humanly speaking the weakest, and thus stamping His Church with a divine mark, as to her propagation and preservation, we may well detect another design all of condensation and love. It is that of a God taking His creature into His counsels, and sharing with Him the glory of bringing about the fulfillment of the marvelous foretold, long centuries ago, by prophet and psalmist. It is this that must be brought home to us during the present month.

A God-man alone could work out man's redemption, but it became part of the divine economy to make man instrumental in applying the merits of redemption to his fellow. And thus it was that Christ, whose man to be dispenser of His sacraments, the oracle of His truth, the expounder of His word and the propagator of His gospel. So that after the coming of the Paraclete, no longer timid, ignorant fishermen, the Apostles, mindful of the Master's bidding, issued forth from their seclusion, and the great work began of converting, not the Jews alone, but all the pagan world to Christ. The Church has ever since been faithful to the mandate she received, and her children have penetrated into every land and reached the uttermost regions of the earth.

The privileged ones, who are called in every age to the active apostleship of the word, must be ready, not only to give the reason of their faith, but to seal it with their blood. Indeed this manner, which was that adopted and preserved by Jesus Christ, of preaching—not printing and distributing—the gospel, derived its supernatural force from the fertilizing blood of martyrs. "St. John the Baptist, the first preacher of penance was a martyr. All the Apostles, save one, were martyrs. Fifty-two Roman Pontiffs, in their lives for the faith. The only three great names in the first age of Christianity which are not, as it were, written in blood, are those of the Blessed Virgin, St. Mary Magdalen and St. John, who alone stood at the foot of the cross, and had their martyrdom in witnessing that sight. Christianity was preached and founded in blood. The very profession of the true Missionary was, and still is, to die for the salvation of souls. By no other process has the gospel conquered the world. And this necessity was implied and foreshadowed in the Great Atonement. "Sine sanguine effusione non fit remissio." (Heb. ix, 22.) The apostles of the Crucified, if

they would resemble Him, must be clothed "with dyed garments," crimsoned, like the seamless robe of their Master, with their own blood. "It is not to Thabor that Jesus invites you," cries a modern missionary to some who were contemplating the apostolic life, "but to Calvary, and to death." (Lett. Edif. x, 376) He had a right to say it, for he was himself a member of a society which, in less than a century, gave more than four hundred martyrs to the Church. And so far is this immutable law of the Christian apostolate—that the souls of the heathen can only be purchased by blood—from being reversed in our own times, that there have perhaps been more martyrs in the last three centuries—the single empire of Annam having produced sixteen thousand martyrs in nine months of the year 1861—than in any equal period since the persecutions which Tacitus would have provoked and Pliny hardly dissuaded, which successive emperors vainly renewed, and which the Roman senate in its latter days had learned to discourage, because even the heathen truth, that "the blood of martyrs is the seed of the Church."

The persecutions of the Roman Emperors lasted entire centuries, and even after the conversion of Constantine, when the standard of the Cross was first flung to the breeze from the summit of the Capitol, Christian heroes still went forth to suffer death for their Lord. Then came the fall of the empire itself, and the Church hastened to gather securely into her fold the disintegrated provinces and colonies. Her troubles seemed at last to have reached an end; but while the new Christian civilization was rising as a stately fabric upon the scattered ruins, it was again threatened with destruction. Countless hordes of barbarians swept down upon Europe from the north and east, bearing everything before them. The Church staggered under the blow, but the promises of Christ were again to triumph, and, after years of patient toil and suffering, the new elements, who unpromisingly sover they might seem, were assimilated. Far from weakening, they added strength to the Church. New blood and with it a new vitality was infused into the veins of the effete remnants of the old Roman civilization. And little by little, as they grouped around distinct centres, there emerged from what was first but chaos the new and vigorous kingdoms of mediæval Christendom.

From the time that Augustine and Boniface had penetrated into the heathen fastnesses of Great Britain and Germany, hosts of missionaries had overrun the tracts of territory not yet brought under the mild yoke of the gospel. The apostolic pioneers kept pace with the heroes of military venture, and wherever invading armies opened out new vistas of conquest, hither flocked also the missionary monks, bent on healing the wounds of the soil while they bound up the wounds of the body. Later on, when Vasco de Gama led the way round the Cape of the Indies, Francis Xavier hastened to conquer for Christ the vast kingdoms of the extreme east; while America, in turn, with her immense expanse of continent and endless tribes, afforded an inexhaustible field for missionary enterprise.

Within the memory of the present generation, the islands of the Pacific and the great dark continent have been, or are being, brought within the pale of civilization; but our own times have no cause to blush at any lack of zeal on the part of the messengers of the gospel. Intrepid explorers have hewn a way through all but impene- trable forests, and traversed trackless deserts in quest of gain; the missionary priest has not lagged behind; on the contrary, he has not infrequently been met with where the advent- ured man has flung himself that no land has had ever set foot. The nineteenth century, despite all its faults and shortcomings, may claim the glory of being an apostolic century, and, in ecclesiastical annals, it may well go by the name of the "Missionary Age."

And why wonder at this yearning for wider spheres of action? It is but the Master's words that are bearing fruit. We feel that we are in possession of the truth, and we are inwardly impelled to make it known to our fellow-man, created, as we are, to the image and likeness of God, and destined likewise to enjoy eternal happiness. And let not those among us who are not called to take an active part in bearing the word of life to heathen nations abroad, or to the spiritually needy at home, fancy that they are shut out from the merits of this sublime mission. They may, like the women of the gospel, minister to the Master of their substance, by contributing to the work of the propagation of the faith. And should this be beyond their means, they have yet left the all-powerful resource of prayer. How many conversions there are which are not due either to the zeal or eloquence of the missionary, but to the fervent prayers of some unknown suppliant, perhaps thousands of miles away from the scene of missionary labor who is daily beseeching heaven to grant the conversion of the heretic, the infidel and the pagan!

To work thus, by prayer and good works, to extend Christ's Kingdom upon earth, is the very object of the League of Prayer in union with the Sacred Heart of Jesus. So effectual, indeed, is the co-operation of our Associates in the winning of souls to Christ, that the words of the Prophet, though addressed more directly to those actively engaged in the ministry of teaching, truth, are applicable to them as well: "They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as the stars for all eternity." (Dan. xii, 3)

PRAYER.  
O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that Catholic families may give their full support to the great work of Catholic Missions. Amen.

### FOR THE CATHOLIC RECORD.

BOOKS.  
Books are ever the source of entertainment and enjoyment to us; they are friends which we always find, the same; we leave so know them and to love them. The authors, though, perhaps long dead, seem yet to be living in their writings. Surely their footsteps sink deep in the sands of time, or rather they rise as an eternal monument built higher each year by the readers of their words, for words never die.

Words are mighty, words are living Serpents with their venomous stings; Or bright angels crowding round us, With heaven's light upon their wings.

Cruel words once spoken can never be recalled. The speaker little knew, and time alone will tell, the ruin they may cause.

In regard to books tastes widely differ. Every reader has his or her favorite authors. Shakespeare is considered by nearly all chief of English literature. Some would have Milton reign with him. No doubt he has left us beautiful poetry, but as I heard some one say of him, "Often in treating a subject most sublime he had given us pictures which are simply ridiculous. He describes spiritual beings as human monsters, and then places them in positions absurd even for the gods." This is very true, yet nevertheless there is an irresistible beauty about his poetry, and as he has said: "The mind in its own place and in itself can make a heaven of hell or a hell of heaven."

But it is not of Milton or Shakespeare I would write to-day. It is of a more modern and less celebrated writer, the late Rev. A. J. Ryan. His songs of God and of Home, of Love and of Requiem, are all alike in beauty and are characteristic of the pure mind and heart of the poet. His beautiful legend, "The Story of Ranneth Thun" was published in the Catholic Record some time ago. Perhaps to you as well as to me it is a story old though ever new; yet doubtless many read it for the first time, and perhaps not reading it by the light of our faith might misunderstand it. In fact I know of a few that did. They thought it beautifully written but very untrue. They argue that the hero and heroine should not have separated if they loved so well; and that Ullaine must have loved and loved her in return. Had they not been separated, they would not have died; or would not have cared to say "Watch him if he weeps."

It is only a legend, only a beautiful thought or dream of the poet's. Yet it is possible that such might happen in real life. They loved as only angels love. The vase was human but the flower divine. It was a love too pure and holy for this earth; it sprang from the heart of their God. They left it there to blossom instead of bringing it to this world to become a human passion. Had they ever after or she would not have faded and died; or would not have cared to say "Watch him if he weeps."

"Lonely and wretched roofs in the crowded lanes of the city; Where distress and want concealed themselves from the sunlight; Where disease and sorrow in garrets languished neglected."

Dante also immortalized "Beatrice," when he painted her as a creature pure and good as an angel, and as beautiful and fair as she was good. He is excused when we know it was when he met Beatrice the sleeping muse of poetry awoke in his heart, touched by the magic wand of love.

Let us go back to Ullaine. From the very way she speaks of Merlin we see it is not the love she would give to a man of the world. "A youthful girl," she calls him. Surely no earthly passion would dare to surely love! It was only born of reverence, and the more Godlike the object the greater the love. Ullaine did not live long—no, only long enough to fulfil her earthly mission. There is many such a case I might mention, that of one who was very near and dear to me; she gave her young life and love to God. No sooner were her vows taken in the cloister when she faded like a flower. So happy and bright she was, that we did not dream that she was

dying till one May morning God sent the Angel of Death to bring her pure soul back to Himself.

Souls are only plants which God has lent to earth; He gives His grace and love to nourish them; but alas! how many creep away from the source of life and become weeds. Many others grow so quickly, and their flowers of virtue are so perfect that very soon they are transplanted to Heaven.

"Watch him if he weeps," Ah! surely if there is a note of human love in that, it is a pardonable one. It is only of the old childish love she gave to Merlin long ago. She wondered would he sleep should he come to inquire for her—perhaps when grown old in fighting God's battle for souls; when he heard of her convent life, and saw the crucifix which she carved; when he knew that through the long years her love of him had only become more closely united with her love of God. This is my explanation of it, and I think the correct one.

There are many other books I would like to talk of, but perhaps you would not care for my choice, so will only mention one, which all managers in calling souls—"The Imitation of Christ." George Eliot's description of it is a very true and lovely one. I will give it in her own beautiful, passionate way as follows: "It is the chronicle of a solitary hidden anguish, struggle, trust and triumph, and remains a lasting record of human needs and human consolations. The voice of a brother who, ages ago, felt and suffered in the cloister, perhaps; but under the same far-off heavens, and with the same failures, the same struggles. Not long ago I heard some say that the reader who read many books, often knew little of any, but he who read one book, and knew it thoroughly might be feared. He who knows the 'Imitation of Christ' thoroughly, many souls might well fear. There is another book, dear reader, one which we all have a copy of, given us by the author, by Him who is the Author of all that is good and beautiful in the world—yes, of the vast universe itself. To each and every one He has given the book of Life, the book which is the same in name only as they differ in value, texture, quality. God knows well the volume He has given us and will not expect to receive one of more value. He will expect only that the pages will be as pure as when first we turned them. They may be stained by sin, but the tears of repentance will always erase them just as the pure waters of baptism erase the stain that the sin of our first parents left on the souls of all. What a dreadful thing it would be to go through life with that stain on the soul, which will deprive it of the friendship of God and of Heaven; yet many do so. How can they? I am sure if in this temporary world that old dame (Gossip) should cast some stain on their name, they would not let it remain there. To be bitter tongue, yet, in the eyes of those who hear or whose opinion is worth having, it would be hard, even for a little while, to be condemned. At once we would redeem ourselves. Then why should we let our names be stained by the name of Christian not obtain it? I can only say to any such a one who may read these words, You are cruel to your God, to your friends, to yourself. In this life perhaps you are a proselyt, and an ambitious man; then why will you refuse the key which will open Heaven for you where you might live forever with God and your friends of this life; but certainly if you remain as you are they will have you in their hearts.

To all of us, old or young, June has brought another summer. How sweet she is in her dainty robe of green spangled with flowers of every hue. Truly she is queen of the fashion this year, only she has been taught by Nature to blend her colors better than Fashion, who is the child of art.

The young summer is about perfect just now. She brings with her the bright sunshine, the sweet flowers, the long summer days, but they are as transient as they are beautiful and enchanting. Soon they will fade away, and perhaps we will not be sorry.

"For how many thorns do the roses conceal, That the roses when withered so soon reveal."

Autumn will take her place and doubtless—  
"The new will have charms which the old will not."

More than a charm surely is the golden gift we trust she may bring. Many a prayer has gone up to God that He will bless the Autumn with a rich gift, for on it perhaps depends the life of the year. It is seldom in this Canadian land that the harvest is not plentiful and the autumn lovely, yet even as we think of it a shroud is thrown over all and he whom we can resist no longer has clasped us with a clasp all his own and we are far away in the glittering Palace of Winter. He has not got us yet though. June is yet here and surely Nature has done all in her power to make the old earth beautiful for the lovely feast it brings. Why do they pass so soon away? Why would I keep the one of which the poet writes.

"It comes like the soft sunshine, The glorious Corpus Christi, The feast of a love divine."

Alas! it has faded with the sunshine. Yet on Friday in another form it will come again—the feast of the Sacred Heart. Oh what a wealth of divine love has ever filled that dear Heart! How different is it from human love or friendship, which always lives in prosperity, but rarely in adversity. A aside Proceeders poem "True or False" is a good estimate of it.

If we could look back through the ages since the world began we would not find an instance where God's love for one soul was not as full as for the most sinful of creatures that Heart is as full of love to-day as it was on that sad, sorrowful day it bled on Calvary. Why, then, do we give Him so little love in return? Why will we barter Him for the World's opinion, its love or its joys? Why? This is a question I don't want to ask myself, so, dear reader, you may answer.

In reparation, then—if only for His feast day—let our hearts with the roses crown the Altar of His love.

I leave you, dear reader, with a hope that when the recording Angel receives the books of life—yours and mine—they will be stainless, and so he will hear them above to.

"The home of peace and bliss eternal Where reigneth perfect good Where joys are real and ceaseless And because it is the home of God." June 16 —Winnifred.

## IRELAND IN VICTORIA'S REIGN.

On the eve of the Jubilee celebration, the following letter was cabled to the New York World, by T. P. O'Connor, M. P.:

London, June 19.  
Though some of the Irish members may look at the procession as sight-seers from some points and may also be present in obscure corners for professional reasons, the Irish party will not be represented in the stands at the House of Commons, nor in any other part where their presence might be interpreted as sharing in the general rejoicing over the reign.

The Irish position is that the very reasons which cause Englishmen to rejoice are those which compel Irishmen to mourn over their reign. Wealth, prosperity, comfort, liberty, spread of empire—all these blessings which have so conspicuously marked this reign for the Englishmen, bring into greater, sadder relief the contrast in the effects of that same period upon the destinies of Ireland.

The most vivid idea of what an unexampled period of material decadence and tribulation this record reign has been to Ireland is gained by comparing her condition with that of England. These sixty years have seen a stupendous advance in England in every element of national prosperity; in Ireland the decline in the same period has been appalling.

When Englishmen, even friendly Englishmen devoted to Home Rule, ask me why I refuse to rejoice over the jubilee, I retort:

"Are we to rejoice because Ireland's population has decreased 47 per cent., while England's has increased 70 per cent? Is it because Ireland, with her diminished population is so pauperized that two thirds of her people are dependent on the potato crop, the failure of which immediately produces famine, while the standard of general comfort in England is higher than in any other country?"

Ireland is the fourth meat-producer in the world, but her poverty makes her the sixteenth meat consumer. Fifty years ago there were only fifty-two paupers per thousand in Ireland, and forty-nine per thousand in England; to-day the rate has risen in Ireland to ninety five, while it has fallen in England to twenty six.

Tako manufactures between 1841 and 1891. The whole Irish population had decreased 47 per cent., but her manufacturing population had decreased 61 per cent., while in the same period England's manufacturing population increased almost immeasurably.

Ireland during this record reign has been steadily gravitating towards total dependence on agriculture, the most insecure support for a people, and one that has suffered most acutely from depression, while England has been growing more and more independent of agriculture.

The same dismal, heartrending tale of material decay meets you on every side in Ireland. The incomes of the wage-earning classes are, man for man, barely half those in Great Britain, and while the gross income of Ireland is £70,000,000, that of Great Britain is £1,500,000,000.

England's rule has advanced England, but it has driven Ireland back to a condition to-day to which no civilized country has been reduced in modern times except by a devastating war.

Worst of all, while Ireland has had her life-blood steadily drained out of her by English rule, at the same time the taxation per head of Irishmen is double what it was fifty years ago, while that of Englishmen is actually half what it was then.

The retrospect for England for the last sixty years is one unbroken vista of abounding prosperity and steady broadening of the power of democracy; the retrospect for Ireland is an equally unbroken one of material degeneration, barbarous political oppression, denial of popular rights and abrogation by permanent statute of the constitutional liberties enjoyed by every Englishman, Scotchman and Welshman.

No man in Ireland rejoices over this jubilee except he be a member of the small ascendancy class for whose benefit a corrupt and partisan system of government has been maintained there, so that, while England is governed by the people for the people, Ireland is governed by the landlords for the landlords.

Under these circumstances for Irishmen to join in the rejoicing over the reign would mean that Irishmen rejoiced in the depopulation, impoverishment and enslavement of their country. And if Irishmen did this nobody could deny that they deserved all they had got and ought never to hope for anything better.

T. P. O'Connor,  
M. P. for the Scotland Division of Liverpool.

tion is being so under the treat- Plink Pills a com- Mrs. Mellardy the present im- child, as they good than the doctor's medicine  
Pills are a blood- restorer. They h its life, and this driving m. There ar- ured imitations, iced is warned. ills can be had wrapper around ade mark, "Dr. or Pale People."  
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27 YEARS.  
d is now open for the who have heretofore been ignorant of long the seaside, and other more gradually awak- ened to the beauties of spots on the Contin- ent all the advantages of a healthy and com- fortable vacation. The view of the sea, and the beauties of the coast, are all to be had on every side. The "Room of the Fraser" is a beautiful and com- fortable room, and has an addition to the house the accommodation room has been removed, a barber shop and other conveniences.  
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London, Saturday, July 3, 1897.

THE QUEEN'S JUBILEE.

The Queen's Diamond Jubilee was celebrated in all parts of the British Empire with unprecedented splendor, and though in London, Eng., the festivities exceeded anything which it was possible to do elsewhere, Canada, in proportion to its population, has not by any means fallen short even of the British Isles in its manifestations of loyalty to the British throne, and personal attachment to the Queen, who has reigned so worthily and successfully over the Empire on which literally speaking the sun never sets.

All the kingdoms and empires of the civilized world were represented by noblemen of the highest rank next to their sovereigns in the jubilee procession in London, all being desirous to show their respect for the gracious monarch who has ruled with great success, and with the respect of all, so vast a domain; and the subordinate monarchs and princes of India were there also in great numbers, and their gorgeous royal robes and military uniforms added to the brilliancy of the pageant, which would have been a scene of great grandeur even without the accessories from far distant lands.

At the time appointed for the starting of the procession through the principal streets of London, which constitute also the most densely peopled district of the earth, the Queen joined the immense cavalcade at the stairway of Buckingham palace. Just before doing so, at the foot of the stairway, she touched an electric button connected with all the telegraphic systems of the British empire, and thus by her own hand sent a message to her subjects everywhere thanking them for their devotion and loyalty. The message was: "From my heart I thank my beloved people. May God bless them!"

The Canadian delegation which took part in this great celebration was particularly honored, though the delegations from other colonies received also a hearty welcome from the London populace. Canada was justly honored as the chief jewel which adorns the Imperial crown, consisting, as it does, not of one, but of seven colonies joined in one huge confederation, extending from the Atlantic to the Pacific.

The Right Honorable Sir Wilfred Laurier, as he is now to be styled, having received his knighthood from her Majesty, was a centre of universal observation, as he appeared with his wife in the procession. They were greeted on all sides with cheers wherever they were recognized, and both were obliged to bow constantly to make due return to the reception accorded them. Among the Colonial troops, which were all well received, the Canadian contingent was especially greeted with enthusiasm. This was in great measure due to the fact that, in the bayonet contest with the picked troops of the British army, the Canadians carried off all the honors, thus showing that Canadians will not be second to any of the defenders of the Empire, should the occasion ever come when their services will be required.

The celebration of Jubilee day in Canada took place in all the cities and towns of the Dominion with great enthusiasm, and as a matter of course Toronto and Montreal took the lead in the festivities and grandeur of display.

There are records on the monuments of Egypt of kings of that country who reigned as long as Queen Victoria has done, but these records cannot be entirely relied upon, so that we may say that Victoria's reign has been the longest of any of which we have knowledge from the authentic history of the world. But though the length of her reign has been one of the features which has called forth so much enthusiasm in the celebration of Jubilee day, it is more because she has been a good queen and a model wife and mother, and has thereby gained the affection of the people, that the celebration was so enthusiastic everywhere.

In addition to all this, the bounds of the British Empire have been greatly extended during the sixty years of Victoria's reign, and many blessings and comforts are enjoyed by her subjects to day which were not within reach sixty years ago. It is very true that the great progress of the English-speaking world is not entirely, nor even chiefly, due to the personality of the Queen, or her own achievements, but rather to the progress of science and discoveries which have increased the possibilities of human comfort; nevertheless her good example as a woman, and her wisdom as a ruler, have contributed much to the general welfare.

The condition of Ireland during the sixty years' rule of the queen has been the chief blot upon her reign, but this was not due to the queen herself, who has been said to be personally anxious to do good for Ireland. The system of popular government which has been perfected during the reign of Victoria has not been successful on this one point of making Ireland happy and prosperous as a nation, though the people of the Emerald Isle have undoubtedly received concessions which make the country better off than it was half a century ago. Nevertheless the damaging fact must remain on the pages of history, that, from having a population of eight million souls in 1837, Ireland has now only four and a half million, though the population of England has been doubled during the same period. Good government would have had a very different effect from this on Ireland, and it is this, together with other facts which similarly show that Ireland has been ill-governed, which makes it still discontended with such rule as it has endured.

We have constantly advocated the cause of Home Rule for Ireland, but we must not forget that we have also to consider the best interests of Canada, and with this consideration in view we must rejoice in the progress Canada has made, and we cordially unite with our fellow citizens of all creeds and races in wishing her Majesty Queen Victoria many more years of a happy life and a glorious reign. It cannot be denied that all Canadians have much cause to join in the general rejoicings for the progress of our country, and to thank God for all the blessings we have received during the Queen's reign, and especially for the blessings of civil and religious liberty which we enjoy under the British flag.

A SCHOOL OUTRAGE IN WEST VIRGINIA.

A sample of the injustices to which Catholics are frequently subjected in the so-called non-sectarian Public schools is found in the recent treatment of Catholic children in Marion, West Virginia. The school commissioners or trustees ordered the Bible to be read in the school, and though it was, as a matter of course, the Protestant version which was used, Catholic children were obliged to read it, as well as others who were neither Catholics nor Protestants. The Catholics have appealed to the school authorities against the injustice, and possibly their appeal will be sustained, though it frequently happens on such occasions that a deaf ear will be turned to their complaints. The locality in which the injustice occurred is described by a correspondent of the Baltimore Mirror as being inhabited by an ignorant class of mountaineers who are very gullible in regard to the calumnies commonly brought against Catholics; thus:

"There are thousands and thousands of mountaineers in that State who believe that Jeff Davis was a Catholic, and that all the Catholic Church basements are stored with arms for a general uprising. They have not yet discovered what a huge and unblinking fraud 'Maria Monk' was, or what arrant humbugs the alleged 'Evangelists' are. But railroads are multiplying, trolleys cars are spreading out, a few books are slowly percolating through the dense forests, and in time it will be impossible for the old country peddlers to sell farmers' wives table cloths for party shawls."

It is usually in just such localities that anti Catholic societies flourish, and it is said Virginia has many A. P. A. lodges. But horrible anti-Catholic prejudices are frequently found even in places where education is more general, and similar efforts to treat Catholics unjustly are frequently made in localities wherein better things might be expected.

Of course it is well understood that it is chiefly because we want religious education for our children that we insist so strongly on having Separate schools, but this unjust treatment to which Catholics are frequently subjected is an additional reason why we

should have opportunity under the law to establish schools of our own in which our children will not be subjected to such treatment.

A THREATENED SCHISM.

The Reformed Episcopal Church has been only a few years in existence in the United States and Canada, and it might have been expected that it would have continued a few years longer so as to get out of its teens at least before showing signs of the process of disintegration which is constantly going on among Protestant sects. This Church has been holding its session in Chicago during the past week and the meeting is dignified with the name of "a general Council," which is certainly a high assumption for an organization which has existed only for a few years, and numbers only a few congregations in the United States and Canada.

The assumption of the title has been defended on the ground that the Apostles held a General Council at Jerusalem under very similar conditions, as we learn from the fifteenth chapter of the Acts of the Apostles, but the parity does not hold. It is true the Church had comparatively few members when the Council of Jerusalem was held, but it must be borne in mind that it was held under the divine promise that the Church would be spread throughout the whole world, and would be the Church in which all the nations of the earth should be blessed, as the promise was made to Abraham.

If the Reformed Episcopal Church could show that it has a like promise, and that there is some prospect that the promise will be fulfilled, there might be some justification in the claim of its holding a General Council from time to time, but it is scarcely necessary to say that there is neither any such promise, nor is there any prospect, even humanly speaking, that this Reformed Church will ever become the predominant Church of Protestantism, much less the predominant Church of Christendom. It is at present merely the schism of but a small fraction of the membership from a Church, the Protestant Episcopal, which itself has but a small percentage of the Protestants of the United States, and the new Church has a much smaller percentage of the Protestants of Canada.

Beside this reason, it is to be remarked that there is no evidence whatsoever that the Apostles or early Christians ever called the Council of Jerusalem a General Council. This name was given to it at a later date when the Councils of the Christian Church were truly general. It was a name first given to the Council of Nice, held nearly three hundred years later, when the Church of Christ had become practically the Church of the Roman Empire, when that Empire had extended its boundaries to include the whole civilized world, and even countries which were yet uncivilized. The name of a General Council was therefore very suitable to that of Nice and subsequent Councils of the whole Church, and the distinctive title was then appropriately extended to the Council of Jerusalem, because it had the same authority as the later Councils of the whole Christian Church. It was the first Council of a Church which was destined by the authority of God to become general or Catholic, and which even as early as the days of the Apostles had extended itself to the furthest boundaries of the Roman Empire, so that St. Paul himself, in his Epistle to the Romans, was able to say (1, 8), that the faith of the Roman Christians was then even spoken of throughout the whole world. A very short time later it had become in fact universal beyond dispute.

The Reformed Episcopal Church was formed by a secession from the Protestant Episcopal Church of the United States, and the Anglican Church of Canada, on account of the prevalence of High or Ritualistic ideas in the older Church. It was organized as a protest against the gradual tendency toward Rome, which it was thought by the seceders would result in finally throwing the Church of England into the arms of the Pope.

It is somewhat amusing to observe that now a new schism is threatening the Reformed Church on the very question on which it separated from the older body. If the Church of Christ is to be rent asunder at the whim of every eccentric individual who has a theory or a notion, the new schismatics are perfectly justified in starting a doubly Reformed Church—though when Christ established His Church as "the pillar and ground of truth," He declared there should be one fold under

one shepherd. But the principles on which man made churches are built are quite different from those on which Christ established His Church to teach all nations. If it is the right of man to create a schism the threatening schismatics at the Chicago General Council are equally in the right with Luther, Calvin, Henry VIII, Queen Elizabeth, and the others who have established new sects—and all the three hundred or more sects of Protestantism, with their divergencies of doctrine, are in the right, from Unitarianism to the Second Adventists and Mennonites and the Ritualists of the highest grade. But if it be not man's right to divide the seamless garment of Christ all the schismatics and heresarchs of the last three hundred and fifty years, from Luther down to Prince Michael of Detroit and Schweinfurth of Illinois, are without justification. They should all have submitted to the one supreme authority which Christ Himself instituted in His Church, which He commands us to hear.

The reports from Chicago of the threatened schism in the Reformed Episcopal Church are not very clear in regard to what is the real matter in dispute. We presume it is something very trifling, but it would seem that the threatening seceders want more liberty in regard to the use of vestments in the Church service. This seems to imply that they are Ritualistically inclined. It is a queer revolution in the whirligig if the most anti-Ritualistic of all the sects is really becoming Ritualistic. At all events Bishop Cheney's church of Chicago has declared that it will no longer send delegates to the General Council, though it will not now secede. We may feel pretty certain that they would send delegates to influence the belief of the Church in accordance with their views if they had not the ulterior intention to secede unless their views prevail.

The Bishop himself, though he has not formally resigned his office, has resigned his position on all committees of the Church, on the plea that he wants the Christian liberty on which the Church was founded, and on which he became a Bishop of it in 1873.

CHANGING FAITH AT MARIAGE.

As a matter of course, the acts of individuals do not always indicate the character of the system under which they were educated or formed. Man is endowed with free-will, and in spite of all teachings of religion he may act contrarily thereto. Nevertheless, when we see that the adherents of any particular religion, as a rule, throw off readily the bonds which have hitherto kept them to a particular sect, we may reasonably judge that those bonds were never very strong.

It has been the custom for many years past for European Protestant princesses to renounce their religion for the Greek schism whenever the opportunity was offered for any of them to become allied by marriage to any high noble belonging to the Greek Church, and the matter has in no case elicited much surprise with the Protestant press generally, and even the consent of the Emperor of Germany as head of the house of Hohenzollern, and of the Prussian State Church, was given freely to the apostacy of at least two German princesses on such occasions.

There was this redeeming circumstance about these occurrences, that the apostatizing princesses did not, at all events, renounce Christianity. They went from one form of Christianity to another, which was substantially different from that which they had formerly professed.

But a marriage is now announced in which a young American lady of high position in society is to renounce Christianity for Judaism. We can scarcely believe that one who has been seriously a Christian could embrace the modern mongrel form of Judaism, which is a mixture between semi-Christianity, semi-Latitudinarianism, and semi-Mosaicism. We must, therefore, suppose that the ease with which the young lady lays aside her Protestantism comes from the prevalent indifference to religion which is the outgrowth of Protestantism.

Miss Balknap, the daughter of the ex-Secretary of War of the United States, is said to be about to marry Paul May, a young Jewish attaché of the Belgian legation, and she will renounce her religion and embrace the Jewish faith. She is to take the "bath of purification" in a few days as a preliminary to becoming a Jewess, and the ceremony will be performed with great pomp in New York, to which city she will go

for the purpose, as there are no Jewish synagogues in Washington where she resides. Miss Balknap is a most handsome and accomplished young lady, and her intended is also described to be one of the handsomest of the diplomatic set. But we must say that the attractions of personal beauty are not a sufficient justification for the abandonment of one's solid religious convictions, in which our duties to Almighty God are concerned.

ADOPTING CATHOLIC PRACTICES.

The Methodists are about the last denomination to which we would be inclined to look for any "Romanward tendencies." "Can anything good come out of Nazareth?" was the doubting question which Nathaniel put to Philip the Apostle when the latter told him: "We have found Him of whom Moses in the law and the prophets did write," informing him also that the Messiah who had come was from Nazareth. So among all the Protestant sects, none asserted more confidently than Methodists that nothing good could come from Rome: none more strongly condemned those High Churchmen who under the names of Tractarians, Ritualists, etc., have gradually introduced into the Church of England doctrines and practices which are assumed to be "Romish."

But of late we have noticed that several practices, which to Methodists are real novelties, have been adopted which indicate a real change of doctrine and which are in truth an approach more or less marked to the doctrines of the Catholic Church which have been most bitterly denounced by Methodist polemicists as hurtful to the religious spirit or positively anti-scriptural.

Among these practices, we have before now called attention to the pilgrimages which were undertaken by Methodists to visit the scenes where John Wesley lived and carried on his missionary work. Pilgrimages to the shrines of saints had always before been condemned as an act of idolatry. Where the consistency of now making pilgrimages to Wesley's shrine at Epworth lies we cannot see, unless it is to be said that Wesley was far from being a saint, a conclusion which would indignantly repudiate.

Moreover, during these pilgrimages the relics of members of the Wesley family were eagerly visited by the pilgrims, and sought for to be carried home by men and women by whom all reverence shown to the relics of departed saints had been formerly denounced as an abominable superstition. We have very recently noticed that in some other matters the Methodists are imitating the usages of Catholics. Thus there has been issued an official appeal to district chairmen throughout Canada "to consider the advisability of holding in every conference, early in the fall, religious services" similar to the retreats given from time to time by Catholic missionaries, "with a view to the consideration of the effects of modern science and literature from the spiritual standpoint."

The order of Deaconesses has also been fully established in the same denomination, in imitation of Catholic nuns, and they are now doing in the United States and Canada the work for which they have been instituted, notwithstanding the strong condemnation of all religious orders by Luther and nearly all former Protestants, and the Methodist press is now constantly lauding "the successful zeal of these self-sacrificing ladies." A form of service by which these ladies assume their obligations has also been instituted; but there are several respects in which their sacrifices differ from those made by Catholic nuns. They do not devote more years to their vocation than are needed for them to secure partners for life; and at the recent Toronto Conference there was "a service of acceptance" for the admission of deaconesses to their order, and it is to be remarked that instead of the sombre dress which denotes that the recipient devotes her life to God's service, giving up the world, we are told that their garb is attractive dark blue dresses and caps, and white collars and cuffs.

We are glad to see that the Methodists are beginning to understand that many Catholics usages are helpful to religion; but we suggest that they would do better if they adopted in its entirety "the faith once delivered to the saints."

Modesty is to merit what shading is to the figures in a picture; it gives it force and expression.

EDITORIAL NOTES.

A PRESS despatch from Quebec city states that Very Rev. Canon Bruchasi, of Notre Dame church, Montreal, received news from Rome that he had been created Archbishop of that diocese, and that he had received the congratulations of Cardinal Taschereau and the clergy.

WE publish in this issue the annual report of the Ontario Mutual Life Assurance Co. It is worthy of careful perusal, and shows a most gratifying condition of affairs. This company ranks amongst the most reliable in the Dominion, while the mode of doing business is fully abreast of the times, offering advantages as liberal as any. This fact, coupled with the stability of the company, accounts for the marked success which has attended its operations. To Mr. W. H. Riddell, the energetic secretary, is also due much of the prosperity attending its operations. He is the right man in the right place.

IT HAS been frequently claimed by members of the Episcopal Church of the United States that the Episcopal was the first religious service in the United States. The assertion is that this service was conducted by an English churchman in Jamestown, Va., in 1607; but the assertion has no foundation in fact. It is known that the Spaniards settled in Santa Fe, New Mexico, in 1574, and that they effected another settlement at Port Royal, South Carolina, in both of which Mass was regularly celebrated. But beside these instances it has been proved by documents recently found in the Royal Library at Salamanca, in Spain, that eighty one years before John Smith's settlement in Virginia three Dominicans, of whom two were priests, and one a brother, accompanied Lucas Vasquez de Aylons, in June, 1526, when this explorer proceeded up James river and established a colony which he named Gaundape, and which is the same spot on which Jamestown was afterward built. A recent issue of the New York Sun gives details of the establishment of this colony of the Spaniards, which was the second of de Aylons' settlements, the first having been on the coast in or near North Carolina in June 1523.

IT HAS been discovered that Tom Watson, who was the candidate of the Populist party for the Vice-Presidency of the United States at the last election held in November, is a rabid Apatist, at least in principle—that is if he has any principle. He has been known to be eccentric, but it was not suspected during the campaign that he was so acrimonious a Romophobist as he has recently shown himself to be in the Georgia, a newspaper of which he is the proprietor and editor. The Populists cannot afford to keep as a leader a man who exhibits so much narrow bigotry, and if they have any real desire to have their views prevail with the people they will be obliged to throw Mr. Watson overboard for the future, and leave him to the tender care of the almost defunct A. P. A. Mr. Wm. J. Bryan, the Presidential candidate of the Silver Democrats, was a man of very different character. He had no hesitation in maintaining the equality of all religions before the law, and this fact undoubtedly contributed toward giving him a good support in the country, notwithstanding the novelty of the cause he represented, and his decisive defeat. Mr. Bryan may be again the candidate of his party, for whose success he fought so ably and energetically, but we cannot suppose that Mr. Watson will ever be nominated again.

THE Methodist ministers of New York city have passed a resolution protesting against the granting of a site at West Point for the erection of a Catholic chapel for the use of the Catholic students of the military school. There are already there two Protestant chapels, but the followers of John Wesley have no objection to offer against these, though more than half of the students are Catholics. This pronouncement of the Methodist ministers is quite in accord with the intolerance of the founder of Methodism, who openly maintained that no Government, whether Protestant, pagan, or Mahometan ought to tolerate the Catholic religion. We may, however, safely predict that, notwithstanding the adverse decision of the United States Attorney General to the erection of a Catholic chapel, either the permission to erect one will be finally granted, or, what is less likely to happen, the Protestant chapels will be closed. Public opinion in the United States will not allow so disgraceful a discrimination against

the religion of military students. In this connection the land provides cha for its soldiers, who, olies, Protestants, not imagine that Government, with before it, will refu lic soldiers the to worship God i their religious granted to Protest

MR BALFOUR'S relief of Ireland excessive taxation try is subjected in to the demands of the amount to be the Imperial exchequerment of poor rates will be placed in larly elected counte by them. plan to Parliame said that "to giv ent for the rel rates given to t ment proposes to law and the cottu a broad, popula lords must be r rates. At present liable to half the Government prop out of the Imperen ants are liable the poor rates. The Government pay the county perial funds." A scheme, which is January, 1898, tenants will be b of local governm which he belie and smoothly." undoubtably, be people of Ireland expected that it equivalent for Ireland justly de

A striking illu about such an that of holy c among our septi nished by the Ballington Boor ural Council of the Church. Bishop his action in ord been "somewhat was of opinion t Both family w mander Both h of ordination fo wanted somethi him to recogniti in America. T therefore, thou him as an ortho communion, cor him "in the g whatever that r ling of words i ing were it not lack of appreci of ordination. others like him to look upon in form.—N. Y. I

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the religion of a majority of the military students. It may be noted in this connection that Protestant England provides chapels and chaplains for its soldiers, whether they are Catholics, Protestants, or Jews. We cannot imagine that the United States Government, with such an example before it, will refuse to give its Catholic soldiers the same facilities to worship God in accordance with their religious convictions, as are granted to Protestants.

Mr. BALFOUR's scheme for the partial relief of Ireland from the present excessive taxation to which the country is subjected includes a concession to the demands of the Home Rulers, as the amount to be apportioned out of the Imperial exchequer for half payment of poor rates and county cess will be placed in the hands of popularly elected councils to be administered by them. In introducing this plan to Parliament on May 21st he said that "to give Ireland an equivalent for the relief in agricultural rates given to England the Government proposes to place both the poor law and the county administration on a broad, popular basis. The landlords must be relieved of all rural rates. At present the land-owners are liable to half the poor rates, which the Government proposes to pay hereafter out of the Imperial funds. The tenants are liable for the other half of the poor rates and county cess. The Government proposes hereafter to pay the county cess out of the Imperial funds." He added that by this scheme, which is to come into force in January, 1898, "both landlords and tenants will be benefited, and a system of local government will be established which he believes will work safely and smoothly." The concession will, undoubtedly, be acceptable to the people of Ireland, but it is not to be expected that it will be taken as an equivalent for the Home Rule which Ireland justly demands.

CATHOLIC PRESS.

A striking illustration of the haziness about such an important question as that of holy orders which prevails among our separated brethren is furnished by the recent discussion of the Bullation Both case during the General Council of the Reformed Episcopal Church. Bishop Fallows admitted that his action in ordaining Mr. Booth had been "somewhat extra canonical," but was of opinion that the cleavage in the Booth family was "providential." Commander Booth had received "some kind of ordination from his father," and now wanted something which would entitle him to recognition among the churches in America. The complacent bishop, therefore, though unwilling to ordain him as an orthodox minister of his own communion, compromised by ordaining him "in the general Church of Christ"—whatever that may mean. This juggling of words would be merely amusing were it not suggestive of an utter lack of appreciation of the real meaning of ordination. "Bishop" Fallows, and others like him, have evidently come to look upon it as a mere matter of form.—N. Y. Freeman's Journal.

Most controversies between Catholics and sectarian writers remind us of men engaged in angry contention across a backyard fence; they argue from different premises. We can do nothing for the conversion of Protestants until they have been made to understand the true meaning of a church. A clever writer was recently asked how he could continue his allegiance to the Church of England; and his reply, which expresses a condition of mind not uncommon in these days, is worth considering: "It is just because in her communion 'everybody believe and disbelieves what he likes' that I am able to do so. We live in an age of transition, when the old moorings are dragged and when we do not know what the future will bring forth. They therefore, who have felt the influence of the Zeitgeist are at home in a communion which has no definite voice, which leaves us largely at our own devices. It is right that we should do so, but from indifference in spiritual matters divers forms of religion have sprung up, whereas one should suffice. The effects of indifference was logically followed out and the lesson forcibly conveyed. The palestrina Club next delighted the congregation with Council's 'Grand Soldiers' Chorus from Faust," and was followed by a German speech from Mr. Fred Fuchs, which was "diverse." It was well received. The young speaker held that divorce is against morality; but it is against natural law, and because it is against natural law, it is immoral. The children of such parents are exposed to as many dangers as the divorced themselves. Divorce is opposed to the very end of matrimony, because the end of matrimony is perpetuity of the race and the proper order of the children. Divorce is against the good of society, since it tends to cause disorder and unhappiness in society. The evils of divorce were illustrated by references to the old Roman empire and the times of the French Revolution. Concluding he pointed out that divorce was contrary to Divine laws, should not be put asurer.

A piano duet by Prof. Bourget and Mr. Wm. Fisher followed the address and was artistically rendered. The selection was "Rhapsodie Honoree No. 2" from Liszt, and it was in turn followed by a chorale "Becker's Fruhlingsmarch," by the carefully trained Palatinos Glee Club. Upon Mr. Edwin Gliniewicz devolved the honor of delivering the valedictory, and never have we heard so good an address delivered on such an occasion. He began by comparing the educational advantages of this end of the nineteenth century with those of earlier periods, showing how education was now the common inheritance of all, whereas in earlier times it was obtainable only by the

few. Too frequently, however, in this age of educational privileges, knowledge was regarded as meritorious only when it fitted the pupils for material success in life. It is well to go as far as to say that there was a need for men of heart as well as men of action. The spiritual side of life in many educational systems of the latter side is cultivated along with the mental, the young cannot be properly prepared to enter life's battles. It is well to have heroes and kings who created empires, but a knowledge of the King of kings is much more important. He concluded his address to the fact that in St. Jerome's college, the cultivation of the spiritual side was not overlooked, but a part of the system of training, along with the mental and physical. He paid a deserved tribute to the ability, kindness and solicitude of the faculty of St. Jerome's, and then vied to the school of himself and fellow graduates now that the hour had arrived when the present cordial and to the students, profitable relations had been severed. Commencement day had not been anticipated, but now that it had arrived the full value of what they had enjoyed struck home. They could resolve now that they were about to step out on the threshold of life, to earnestly endeavor to be worthy of the teachers and the preceptors in their beloved Alma Mater.

ANNUAL COMMENCEMENTS.

ASSUMPTION COLLEGE, SANDWICH. Something novel in the way of Commencement exercises was given at Assumption College, Sandwich, Tuesday, when in place of the usual speeches or debate, a play, put on with excellent costumes and scenery, was presented by the pupils. The piece was "The Uprist," an adaptation of Moliere's "Le Bourgeois Gentilhomme." A new stage has been erected in the fine auditorium of the college and with new effects and a well selected cast, the comedy was given in such a manner as to merit unqualified commendation. The twenty-seventh annual distribution of prizes was witnessed by a large audience. His Lordship Bishop O'Connor distributed the scholarships and prizes, and in the close made a short address to the parents and pupils in the course of which he paid a tribute to the teachers for their devotion to the work and to the pupils for their willing co-operation, without which much of the good that had been done would of necessity have been left unaccomplished. Among the clergy present were: Revs. McManus, Van Antwerp, Vicar, Kessler, Francœur, J. Ryan, Terrien, Ragan, Grand, J. Bayard, Roché, P. Ryan, M'Gee, L. Hureau and Richard O'Brien. The principal prizes were awarded as follows: Good conduct, senior department, John Slattery, Kuelo, O.; junior, Wm. Cook, Port Huron. Christian doctrine, Denis Quarry, Mt. Carmel, Ont. English graduating class, Jas. McLaughlin, Lexington, Ky. Library, senior department, Charles Keyser, Elk River, Ind.; junior, John McEvoy, Ft. Wayne, Ind. Dramatic club prizes, Michael Eardley, Eardley, Mich. Mental philosophy, Thos. McCreedy, Chicago. Natural philosophy, Ed. McDonald, Mt. Pleasant, Mich. Church history, Frank Powell, London, Ont. Chemistry, Theo. Martin, Dover South, Ont. A prize of \$10 in gold for the best original short story, presented by Rev. L. A. Beaudouin, P. F., of Walkerville, was won by John Slattery.

ST. JEROME'S COLLEGE, BERLIN.

Commencement day is always a memorable one to the college student. It is frequently the first great milestone on the journey of life. As he turns the midnight hour in the quiet of his chamber, the thoughts of graduating and entering the broad highway called the world incite him to greater efforts. But when the day comes, at last, he stands the successful graduate, he finds himself saddened by thoughts of breaking the ties that bind him so closely to the kind, watchful and thoughtful preceptors and college halls and his fellow-students. But the separation comes and he goes forth to rear a superstructure on the foundation that has been laid in his Alma Mater, and he rests all that rests wholly with himself whether the structure we call character shall be worthy of his teachers and himself. The attendance at St. Jerome's College during the past year has been large, and the terms marked by the thoroughness and progress for which the institution is so clearly distinguished. The closing exercises were held in St. Mary's church this year, and the programme, while not overly lengthy, was a very good one. His Lordship, Bishop Dowling, of Hamilton, was unable to be present owing to his presence being urgently required in the northern part of his jurisdiction, but his cheerful presence was missed. In his stead came Rt. Rev. Mr. McEvey, Director of the Hamilton Archdiocese. Among the distinguished visitors present were: Gen. General Kough, Revs. Kavanaugh, Gushki, Lehman, Carlsruhe, Forster, New Germany, Gana, Bassan, Gagli, Formosa, and Rev. Father Brohm of Formosa. THE PROGRAMME. The address was well filled and the proceedings owing to their deeply interesting character, were closely followed. After a well-rendered overture—"From Dawn to Twilight" by the cantabile Orchestra, under Prof. Bourget, Mr. Jonas Lenhard delivered a Latin speech on "Religious Indifference," which was clearly and ably interpreted, delivered in a forcible manner. Man intuitively knows there is a hereafter and from inherent motives inclines to worship the Higher Power that has created and rules the Universe. It is right that we should do so, but from indifference in spiritual matters divers forms of religion have sprung up, whereas one should suffice. The effects of indifference was logically followed out and the lesson forcibly conveyed. The palestrina Club next delighted the congregation with Council's "Grand Soldiers' Chorus from Faust," and was followed by a German speech from Mr. Fred Fuchs, which was "diverse." It was well received. The young speaker held that divorce is against morality; but it is against natural law, and because it is against natural law, it is immoral. The children of such parents are exposed to as many dangers as the divorced themselves. Divorce is opposed to the very end of matrimony, because the end of matrimony is perpetuity of the race and the proper order of the children. Divorce is against the good of society, since it tends to cause disorder and unhappiness in society. The evils of divorce were illustrated by references to the old Roman empire and the times of the French Revolution. Concluding he pointed out that divorce was contrary to Divine laws, should not be put asurer.

THE PRIZE WINNERS.

Latin—Higher philosophy class—Prize, Jonas Lenhard; second prize, Erwin Gliniewicz; honorable mention, Patrick O'Rourke. Lower philosophy class—Medal, Patrick O'Rourke; honorable mention, John Wilke. Rhetoric class—First prize, Joseph Engler; second prize, William Fischer; honorable mention, Charles Pietrowicz, William Fischer, Peter Pyterek, William Jesso, Joseph Eckert. Higher division—Medal, James Malone; first prize, Jeremiah Danzer; second prize, Edward Dillon and John Cieslik. Honorable mention, Charles Pietrowicz, Frank Schwartz. Lower syntax—First prize, Roman Ardziewski; second prize, Anthony Stroed; honorable mention, Roman Ardziewski, Daniel Haragan, Alphonsus Montag, Peter Kubry. Latin elements—A—First prize, Alban Leyes; second prize, William Becker and Michael F. Blenski; honorable mention, John Robakowski, Julius Klais. B—First prize, Edward Halter; second prize, Matthew Blenski and Louis Gehl; honorable mention, William Klopfer. Greek—Fourth year—First prize, Jonas Lenhard; second prize, Erwin Gliniewicz; honorable mention, Peter Pyterek. Third year—First prize, Walter Tomaszewski; second prize, Francis Otrowski; honorable mention, Chas. F. Ostrowski, Victor Kuchel, Daniel Haragan, Edward Dillon, Julius Klais. First Year—First prize, Alban Leyes; second prize, Roman Ardziewski; honorable mention, Edward Dillon, Joseph Eckert, Chas. F. Ostrowski, Victor Kuchel, Daniel Haragan, Alphonsus Montag, Peter Kubry. English literature—Medal, Jonas Lenhard; honorable mention, William Benninger, John Wiebe, William Jesso, William Fischer. History of literature—First prize, Joseph Engler; second prize, William Benninger; honorable mention, Charles Pietrowicz, William Fischer, Peter Pyterek, William Jesso. English composition—Higher division first prize, Alban Leyes; second prize, Roman Ardziewski and Peter Kubry; honorable mention, Jeremiah Danzer, Edward Dillon, Jeremiah Danzer, Alexander Mayer, Peter Moekel, Daniel Haragan, Peter Pyterek. Lower Division—First prize, Joseph Moerder; second prize, Michael Blenski and Charles Doran; honorable mention, Frank Doran, Edward Goetz, Frank Otrowski, Victor Kuchel. Lower Division—Prize, Patrick Hughes; honorable mention, William Becker, Augustinus Montag, Edward Goetz, Frank Otrowski. English Grammar—Higher Division—First prize, Edward Dillon; second prize, John Cieslik and Alexander Mayer; honorable mention, Roman Ardziewski, Alban Leyes, Peter Kubry, Daniel Haragan, Victor Kuchel. Middle Division—First prize, Edward Goetz; second prize, Julius Klais and Victor Semigal; honorable mention, Jos. Moerder, Charles Doran, John Cieslik, Alphonsus Montag, Anthony Stroed. Lower Division—Prize, William Becker; honorable mention, Louis Gehl, John Robakowski, Augustinus Montag, Edward Goetz, Frank Otrowski. English Reading and Spelling—First prize, Joseph Moerder; second prize, Charles Doran and Frank Doran; honorable mention, Cornelius Coughlin, Charles Ball, Julius Klais. German—Composition and Style—Higher Division—Medal, Julius Klais; honorable mention, Roman Ardziewski, second prize, Joseph Moerder; honorable mention, Joseph Engler, Robert Moekel, Maximilian Becker. Lower Division—First prize, William Becker and Alban Leyes; second prize, Frank Schwartz; honorable mention, Charles Pietrowicz, Edward Dillon, Peter Kubry, Peter Pyterek, Charles Windhild. German and Translation—Higher Division—First prize, Frank Otrowski; second prize, Stanislaus Schenke, Walter Tomaszewski, Joseph Jesso. Lower Division—First prize, William Jesso; second prize, Daniel Haragan and Stephen Swantek; honorable mention, Matthew Blenski.

French—Higher Division—Prize, Ferdinand Fuchs; honorable mention, John Wilke, William Benninger, Joseph Croton, Joseph Eckert. Middle Division—Prize, John Cieslik and Jeremiah Danzer; honorable mention, Joseph Kroton, William Jesso and Charles Pie rowicz. Lower Division—First prize, Frank Otrowski; second prize, R. Ardziewski and Stanislaus Schenke; honorable mention, Alban Leyes, James Malone, Frank Schwartz, Charles Windhild, Edward Goetz, Daniel Haragan, Alphonsus Montag. French Literature—Higher Division—First prize, John Cieslik; second prize, Roman Ardziewski and Walter Tomaszewski. Honorable mention—Peter Pyterek, Charles Pietrowicz. Lower Division—First prize, John Robakowski; second prize, Stanislaus Schenke; honorable mention—Matthew Blenski, Stephen Swantek. Polish Literature—Medal (donated by Rev. V. Zarek), Walter Tomaszewski; prize, John Cieslik; honorable mention, Roman Ardziewski, Roman Ardziewski, Peter Pyterek. French Literature—Higher Division—First prize, Frank Schwartz; second prize, Ferdinand Cosen; honorable mention—Matthew Blenski, William Becker, Edward Halter, Alban Leyes, Baldwin Poehlmann, Joseph Moerder. Drawing—Prize, Augustinus Montag; honorable mention—Edward Halter, William Klopfer. Geography—First prize, Joseph Moerder; second prize, Charles Doran; honorable mention, Albert Eberlerrun, Charles Ball, Julius Klais, Cornelius Coughlin, Thomas Poehlmann. Book keeping—Higher Division—First prize, Alexander Mayer; second prize, Joseph Moerder; honorable mention, Roman Ardziewski, William Fornes, Edward Goetz, Walter Mellen, Baldwin Poehlmann. Lower Division—Prize, John Galowski; honorable mention, Julius Klais, Charles Ball, Frank Doran, Joseph Leszczynski, Alphonsus Montag, Cornelius Coughlin. Mathematics—Geometry—First prize, Peter Kubry; second prize, John Cieslik and Alexander Mayer; honorable mention, William Dillon, Jeremiah Danzer, William Jesso. Trigonometry—First prize, Jonas Lenhard; second prize, Joseph Engler; honorable mention, William Benninger, John Cieslik. Algebra—Higher Division. (No prize awarded). Middle Division—First prize, Daniel Haragan; second prize, John Cieslik; honorable mention, Charles Pietrowicz, Albert Kth, Edward Goetz, James Malone, Baldwin Poehlmann, Joseph Leszczynski. Lower Division—First prize, Joseph Moerder and Roman Ardziewski; second prize, Charles F. Ostrowski; honorable mention, Alphonsus Montag, Julius Klais, Anthony Stroed. Arithmetic—Higher Division—Medal, Daniel Haragan; first prize, Roman Ardziewski; second prize, Alban Leyes; honorable mention, Baldwin Poehlmann, Walter Mellen, James Kelly. Middle Division—First prize, Joseph Galowski; second prize, Edward Goetz and Joseph Moerder; honorable mention, Julius Klais, Charles Ball, Frank Doran, Louis Gehl. Lower Division—First prize, Frank Otrowski; second prize, Augustinus Montag, William Becker, Bruno Haberbusch. Natural Sciences—Chemistry—Medal, Joseph Engler; first prize, William Benninger; second prize, Jonas Lenhard and John Cieslik; honorable mention, William Fischer, Peter Kubry, Jeremiah Danzer, Alfred Roth. Elementary Science—First prize, Alban Leyes; second prize, Joseph Moerder, Daniel Haragan and Edward Goetz. Universal History—Medal, Peter Kubry; first prize, Joseph Engler; second prize, William Benninger; honorable mention, Robert Moekel, Joseph Galowski, John Cieslik; honorable mention, William Fischer, Charles Ball, Julius Klais, Walter Mellen. Church History—Higher Division—First prize, Jonas Lenhard and William Benninger; second prize, Patrick Morrissey and Joseph Eckert; honorable mention, Robert Moekel, Henry Allery, William Fischer, Joseph Engler, and George Spetz. Lower Division—First prize, William Jesso; second prize, Jeremiah Danzer and John Cieslik; honorable mention, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik. Religious Instruction—Higher Division—Medal, Jonas Lenhard; first prize, Joseph Engler; second prize, Peter Kubry and William Benninger; honorable mention, George Spetz, Joseph Croton. Middle Division—First prize, Jeremiah Danzer; second prize, Peter Kubry and Daniel Haragan; honorable mention, Joseph Moerder, James Kelly, Maximilian Becker, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik. Lower Division—Prize, Joseph Galowski; honorable mention, John Cieslik, Peter Kubry, Edward Dillon, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik. General Proficiency—Medal (classical course), Joseph Engler; special prize for efficiency in commercial course (donated by Mr. G. H. H.), William Benninger, Jos. Galowski, John Cieslik, Alban Leyes, Joseph Moerder, Daniel Haragan, Peter Kubry, Rudolph Krug, Aich Mayer, Walter Mellen, Baldwin Poehlmann, Wm. Becker, Frank Doran, Chas. Doran, Chas. Ball, Julius Klais. Good Conduct—Medal (for seniors), Jeremiah Danzer; medal (for juniors), Edward Goetz, Frank Otrowski, Victor Kuchel, Peter Kubry, Augustinus Montag, Peter Kubry, Augustinus Montag, Peter Kubry, Augustinus Montag, Peter Kubry. Neatness and Punctuality—Prize William Benninger; honorable mention, Daniel Haragan, Joseph Moerder, James Malone, Alfred Roth, Edward Goetz, Baldwin Poehlmann, Julius Klais, Frank Otrowski, Matthew Blenski. Commercial diplomas have been awarded to the following students: Roman Ardziewski, Charles Doran, Albert Eberlerrun, Edward Goetz, Peter Kubry, Rudolph Krug, Alexander Mayer, Baldwin Poehlmann, Victor Semigal.

LORETO ACADEMY, GUELPH.

The closing exercises of Loreto Academy, Guelph, took place on Thursday, the 21st inst., at 10 p. m. As in former years, they were strictly private, the only guests present being Rev. Fathers Kony, Kavanagh and O'Leary. A short programme, but one of a very high order of merit, of instrumental and vocal music, recitations and Delabarte exercises, was rendered by the pupils in a thoroughly artistic and able manner, thus proving that the accomplishments and fine arts, as well as the exact sciences, continue to retain a first rank in the curriculum of this reputedly of Loreto, thereby preparing the

students to hold their own in the different fields of life to which Almighty God may assign them. Rev. Fathers Kony, Kavanagh and O'Leary, distributed the premiums, awarding a full medal of praise to each fair recipient. The graduating diploma for the higher branches of English, French, Drawing and Music, was conferred on Miss Annie Yearley, of Baltimore, Md. The illumination of this diploma was undoubtedly a work of art in its best form, and was executed by one of the Ladies of the Institute. This educational establishment has been recently so much improved and enlarged that it affords ample accommodation for a much greater number of pupils than in former years. That these improvements are appreciated by the patrons and friends of Loreto is shown by the numerous applications for the coming year. Classes will be resumed on the first Tuesday in September.

Distribution of Honors.

Gold medal for Christian doctrine, presented by the Lordship, Right Rev. J. J. Dowling, Bishop of Hamilton, awarded to Miss O'Leary, assistant Miss Annie Yearley, honorable mention, Misses Parsons, Doyle, Doran, O'Connell, Sweeney, Marks and Annie Bergin. Prize for Christian doctrine in 4th class, obtained by K. McAtter. Crown and prize for fidelity to school rules awarded to Miss A. Yearley. Gold cross presented by a friend of the Institute, awarded by vote of teachers and companions, to Miss L. Doyle, for charity in conversation. Gold pin presented by Rev. R. T. Burke, for lady-like deportment, obtained by Miss N. Kavanagh. Crown for amiability, awarded by vote of companions, to Miss Rose Slemmon. Prize in Latin, Cecilia's class, equally merited by Misses Yearley and Keleher, obtained by Miss Yearley. Gold medal presented by Right Reverend Mar. McEvoy, for high marks in classical studies. This medal is reserved until the result of department examinations is made known. Crown and prize for prompt return after vacation, obtained by Miss Doyle. Crown and prize for regular attendance in day school, equally merited by Misses Doran, T. Campbell, Sweeney, Marks and Annie Bergin, obtained by Miss T. Campbell. 1st prize in division 5th class instrumental music awarded to Misses Blanche McQuillan and Kathleen Flood. 1st prize in theory of music, obtained by Miss Keleher. Gold pen, presented by a friend of the Institute, for excellence in penmanship, obtained by Miss C. Doran. Gold medal for painting, presented by Rev. Father Healey, obtained by Miss Passmore. 1st prize for china painting, awarded to Miss Emma Holland. 1st prize for oil painting landscape, awarded to Miss Anderson. 1st prize for pastel drawing, awarded to Miss B. McQuillan. 2nd prize in 4th class English, superiority in drawing and honorable mention, in French, awarded to Miss Keleher. Middle Division—First prize, Joseph Galowski; second prize, Edward Goetz and Joseph Moerder; honorable mention, Julius Klais, Charles Ball, Frank Doran, Louis Gehl. Lower Division—First prize, Frank Otrowski; second prize, Augustinus Montag, William Becker, Bruno Haberbusch. Natural Sciences—Chemistry—Medal, Joseph Engler; first prize, William Benninger; second prize, Jonas Lenhard and John Cieslik; honorable mention, William Fischer, Peter Kubry, Jeremiah Danzer, Alfred Roth. Elementary Science—First prize, Alban Leyes; second prize, Joseph Moerder, Daniel Haragan and Edward Goetz. Universal History—Medal, Peter Kubry; first prize, Joseph Engler; second prize, William Benninger; honorable mention, Robert Moekel, Joseph Galowski, John Cieslik; honorable mention, William Fischer, Charles Ball, Julius Klais, Walter Mellen. Church History—Higher Division—First prize, Jonas Lenhard and William Benninger; second prize, Patrick Morrissey and Joseph Eckert; honorable mention, Robert Moekel, Henry Allery, William Fischer, Joseph Engler, and George Spetz. Lower Division—First prize, William Jesso; second prize, Jeremiah Danzer and John Cieslik; honorable mention, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik. Religious Instruction—Higher Division—Medal, Jonas Lenhard; first prize, Joseph Engler; second prize, Peter Kubry and William Benninger; honorable mention, George Spetz, Joseph Croton. Middle Division—First prize, Jeremiah Danzer; second prize, Peter Kubry and Daniel Haragan; honorable mention, Joseph Moerder, James Kelly, Maximilian Becker, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik. Lower Division—Prize, Joseph Galowski; honorable mention, John Cieslik, Peter Kubry, Edward Dillon, John Cieslik, Peter Pyterek, Edward Dillon, John Cieslik. General Proficiency—Medal (classical course), Joseph Engler; special prize for efficiency in commercial course (donated by Mr. G. H. H.), William Benninger, Jos. Galowski, John Cieslik, Alban Leyes, Joseph Moerder, Daniel Haragan, Peter Kubry, Rudolph Krug, Aich Mayer, Walter Mellen, Baldwin Poehlmann, Wm. Becker, Frank Doran, Chas. Doran, Chas. Ball, Julius Klais. Good Conduct—Medal (for seniors), Jeremiah Danzer; medal (for juniors), Edward Goetz, Frank Otrowski, Victor Kuchel, Peter Kubry, Augustinus Montag, Peter Kubry, Augustinus Montag, Peter Kubry. Neatness and Punctuality—Prize William Benninger; honorable mention, Daniel Haragan, Joseph Moerder, James Malone, Alfred Roth, Edward Goetz, Baldwin Poehlmann, Julius Klais, Frank Otrowski, Matthew Blenski. Commercial diplomas have been awarded to the following students: Roman Ardziewski, Charles Doran, Albert Eberlerrun, Edward Goetz, Peter Kubry, Rudolph Krug, Alexander Mayer, Baldwin Poehlmann, Victor Semigal.

mental music, singing, drawing and penmanship. May Day, 1st in English and composition, 1st in singing and penmanship, 1st in drawing. Misses Yearley satisfaction in English an penmanship, 2nd in preparatory class music, improvement in arithmetic. Maggie Piaget, 2nd in English, 1st in composition, arithmetic and singing. Gertrude O'Donnell, 1st in arithmetic, 2nd in English, 2nd in singing. Annie McKenzie, 1st in preparatory class music, satisfaction in English. Frances Hamberlain, prize for penmanship, regular attendance, 2nd in English and singing. Laura Hamilton, 1st for improvement in music and penmanship, 2nd in English, arithmetic and singing. Genevieve McAtter, 1st in arithmetic, 2nd in English and writing.

PREPARATORY CLASS.

Helen Hefferman, prize for being a good little girl. Agnes McAtter, for being a good little girl. Floeste Minnie, prize for being a good little girl. Lita McQuillan, prize for being a good little girl. Emma Reinhardt, prize for being a good little girl. Hazel Norris, prize for being a good little girl. Master Rex Holland, prize for being a good little boy. Master Tommie Murphy, prize for being a good little boy. Master Charles Doran, prize for being a good little boy. Master Willie Howe, prize for being a good little boy. The Jubilee in Goderich. In the town of Goderich, as elsewhere, the celebration of the Queen's Jubilee was carried out with much enthusiasm. The Sons of Scotland, in particular, were very active, and speeches by prominent citizens were the chief feature of the occasion. Amongst others Judge Doyle made a very appropriate address. He said: "The jubilee has been a most exemplary queen, a model wife and mother, and a most noble woman; the justice of our laws; but it has been beneficial to the whole empire over which she ruled, but has had also a beneficent effect in the whole civilized world. There has been more civil and religious liberty in her than in any previous reign of all nations, and all religions throughout the Dominion are united in this glorious celebration. Judge Mason had referred to the loyalty of the Scotchman; but said the speaker, I claim that the Irishman in Canada is equally a loyal hero, because of the justice of our laws; but I agree with the foremost Scotchman and the greatest Irishman of the world, that the Scotchman and the Irishman in Ireland is not properly loyal. Give Ireland Home Rule, and there will be no more loyal subjects than the Irish in the whole Empire." Honors for a London Boy. Mr. J. A. Wilson, eldest son of Mr. James Wilson, merchant, Richmond street, this city, has returned home for the vacation after completing his course of studies at Fordham College, New York city. A class of twenty-five was graduated, in which, we are pleased to know, Mr. Wilson obtained the highest possible honors. He also obtained a gold medal, valued at \$10, for an essay, written in competition with many others, on the subject, "Sir Thomas More, Chancellor of England," as well as first honorable mention for examination in mental philosophy, the examination being conducted in the Latin language; and first honorable mention for an essay, written in competition on the subject, "The Rank of Edgar Allan Poe as a Poet." We congratulate Mr. Wilson on his marked success. Fordham College, conducted by the Jesuit Fathers, is one of the leading educational institutions in the United States, and the brilliant career therein of our young London boy is a source of pleasure to the members of his family and to his many friends in our Forest City.

OBITUARY.

MR. JAMES MADDEN, EAST NISSOURI. Mr. James Madden was aged seventy-five years. A lengthy procession followed the remains to St. Mary's Church, where the funeral was held on Wednesday, June 16. Rev. Father Brennan, after celebrating High Mass, spoke of the upright, Christian character of deceased, and bore testimony to his loyalty to his education and to his country. The pallbearers were the three sons-in-law and three brothers-in-law of deceased. Deceased was born in county Tipperary, Ireland; emigrated to this country in 1850, and, after spending a few years in New York State and in the city of New York, he came to the farm on which he died—154 1/2, concession 11, East Nissouri. He was a man of quiet and unassuming disposition, fond of home life, a most thoughtful and kind husband and father—so much so to console his partner in life who is left to mourn his loss. Of his family of nine children, four died in childhood—two daughters, Margaret, died some years ago and recently two daughters followed, Mrs. John Clynne, of Downia and Mrs. James (deceased) of Patrick Morrissey, of the farm on which he died. The remains of James Madden, who resides on part of the homestead farm, and Mrs. James Stock, of Downia. May his soul rest in peace! Amen. MR. JOHN STAFFORD, PERTH. After a severe illness of some weeks our respected townsman, Mr. John Stafford, died of Bright's disease, on Wednesday, June 16, the age of sixty-seven years. Deceased was born on the 11th line of the township of Drummond, and was one of a large family, the parents coming from the southern part of Ireland among the earliest settlers. The family through its various members, was well known throughout the county and province. The late Mr. Stafford learned the trade of slomaking in the palmy days of the business and carried on a large business in Altona for eighteen years, and Perth afterwards having resided in Perth for the past fourteen years. His brothers were: Peter Stafford, of Perth; John Stafford, of Perth; Father Stafford (dead) at Lindsay; James (dead) in Drummond; Henry (dead) in Altona; Thomas in Drummond; and his sisters were: Maggie (Sister Mary Elizabeth) Julia Sister Mary Vincent (dead) both of the House of Providence, Kingston. His late brother, Father Stafford, was one of the best known advocates of temperance in the province, and was besides, a very superior man, and a thorough Christian. Deceased was this spring appointed a bridge tender by the Dominion Government but he did not, unfortunately, live long to perform its duties. He leaves a widow (nee Miss Kennedy of Ramsay), and a large family—eight sons and three daughters—three of his sons being well doing residents of New Orleans, La. The funeral was a very large one, and took place at the Catholic cemetery on Friday afternoon last. The Rev. Father French of Pambroke, nephew of Mrs. Stafford, conducting the solemn and impressive services in St. John's church. Rev. Father Duffin, P. F., performed the last rites at the grave. The three surviving stalwart brothers—Peter, Thomas and James—were present at the funeral as were also his two nephews, Peter Stafford of Drummond and W. H. Stafford, barrister of Altona.—The Perth Courier.

All the People

Should keep themselves healthy and special care should be given to this matter at this time. Health is dependent upon pure, rich blood, for when the blood is impure or impoverished diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures of all kinds of pure, rich blood, and permanently cures when all other preparations fail to do any good whatever.

DIFFICULTIES OF A CONVERT.

Keeping the Faith in the Face of Family Persecution—To Mass on a Hand-Car—Catholic Isolation in Arkansas.

A few weeks ago after we moved to Arkansas, I was informed that my parents had decided to come here partly to get me away from the Church. They thought I would get better if I did not run around so much. Before we came I had gone to Mass twice a month, once at home and once in a town four miles away and occasionally visited my friends for a day or two at a time; the getting better meant that I am crazy as long as I am a Catholic, and that if I should lose my Faith I would be well. Of course, they do not realize what they are doing when they reason so, but it is very common and it is just such reasoning that is so sore a thorn in the side of a convert to the Faith and to some who are not converts. I suspected from the first that part of the motive in coming here from Ohio was to get me out of reach of the Church. In one sense I was glad of the opportunity to show them that I would be essentially the same whether I went to Mass or not. As to being crazy, if I am so I am incurable, for I loathingly realize my condition and deliberately step in it. I was a little surprised to hear that part of the motive acknowledged so frankly, however. They had told me, also, before we came that there wasn't a Catholic within twenty-five or thirty miles of the place; they mentioned it more than once; I remembered it very distinctly for I was very much alive to everything I could learn on the subject while we were preparing to come. I studied the directory to find out exactly where I would be "at" as to Church privileges, when I reached my new home. I have found out conclusively that they must have deliberately lied to me in the matter. My father and sister are physicians and often stayed and visited a couple of hours at a time, because the people were so frank and friendly, as Catholics are apt to be; I have heard my sister speak of going to Finlays and the good times she had there. Mrs. Finlay told me that hers was the only house my sister, Dr. Lill, ever visited, and the only one at which she called to say good by when she left the town. My father and sister were here two years before the family came; but they were at Searcey, the county town. We settled four miles away where there seemed to be a good location for a doctor. My people are good, honest, intelligent people and fairly well educated; but are all warped out of shape on the religious side; they probably consider it wrong to lie to children, enemies or lunatics, and placed me into the latter class.

I had no reason to not believe what they told me and did not look for any Catholics here, but felt that I must stir around and do something to make my presence known to my Catholic neighbors however far away they might be. I had no money to get to Little Rock, the nearest church, so I wrote to the Bishop, telling him I was in his dominion without money to go very far to Mass. I thought, possibly, a priest might pass near here on his way between his missions and might easily come here if he knew of me. I told him, too, that I could not look to my people for help in that direction because they were so inimical to the Church. I think that was some time in January. Week after week passed and as I did not hear from my letter, I finally concluded that the Bishop had tossed it into the waste basket. Not more than two or three weeks after I wrote to the Bishop, I was over to a neighbor's house, making a little visit and we got to talking a little about religion and it soon came out that I was a Catholic; it mostly always does come out; I don't seem very well able to keep it in, and I don't know that I try very hard. The lady herself is a "saint," believing in Joe Smith and the Book of Mormon, and yet not a Mormon as she repeatedly assured me. It did not seem to hurt her very much, for she is a very nice person; nor did it seem to help her, either, because she is not so much better than the rest of us. When she learned that I was a Catholic, she told me that the engineer on the Searcey Branch was a Catholic also. The Searcey Branch is a small railroad eight miles long, made to connect the county town to the big road, the Iron Mountain; it has a little engine to run from Searcey here and a mule car from here to West Point, the other terminus. The lady must have thought me crazy or very ill-mannered when she told me about the engineer being a Catholic, for I stared at her in blankest surprise, and asked her two or three times was she sure. I fancied the engineer very likely an "ought-to-be" one and my people had not heard of him, but then she told me that he had given her husband books to read, relating to the Church, and that certainly sounded practical. I have learned since that he is such an aggressive missionary Catholic Pole that it does me good to think of the hard hits he has given some of the people about here in religious affairs. I heard of his warming the blood and stirring the temper of a "saint" who is supposed to never get mad or have any other inclination to sin.

I always did admire the Poles, the same as the Irish, for keeping the Faith so nobly; this is certainly a good specimen. I finally concluded that it must be so, and thought I would very soon go over to the engine or depot and get acquainted with him. Time passed, and the proper opportunity did not come. I was afraid my people would notice it, and take steps to prevent a probable

conspiracy. But May-day the Searcey people came down here to picnic and there were many people about the depot all day, so I seized that opportunity to go and seek acquaintance with Mr. Finlay. I was getting uneasy about my Easter duty, for it was already two weeks after Easter, and I seemed not nearer than six months ago getting to Mass. I had heard from a neighbor only a few days before that Mr. Finlay intended getting a priest to come to Searcey some time this spring and that he knew about me and intended letting me know; but then, I thought, Searcey is four miles away and I have no money to go on the train and I hate to walk across a strange country. It costs a quarter to get to Searcey on the train and another quarter to get back; it doesn't cost me anything now. I went to see him anyway and found that the arrangements for Mass were made, and that the time was the next Saturday, and that they had been fretting about how they were to let me know. They thought best to not write me a letter; yet, still, how was I to know? But lo! That, too, had been provided for as by the work of a fairy. The section-boss on the Searcey railroad, who is also a Catholic, but, I regret to say, not very practical, had arranged to take me on his velocipede. Yes, and almost the first thing Mr. Finlay told me after he had climbed down out of his engine, was that the Bishop had referred my letter to him; or not to him directly, but to Father Brady, the priest who usually came up here, and he had sent it to Mr. Finlay. And so, I thought, you are the White county Pope.

I spent a very anxious week, waiting for the eventful Friday, for I was to go on Friday and stay all night at Mr. Finlay's, since I had to steal off and could not well accomplish it sufficiently early in the morning and the trains were all too near me. Mr. Finlay had told me, too, that he might get a letter from the priest changing the time for Mass, so I was on edge all the time, wondering how they would get word to me if it were changed. In the meantime, Mr. Devlin, the section boss, had gone to work on the road. His eight miles did not keep him busy all the time. Yet I feared he might not be able to take me. But I need not have worried for Providence was arranging it. Thursday a show very charitably came along, and, under cover of listening to the band, I went out and very easily found my way to Mr. Devlin's to ascertain if there was any news. That week, too, I had a couple of beats, a thing that has not happened to me before in a long time. Any extra stirring around on my part might have been attributed to that, moreover, a neighbor's girl came over several evenings for treatment and I would go "a piece" with her when she went home, and come back by the depot to try and get a glimpse of Mr. Finlay.

Mr. Devlin was not at home when I got there and his wife did not know whether he could take me now or not, since he was working on the road. Mrs. Devlin is not a Catholic, but she is a quiet, mind-your-own-business person, and leastly confided my secret to her. She thought my people were foolish to remember their sentiment so long. I promised to return again in the evening after Mr. Devlin came home from his work. The band began to play again about 7 o'clock, and I started towards it, but soon found myself at the depot, looking for Mr. Finlay, whose train comes down again at this time. There he was leaning against a pile of pea boxes and not another soul near, just like it had been all pre-arranged. I hastily told my business. The time for Mass had not been changed. But how about Mr. Devlin working? "He will take you just the same; he will not work to-morrow afternoon." I do not know yet whether he stopped his work on purpose to take me. I was too much occupied with other things then to ask, and have had no opportunity since I was all right then as Mr. Devlin and I had arranged a week ago, for I had gone to see him as soon as possible after seeing Mr. Finlay the first time; but then I had promised to go down to Devlin's again and must do so for fear of a misunderstanding. I went, although it was now quite dark, and Mr. Devlin lived a half-mile down the railroad track past some woods. I felt afraid, but said a short prayer and started with a pale, patient, three-days old moon for company.

Three o'clock Friday, the time for departure, came at last, and I started for the bend of the road, beyond the town, the place of meeting. I met Mr. Devlin exactly at the bend, but he was walking and told me he saw some boys crawling fishing a short way ahead but could not tell whether they were Ken-sett boys or not, so I walked on past them, for we did not want any of the Kensett people to know of my going to Searcey on the velocipede. I walked about a mile, when he overtook me and I gathered my clothes around me to keep them from getting greasy or tangled in the wheels and got on and away we sped. The road was not very smooth, and I felt fearful of being shaken off, but it wasn't. We met a wagon and Mr. Devlin said, "Keep your face turned away from them." As we got to town there is a sharp turn and we had to "lean in" to keep our one-sided boat from capsizing. We had arranged that Mr. Devlin was to take a note from me to my people on his way home, telling them where I was, why I was there and when I would return. I wanted them to know, but not in time to defeat my object. We concluded, however, that we would rather they would not know that he had anything to do with

it, since he was a neighbor. Then I thought of Mr. Simms, an extra operator at the depot, filling the place of the regular, who is sick.

Well, the velocipede did not capsize and no other casualty happened, so I got to Mr. Finlay's all right. There are not half a score of Catholics in Searcey, so we had Mass at his house with the dressing-case for an altar. Father Brady came up from Little Rock on the 8 o'clock train. Few as the Catholics were some of them did not get to Mass. They wanted to make their Easter duty very bad indeed until they got the opportunity. "This ever thus." "If not so frequent, would not this be strange? That 'tis so frequent, this is stranger still."

We had a pleasant visit as well as a profitable one. We walked out in town, visited the great spring, took a drink and moved on according to directions; this is the springiest place I ever heard of; about every fifty miles there is the best spring in the world for rheumatism, stomach trouble and nerves, and there are as many funerals here as anywhere. Everyone knows of Hot Springs, Ark., but when you get here it seems to have no more prestige than Gum Springs, or Armstrong Springs, or Searcey Springs, or Sweet Springs. I came home on the noon train, penniless as I was and I did not ride the bumpers, either. I rode in the coach with the quality, college professors and directors, Bishops, preachers, etc. This is a great place for colleges, too. The coach was a small affair with seats along the side like an old time horse car and was but little larger, but it had its pen at one end for the "niggers." I can't get used to such things; they always set me to reflecting. This is a great nation, altogether non-partisan, non-sectarian and impartial in its government, but then you mustn't be a Catholic or a "nigger." We might make a new deal for you in that case. I read in one of the "great dailies" no longer ago than this morning that the governor of Mississippi vetoed a bill for a reformatory to be attached to the penitentiary in which the prisoners would receive two hours a day schooling, on the ground that it would cost too much since no whites would be benefited by it! The only boys in the penitentiary under seventeen being colored and of the most vicious class, it would look to my simple, old-fashioned Catholic mind that because they needed it badly was all the more reason why they should have it. Maybe if I were a "new" modern philanthropist or reformer I would be able to see all these things right! But, some way, I am just contrary enough to be glad that I have brains enough to be in the depressed minority in some cases; I am used to it and expect it.

I must not forget to mention the good times I had with the children at Mr. Finlay's. I enjoyed so much noticing the difference of disposition in many, earnest Willie, the oldest, a lad of twelve, Charlie, the quiet, good-natured observer, Manuel, or "boss," the bold, witty one, Lucy, the eight-year-old little woman, Veronica, or "Jess," the papa's curly haired favorite, sweet, little, brown-haired, three-year-old Maggie, the mother's pet, and baby Leo. They are very bright, active and clever children.

Father Brady, a big, young, black-haired Irishman, who talks with a slight brogue, very pleasant to hear. I told him what I had thought about not hearing from the Bishop and he took it up very quickly, and said, "Oh, no, he always pays attention to such things; he did not write to you thinking you would probably not get the letter." I think myself it would very likely have been so, particularly if his business had been hinted at on the envelope.

It has been eleven years since my baptism and my people will not contemplate it coolly yet. They still insist that the priest who baptized me imposed on me some way; the circumstances of my baptism were peculiarly adverse, and I would not blame any one, knowing them, to stumble on my individual case and hesitate for five or six, or eight or even ten years, but when it gets to be eleven it seems to me they might begin to look into this thing which the child has found and see what it is she sticks to so tenaciously under such trying circumstances and which enables her to so well keep down a naturally wild and gipsy-like temperament; I often think, myself, that if I had found the Old Church, like Madame Diss Debar or Margaret L. Shepard; but having found the Truth it is abundantly able to hold me steady, and the same bold gipsy qualities, turned in the right direction make me what my Catholic friends will persist in terming a little too stiff and strict a Catholic. If my friends find my conversion so very strange I would like to cite them to the many thousands of others who did and are doing every day, under every variety of circumstances, the same thing I did. But they will not hear me. I have quite a number of good books, quite a number, considering my age and income, but they will not read them. I often think of St. Monica and her illustrious son and am consoled. I have trouble with my Catholic friends, too, some of the same ones who scoffed and sneered at me for going to Mass every morning and receiving Holy Communion every Sunday and holiday when I had no opportunity, now say it doesn't hurt me a bit to live away from the Church. I have heard of spoiled converts; if my experience continues to the end as it has been in the past I don't think I will ever be spoiled. No one has yet thought it worth his while to try to give me the idea that I have done any-

thing extraordinary or am likely to do so. I have been made to feel very bad at times by my Catholic friends and have sighed "O, that an enemy had done this."

I did not come here deliberately and I think I can keep my Faith for a while under these circumstances, as they are the very same under which I found the Truth—no church, no priest and very few Catholic people. I have my Catholic books and periodicals now and read them and feel more fellowship with the persons and principles I read about in them than with those around me. I know nothing can take the place of the Mass and the sacraments, but it is the will of God that I am here, and that will I am following to the extent of my poor ability. So I feel at peace with myself and all mankind.

I conclude that any one can be a Catholic if he desires and can get to Mass once in a while, however adverse the circumstance.—Camilla, in Catholic Universe.

BISHOP SPALDING'S TEMPERANCE TALK.

What I am, I owe to a thousand influences not my own, and I am the shallowest of men if I imagine that it is possible for me to take care of myself without caring for others. What injures the neighborhood, the city in which I live, injures me, and when my faith or my country suffer wrong I also am wronged. A man becomes a total abstainer, not necessarily because he has been a drunkard, or has special reason for fear he may become one, but because he loves his fellow-man, his religion, his country; because he pities women who are the wives of brutal husbands and the mothers of the helpless children of drunken fathers, and mothers who are the victims of men for whom love means only lust.

Though he does not condemn those who go no farther than to persuade men not to drink in saloons, or not to invite others to drink, or to drink nothing more intoxicating than wine or beer, still he holds, since alcoholic liquors are not necessary to health, and since they are the cause of three-fourths of the crime and misery which disgrace religion and society, that the proper thing is to abstain altogether, because, though we grant that many may drink with impunity, yet a number of moderate drinkers will infallibly produce a given number of drunkards, and another given number of incomplete and crippled lives, as a given number of typhus fever cases will cause a given number of deaths.

I, of course, speak of countries where drunkenness is a national vice, for if I lived in Spain I should not think of practicing or preaching total abstinence. But where drunkenness is a national vice, moderate drinking tends to excessive drinking, and to encourage moderate drinking is one way of encouraging drunkenness. And in our country, at least, efforts to induce people to drink only wine or beer are not likely to produce good results.

The adulteration of beer, which makes it more difficult to get pure beer than pure whiskey, and which in a government like this cannot be prevented, renders beer more hurtful, both morally and physically, than probably any other drink. Between this stuff and the pure light beers of Germany and Belgium there is nothing in common but the name. There may be no worse criminals than those who adulterate food and drink, but it is easier to punish the president of a bank than one of these.

Another consideration which has a bearing upon the work of temperance societies may be brought from the relationship which exists between the occupation and mode of life of people and the temptation to drink. In great cities allurements to dissipation is not only stronger and more constant, but the wretchedness, the scant food, the impure air that so often in crowded districts surround the poor, superinduce a chronic state of bodily enfeeblement which makes the craving for stimulants a physical disease. Among such populations it is manifest that moral remedies must necessarily in great measure prove ineffective, and if any great improvement is to be hoped for, it must come from a change of work and place. Hence our societies, so densely populated portions of our country, cannot labor more effectively in the cause of temperance than by using whatever influence they may have to give their friends and neighbors true views of this question.

In the actual condition of our country it is sheer folly for laboring men, who are also heads of families, to continue to hire themselves to masters and corporations when it is not difficult for an industrious man to own his own home and to work for himself and his wife and children. How immeasurably more favorable to virtue, to sobriety, to independence and happiness, is not the life of one of our western farmers than that of a day laborer or a factory hand in a town or city. I often think that if I could persuade only one man to give up this foolish and dangerous kind of life and become a farmer I should die content.

"Only nervous" is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

Coleman's SALT DAIRY, HOUSEHOLD AND FARM PROMPT SHIPMENT GUARANTEED CANADA SALT ASSOCIATION CLINTON, ONT.

Our Blessed Mother.

If there be one truth more solidly established than another it is this, that Mary prays for the servants of her divine Son and that she is especially the refuge and advocate of sinners. The apostle St. Paul tells us that our Lord Jesus Christ is always living in Heaven to plead for our cause before His Father, and may we not believe that such is also the charitable office of His Blessed Mother? St. John tells us that we have in Jesus a powerful advocate before the Heavenly Father; in Mary we have a powerful advocate before the divine Son. When on earth our Blessed Saviour said: "I have not come to call the just, but sinners, to penance." He is pleased to add, "Who are they that have need of a physician?" He Himself adds, "Not they who are well in health, but the sick." Therefore in Heaven and on earth Jesus defends the cause of those who are spiritually sick before His Father, and it is precisely in favor of these unfortunate sinners that Mary employs her omnipotent intercession. Her solicitude is so great that she is interested in all, prays for all, with an affection which is wholly maternal. Mary is powerful enough to obtain for you the grace of conversion, and has so much love for you that she will extend to you the fullness of her maternal affection on your return to God.

It is not enough for Mary to shield sinners for divine justice; her love prompts her to obtain for them favors of all kinds, of soul and body. Who is there that can say he has never received a blessing from her, spiritual or temporal? Hence St. Bernard says: "Let him who has not experienced the effects of her love after having invoked her cease to praise her. The world is full of proof of Mary's mercy to sinners. And even in the temporal order see the countless ex voto offerings hanging on the walls of all the sanctuaries consecrated to Mary. Do these not attest the innumerable favors obtained through the intercession of the Blessed Virgin? Do they not tell us of miracles wrought for the soul and the body of those who came to invoke her confidently? Sinners, have recourse to Mary, and do not fail to invoke her by the consoling title, Refuge of Sinners, pray for us."

First Picture of St. Anthony.

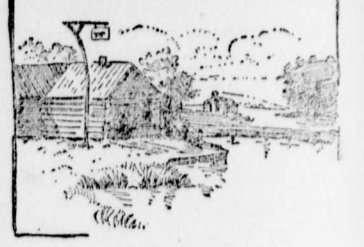
In October, 1895, a casual visitor to the Capuchin monastery in Sussex, England, was impressed by a square oil painting hung up very high on the wall, and, in consequence, the Fr. Guardian had it taken down and examined. The painting was found to be a very fine copy of the first known picture of St. Anthony, painted six centuries ago on one of the pillars of the basilica at Padua by Giotto, or of its no less famous replica, executed 400 years ago, which is one of the treasures of the church of St. John Chrysostom at Venice. The picture is fascinating in the extreme: the rather full face is beardless; the head shaven, except for a fringe of soft hair, the eyes, perhaps the most wonderful part, are full of life, and round the mouth lingers a faint smile suggestive of patient suffering. The picture was placed in a conspicuous place in the chapel. The devotion to the saint inaugurated by it resulted in the founding of the Guild of St. Anthony, an association similar to the Pious Union.

Blood purifiers, though gradual, are radical in their effect. Ayer's Sarsaparilla is intended as a medicine only and not a stimulant, excitant, or beverage. Immediate results may not always follow its use; but after a reasonable time, permanent benefit is certain to be realized.

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhea, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

\$19.500 GIVEN AWAY IN BICYCLES AND WATCHES FOR SUNLIGHT SOAP WRAPPERS During the Year 1897. For full particulars see advertisements, or apply to LEVER BROS., Ltd., 23 Scott St., TORONTO

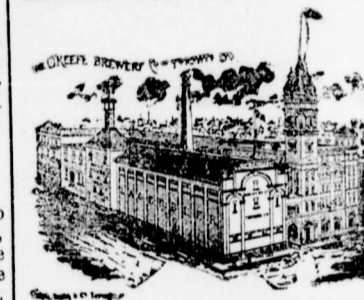


Fifty Years Ago. Who could imagine that this should be the place where, in eighteen ninety-three that white world-wide order of arch and dome should shadow the nations, polychrome... Here at the Fair was the prize conferred on Ayer's Pills, by the world preferred, Chicago-like, they a record show, since they started—so year ago.

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893—a fact which emphasizes the record: 50 Years of Cures.

CASH PAID For Canada Lighter stamps, all values, read. I will pay twenty per cent. over face value, if all the half-cent stamps were used. You can get them at your post office on June 15th. Wm. R. Adams 7 Ann St. Toronto.



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

Spencerian Pens.

THE STANDARD AMERICAN BRAND. Made in Birmingham, England, for over forty years. SPENCERIAN PEN CO. Samples for trial on receipt of return postage. 450 Broadway Street, NEW YORK.

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

AUCTION SALE OF TIMBER BERTHS.

Department of Crown Lands (Woods and Forests Branch) Toronto, June 2nd, 1897. Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz., the Townships of RATHBURN, KELLY, DAVIS, the North half of SCADWING and that part of HANMER South of the VERMILION RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the SPANISH and BISCATAWING waters in the District of ALGOMA; and berths 36 and 37 sale of 1892, D 3, D 4, D 5, D 6, on MANITOU LAKE, and certain small scattered areas in the District of RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands or to the Crown Timber Offices at OTTAWA and RAY PORTAGE. J. M. GIBSON, Commissioner of Crown Lands. E. B.—No unauthorised publication of this advertisement will be paid for. 975-8

FIVE-MINUTE

The Fourth Sunday THE TEACHING

"Going up into one Simon's, and sitting down... It was not without Lord whose Peter's teach the word of li... By the mouth of Father the Pope teaches the multitude... And as told in the G draught of fishes fol so whenever the Pop from Peter's ship our Lord then ma brother fishermen become fishers of ingly successful fis this day are with fulfilment of this ent Holy Father, I taken occasion to the true doctrine of the most important cern the well being ing their national their moral and ri rights as men to li pursuit of happin the divine instit which is the foun society, and defini ciples of education. It is no wonder own him as their should hear, and admonitions, astonishing is, to ary influence the exercises upon the olics; how unive edged that his weight than the thousands of o together, who a philosophy, theol

By common oc seems to agree the cerning the high terests of human thinks and says account. 50 pres perors, presiden leaders of great s ing his counsel, or if they do not and spirit, as we do, they, at least, respect for it, an gize, so to speak, excuse to defend not in full accord. All this is a ca to us Catholics. long as the wor follow the course from which Christ, or trim their hair sight of it, it w suffer shipwreck. It does not al hear of the strifed many social, re questions. So l Christ is heard well.

Of one thing, that there is no the ship of Pet ought to say tak olics who take cause the ship is safe, no matter they behave. I that there are practically do of Christ by Peter of their religio little pains to hardly ever h never read a g book. They do newspaper or instruction they ment. They re what they ough their Sundays doing what ple what ought to were faithful, Word of Christ. If ever there Catholic ought works, now is Did ever the such grand opp Well, then, a worldly, un Cat back and hin triumph, weigh responsibility, fo to give account

There is no pitiful and so calls you His may fail, be st love will not f your struggle search for tru and loneliness hope, all your for what is ex come from Hin you your cap and His likene guide you to missive and o

"One of m will hear peo the complaint. As a matter o only remove ally reliva tressing comp a permanent The Best P Sydney Cross been using Par by far the best Delicat and these Pills act doses, the effect last, mildly ex body, giving y gain, proved i preparations f BLOOD Purifier

FIVE-MINUTE'S SERMON.

The Fourth Sunday After Pentecost. THE TEACHING CHURCH. "Going up into one of the ships that was Simon's, and sitting down, he taught the multitude out of the ship." (St. Luke vi. 12.) It was not without design that our Lord chose Peter's ship from which to teach the world of life to the multitude. By the mouth of His Vicar, our Holy Father the Pope, Jesus Christ still teaches the multitude from Peter's ship. And as told in the Gospel, a miraculous draught of fishes followed His teaching, so wherever the Pope teaches for Christ from Peter's ship the promise which our Lord then made to Peter and his brother fishermen is fulfilled. They became fishers of men, and astonishingly successful fishermen too. What this day are witnesses of a singular fulfilment of this promise. The present Holy Father, Pope Leo XIII., has taken occasion to teach the whole world the doctrine of Christ on many of the most important subjects that concern the well being of mankind, affecting their national and social interests, their moral and religious duties; their rights as men to life, liberty, and the pursuit of happiness; the defence of the divine institution of the family, which is the foundation of Christian society, and definition of the true principles of education.

OUR BOYS AND GIRLS.

The Bad Habit. Rev. Mr. Babcock spoke, in part, as follows to the boys of St. Mary's Industrial school, Baltimore, Ind., which is under the charge of the Christian Brothers. As the words are just as applicable to our Canadian youth we print them for the benefit of those who wish to profit by the sound and wholesome advice contained therein:—"Boys, get good habits. Bad habits are black. They all begin innocently enough, by putting its arms around you until the grip strengthens, and down you go. Temptations are like strings and cords that bind you. First they are weak and easily broken, but gradually they grow stronger, and at last they have you bound hand and foot. One good habit is perseverance, and that is a habit I would have you learn. Stick to a thing. If you should want to learn to play a violin, don't give up because you don't succeed. It might not be very pleasant to your neighbor, but stick to it. That's perseverance. Don't get tired, but stick to whatever you begin, for whatever is worth starting is worth finishing. These good brothers here are teaching you what is right to do, and they will show you that if a thing is worth doing it is worth doing well. Don't black the toes of your shoes and leave the heels dirty. Another habit I would have you learn is punctuality. Some people are always late, and for such a man I would not give a hill of beans. A great general once said that he always won his battles because he was always ten minutes ahead of time. A secretary of George Washington was late once upon a time, and he laid the blame to his watch. Washington told him that he would have to get another watch or else he would get another secretary. Suppose a doctor should be dilatory in going to the bed-side of a patient? Suppose a business man would be late in meeting his notes? They would be ruined, as many men have been ruined, always being just a little late in some things. Another habit I would have you get is the power to control a bad temper. The Lord would not have you make a beast of yourself, and he who can control himself is deserving of great praise. When you are vexed and brow-beaten do as the Saviour did, with His arms outstretched on the cross, when He exclaimed: "Father, forgive them, they know not what they do!" Some people cannot control their temper, but be not one of them. When you get angry say that you are going to conquer yourself."

THE ONTARIO MUTUAL LIFE.

27TH ANNUAL MEETING OF THE CO. A Splendid Showing. ANOTHER YEAR OF PROGRESS, GROWTH, AND PROSPERITY. The 27th annual meeting of the Ontario Mutual Life Assurance Company was held in the town hall, Waterloo, Ont., on Thursday, May 27th, 1897. The attendance was a most representative one, including quite a large number of the policy-holders in addition to the directors and the principal agents of the company throughout the Dominion. The president, Mr. I. E. Bowman, occupied the chair, supported by the manager, Mr. Wm. Hendry. On motion of Mr. Alfred Hoskin, Q. C., Toronto, seconded by Mr. Robert Melvin, of Guelph, Mr. W. H. Riddell, secretary of the company, acted as secretary of the meeting. The minutes of the last annual meeting were formally taken as read and adopted. The president then read the directors' report. REPORT. Your directors have the pleasure of submitting to you the following statements as their report of the business for the year ending the 31st December, 1896, and in doing so it affords them great satisfaction to be able to inform you that the uniform and uninterrupted success which has attended the company since its organization has continued during the past year to a very marked degree. The report shows an increase in the number and amount of new policies issued, as compared with the previous year, and there has also been a substantial increase in the premium in some of the interest income, and in the surplus available for future distribution among the policy holders. The net premium income for 1896, including \$2,278 for annuities, was \$901,617.90, and we received for interest on our investments the sum of \$158,785.94, making the total income \$769,403.24. Although the rate of interest on first-class securities continues very low, and great care is required in the selection of investments, yet the rate of interest earned on our assets during the past year was somewhat higher than the previous year, which shows that the funds of the company have been satisfactorily invested. The total assets of the company at the close of the year were \$3,401,977.09, and the reserve required to be held by the company is \$3,176,716, which, after providing for all other liabilities, leaves a surplus of \$225,261.95. This surplus would be increased to \$955,800, if our reserves were based on the Government standard of 104 per cent. instead of the Actuarial 4 per cent. The surplus earned by the company for the year has been quite satisfactory, amounting to \$24,935, of which \$11,825 has been paid to the members, and the balance has been added to the general surplus fund. The company commenced issuing twenty year Distribution Policies in July, 1891, and the surplus belonging to this class is being kept distinct from the general surplus account. During the past year 1,825 new policies were issued for assurance amounting to \$2,838,250, and 82 applications for \$108,750 were received from persons whose health and family history were not up to our standard, and therefore had to be declined. Our death rate for the year was somewhat higher than usual, the cause being largely accidental, there having been no less than sixteen deaths from unforeseen accidents involving losses amounting to \$14,000, so that the ordinary normal death rate was much below the average. The executive committee has again carefully examined the securities and cash held by the company, and found them correct as reported by your auditors. You will be called on to elect four directors in the place of C. M. Taylor, Robert Melvin, W. J. Kidd and Robert Baird, all of whom are eligible for reelection. On behalf of the board, I. E. Bowman, President. In commenting on the report, Mr. Bowman said that the business for the past year had been very satisfactory indeed. There was an increase of something over \$200,000 in the amount of new policies issued, as compared with the previous year, and this augmentation in new business still continues, for during the first four months of the present year we issued \$1,016,050, an increase over the same period of last year of \$232,200, so that the company is progressing and the business increasing all the time. Notwithstanding that the rate of interest tends downward, it will be a source of satisfaction to our policy holders to learn that the rate of interest earned on the company's investments for 1896 was higher than either of the two previous years, owing to the purchase in that year, on every advantageous terms, of \$180,000 worth of mortgages, guaranteed by the County of Huron, and to the fact that all our money was kept continuously invested during the whole year, so that at its close we had no funds lying idle in the banks. While competition for new business among existing companies has not decreased, there are a number of new ones about to enter the field which, doubtless, will add to its intensity; but I am sure the Ontario Life will be able to hold its own against both old and new competitors, and without measurably increasing the cost of procuring a fair, if not a liberal, share of business. On the whole we have much cause for congratulation in view of the marked success that has attended the management of the company's affairs, and the efforts of its energetic staff of agents, during the past year; and I think it may be fairly claimed that the company has now reached a position among life companies second to none—a position that is creditable to everyone identified in any way with the company. Having presented the certificate of the examining committee, the president moved the adoption of the report, submitting the following: ABSTRACT OF ACCOUNTS FOR 1896. Income. Premiums net.....\$ 599,289.39 Interest, annuities, etc..... 161,063.94 Total.....\$ 760,353.33 Disbursements. Payment to policy holders for death claims, dividends, surplus, surrender values, etc..... 370,032.18 Expenses and taxes..... 125,538.91 Total.....\$ 495,571.12 Assets. Loans on first mortgages.....\$1,822,664.09 Municipal debentures..... 741,884.02 Loans on company's policies..... 452,854.02 Real estate..... 49,942.00 Cash on hand and in banks..... 813.15 Other assets..... 211,981.21 Total.....\$3,401,977.09 Liabilities. Reserve actuarial 4 per cent.....\$3,176,716.09 All other liabilities..... 14,491.74 Total.....\$3,191,207.83 Surplus. On company's standard 4 per cent.....\$ 215,769.06 On Government standard 104 per cent..... 308,800.00 Mr. Melvin, 2nd vice president, in speaking to the motion, desired to express his pleasure, and that of the company, to see so many of our agents present to day, and he thought it might be interesting to make a comparison with the position we occupied as Canadians away back in the forties with our position at the present time. Having shown by reference to statistics that British and American offices transacted by far the largest proportion of life assurance in Canada at the time the Ontario Mutual Life began business in 1870, thus diverting large sums of money from the industries of the country to enrich foreign lands, and that our own companies for many years past had done and were doing the bulk of the life business in the Dominion, he felt sure it must be gratifying to every Canadian, and especially to the two pioneer companies, the Canada and the Ontario, that in so short a time the Canadian companies have gained the confidence and support of their countrymen to such an extent that they have been able so largely to supplant British and American companies. He did not mean to reflect in any way on either the British or American offices, for we know they are managed by competent, upright men, who are able and willing to meet their obligations; but I do feel proud of the fact that without any special favor or protection we have been able by fair and honorable competition to reverse the position of affairs that existed in 1870. And, sirs, looking at the business of the past year and the position this company now holds, as compared with largely in all that denotes progress and growth, the report presented to the policy holders to day bears ample testimony to the high standing of the company, and its ability to fulfil to the utmost limit any and every obligation to its policy-holders or the public; and I have to congratulate you upon the success of your efforts, and hope that during the coming year they will be crowned with still greater success. The report was then adopted unanimously. On motion of Mr. S. Snyder, Mayor of Waterloo, seconded by Mr. George Moore, manufacturer; the Rev. John McNair, B. D., and Mr. George Wegmann, secretary of the company, were appointed scrutineers. The balloting which followed resulted in the election of Messrs. C. M. Taylor, Robert Melvin, W. J. Kidd, and in the election of Mr. James Fair, Mr. Robert Baird having declined to be a candidate for reelection. Mr. James Fair, miller and manufacturer, Clinton, Ont., on being introduced to the meeting, thanked the policy holders for the honor they had conferred upon him, and assured them that he would do his utmost to promote the interests of the company. He had been a policy-holder for twenty years, and had always tried to put in a good word for the company, and will do so now with renewed energy. OTHER BUSINESS. A by-law to regulate the compensation to the directors having been submitted and considered, was passed unanimously. On motion of Mr. Kranz, ex-M. P., Berlin, seconded by Mr. Geo. Diebel, merchant, Waterloo, Mr. J. M. Scully and Mr. George Davidson were re-appointed auditors for the present year. VOTES OF THANKS. The customary votes of thanks were tendered to the Directors, Manager, Secretary, Head office and Agency staff, and responded to, when the singing of "God Save the Queen" brought to a close the 27th annual meeting of the company. The directors met subsequently and re-elected Mr. I. E. Bowman, president; Mr. C. M. Taylor, first vice president, and Mr. Robert Melvin, second vice president of the company for the ensuing year. An Interesting Relic. A petrified cross, supposed to have been used by the Jesuit Fathers in their missionary work among the Indians nearly one hundred and fifty years ago, has been unearthed at Rochester, Pa. It was buried in a mass of limestone rock, four feet beneath the surface of the earth. Crosses of this design, and leaden plates, inscribed with the royal design of France, were buried through western Pennsylvania during the year 1719. A Capt. Coleren was the leader of the company who did this work. He left Lachine, near Montreal at the date mentioned, with M. de Contrecoeur, afterward commander of Fort Duquesne, and a Jesuit priest. There were in the company, beside eight officers, six cadets, one hundred and eighty Canadian civilians. At stated distances on their route from Canada they buried the leaden plates, claiming that the country for France, while the priest buried the wooden cross to symbolize the work of the Church. The first of these memorials to be disclosed was the petrified cross recently found. It will add to the interest of Catholic historical research in this country when other relics of the same kind are uncovered. The literary work of Parkman, excellent as it is in its way, does not tell half the story of the untiring labors of the Jesuits in "North America."—Sacred Heart Review. Archbishop Janssens. A notable vivid is made in the ranks of the American hierarchy by the sudden death of Archbishop Janssens of New Orleans. His death occurred at sea on Thursday, June 10. He was on his way to New York aboard the steamer Creole, and when the melancholy event came his remains were transferred to the steamer Hudson, which arrived in New Orleans on Saturday morning. There is something in diverting ourselves from ourselves when we are in grief which has the peculiar effect of enlarging the heart, and swelling the dimensions of the whole character; and something also so particularly pleasing to God that, when it is done from a supernatural motive, and in imitation of our Lord, He seems to recompense it instantly by the most magnificent graces. Parents Must have Heat. A President of one of our colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now; we use Scott's Emulsion and it quickly relieves pulmonary troubles." We hear a great deal about purifying the blood. The way to purify it is to enrich it. Blood is not a simple fluid like water. It is made up of minute bodies and when these are deficient, the blood lacks the life-giving principle. Scott's Emulsion is not a mere blood purifier. It actually increases the number of the red corpuscles in the blood and changes unhealthy action into health. If you want to learn more of it we have a book, which tells the story in simple words. SCOTT & BOWNE, Bellevue, Ont.

THE CHEERFUL MOTHER.

Heaven will have a cozy chair for the good woman who on earth was a cheerful mother, for, of the minor domestic virtues that make the home a place of comfort, the most beneficent of all is cheerfulness. It is of use every day and every hour in the day. It makes the light seem joyous when the sun is shining, and it brightens the dreariness when clouds obscure the sky. The husband, harassed by the nervous and irritable, harassed by the cares of business. The children romp and quarrel, and break and tear and spoil, and destroy and get into mischief a thousand and one times from dawn to dark. The servant is wasteful, or insolent, or stupid; the butcher or the grocer tries to put on the family an undesirable food; or others concerned with the household subject the mistress of it to annoyance day after day, week in and week out, from year's beginning to year's end. Now if she be a sullen or fretful woman, all these worries will rasp her temper and she becomes a Leyden-jar to accumulate and discharge the electricity of un-happiness. But if she be a cheerful person, she keeps her own spirits up, soothes and sympathizes with her husband, kisses and chides and corrects and trains and instructs her children, tactfully guides the domestic, and, gently commands all having dealings with her, to treat her right. She radiates peace. Her presence is like perfume. She is affectionate, sympathetic, willing, magnetic—a joy and a benediction to all her friends. Happy is the home over which presides a cheerful woman.—Catholic Columbian. Listowel, Sept. 22nd, 1896. Edmondson, Bates & Co.: Gentlemen,—I have pleasure in saying that Dr. Chase's Ointment, Pills and Catarrh Cure and Linseed and Turpentine are selling well, and are giving every satisfaction. Many of my customers have spoken highly in their praise. Yours truly, J. A. HACKING.

WELL BEGUN IS HALF DONE.

Start wash day with good soap, pure soap; that's half the battle won. SURPRISE SOAP is made especially for washing clothes, makes them clean and fresh and sweet, with little rubbing. It's best for this and every use. Don't forget the name SURPRISE. Best Wash Day SURPRISE SOAP. The Ontario Mutual Life Assurance Company was held in the town hall, Waterloo, Ont., on Thursday, May 27th, 1897. The attendance was a most representative one, including quite a large number of the policy-holders in addition to the directors and the principal agents of the company throughout the Dominion. The president, Mr. I. E. Bowman, occupied the chair, supported by the manager, Mr. Wm. Hendry. On motion of Mr. Alfred Hoskin, Q. C., Toronto, seconded by Mr. Robert Melvin, of Guelph, Mr. W. H. Riddell, secretary of the company, acted as secretary of the meeting. The minutes of the last annual meeting were formally taken as read and adopted. The president then read the directors' report. REPORT. 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Notwithstanding that the rate of interest tends downward, it will be a source of satisfaction to our policy holders to learn that the rate of interest earned on the company's investments for 1896 was higher than either of the two previous years, owing to the purchase in that year, on every advantageous terms, of \$180,000 worth of mortgages, guaranteed by the County of Huron, and to the fact that all our money was kept continuously invested during the whole year, so that at its close we had no funds lying idle in the banks. While competition for new business among existing companies has not decreased, there are a number of new ones about to enter the field which, doubtless, will add to its intensity; but I am sure the Ontario Life will be able to hold its own against both old and new competitors, and without measurably increasing the cost of procuring a fair, if not a liberal, share of business. On the whole we have much cause for congratulation in view of the marked success that has attended the management of the company's affairs, and the efforts of its energetic staff of agents, during the past year; and I think it may be fairly claimed that the company has now reached a position among life companies second to none—a position that is creditable to everyone identified in any way with the company. Having presented the certificate of the examining committee, the president moved the adoption of the report, submitting the following: ABSTRACT OF ACCOUNTS FOR 1896. Income. Premiums net.....\$ 599,289.39 Interest, annuities, etc..... 161,063.94 Total.....\$ 760,353.33 Disbursements. Payment to policy holders for death claims, dividends, surplus, surrender values, etc..... 370,032.18 Expenses and taxes..... 125,538.91 Total.....\$ 495,571.12 Assets. Loans on first mortgages.....\$1,822,664.09 Municipal debentures..... 741,884.02 Loans on company's policies..... 452,854.02 Real estate..... 49,942.00 Cash on hand and in banks..... 813.15 Other assets..... 211,981.21 Total.....\$3,401,977.09 Liabilities. Reserve actuarial 4 per cent.....\$3,176,716.09 All other liabilities..... 14,491.74 Total.....\$3,191,207.83 Surplus. On company's standard 4 per cent.....\$ 215,769.06 On Government standard 104 per cent..... 308,800.00 Mr. Melvin, 2nd vice president, in speaking to the motion, desired to express his pleasure, and that of the company, to see so many of our agents present to day, and he thought it might be interesting to make a comparison with the position we occupied as Canadians away back in the forties with our position at the present time. Having shown by reference to statistics that British and American offices transacted by far the largest proportion of life assurance in Canada at the time the Ontario Mutual Life began business in 1870, thus diverting large sums of money from the industries of the country to enrich foreign lands, and that our own companies for many years past had done and were doing the bulk of the life business in the Dominion, he felt sure it must be gratifying to every Canadian, and especially to the two pioneer companies, the Canada and the Ontario, that in so short a time the Canadian companies have gained the confidence and support of their countrymen to such an extent that they have been able so largely to supplant British and American companies. He did not mean to reflect in any way on either the British or American offices, for we know they are managed by competent, upright men, who are able and willing to meet their obligations; but I do feel proud of the fact that without any special favor or protection we have been able by fair and honorable competition to reverse the position of affairs that existed in 1870. And, sirs, looking at the business of the past year and the position this company now holds, as compared with largely in all that denotes progress and growth, the report presented to the policy holders to day bears ample testimony to the high standing of the company, and its ability to fulfil to the utmost limit any and every obligation to its policy-holders or the public; and I have to congratulate you upon the success of your efforts, and hope that during the coming year they will be crowned with still greater success. The report was then adopted unanimously. On motion of Mr. S. Snyder, Mayor of Waterloo, seconded by Mr. George Moore, manufacturer; the Rev. John McNair, B. D., and Mr. George Wegmann, secretary of the company, were appointed scrutineers. The balloting which followed resulted in the election of Messrs. C. M. Taylor, Robert Melvin, W. J. Kidd, and in the election of Mr. James Fair, Mr. Robert Baird having declined to be a candidate for reelection. Mr. James Fair, miller and manufacturer, Clinton, Ont., on being introduced to the meeting, thanked the policy holders for the honor they had conferred upon him, and assured them that he would do his utmost to promote the interests of the company. He had been a policy-holder for twenty years, and had always tried to put in a good word for the company, and will do so now with renewed energy. OTHER BUSINESS. A by-law to regulate the compensation to the directors having been submitted and considered, was passed unanimously. On motion of Mr. Kranz, ex-M. P., Berlin, seconded by Mr. Geo. Diebel, merchant, Waterloo, Mr. J. M. Scully and Mr. George Davidson were re-appointed auditors for the present year. VOTES OF THANKS. The customary votes of thanks were tendered to the Directors, Manager, Secretary, Head office and Agency staff, and responded to, when the singing of "God Save the Queen" brought to a close the 27th annual meeting of the company. The directors met subsequently and re-elected Mr. I. E. Bowman, president; Mr. C. M. Taylor, first vice president, and Mr. Robert Melvin, second vice president of the company for the ensuing year. An Interesting Relic. A petrified cross, supposed to have been used by the Jesuit Fathers in their missionary work among the Indians nearly one hundred and fifty years ago, has been unearthed at Rochester, Pa. It was buried in a mass of limestone rock, four feet beneath the surface of the earth. Crosses of this design, and leaden plates, inscribed with the royal design of France, were buried through western Pennsylvania during the year 1719. A Capt. Coleren was the leader of the company who did this work. He left Lachine, near Montreal at the date mentioned, with M. de Contrecoeur, afterward commander of Fort Duquesne, and a Jesuit priest. There were in the company, beside eight officers, six cadets, one hundred and eighty Canadian civilians. At stated distances on their route from Canada they buried the leaden plates, claiming that the country for France, while the priest buried the wooden cross to symbolize the work of the Church. The first of these memorials to be disclosed was the petrified cross recently found. It will add to the interest of Catholic historical research in this country when other relics of the same kind are uncovered. The literary work of Parkman, excellent as it is in its way, does not tell half the story of the untiring labors of the Jesuits in "North America."—Sacred Heart Review. Archbishop Janssens. A notable vivid is made in the ranks of the American hierarchy by the sudden death of Archbishop Janssens of New Orleans. His death occurred at sea on Thursday, June 10. He was on his way to New York aboard the steamer Creole, and when the melancholy event came his remains were transferred to the steamer Hudson, which arrived in New Orleans on Saturday morning. There is something in diverting ourselves from ourselves when we are in grief which has the peculiar effect of enlarging the heart, and swelling the dimensions of the whole character; and something also so particularly pleasing to God that, when it is done from a supernatural motive, and in imitation of our Lord, He seems to recompense it instantly by the most magnificent graces. Parents Must have Heat. A President of one of our colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now; we use Scott's Emulsion and it quickly relieves pulmonary troubles." We hear a great deal about purifying the blood. The way to purify it is to enrich it. Blood is not a simple fluid like water. It is made up of minute bodies and when these are deficient, the blood lacks the life-giving principle. Scott's Emulsion is not a mere blood purifier. It actually increases the number of the red corpuscles in the blood and changes unhealthy action into health. If you want to learn more of it we have a book, which tells the story in simple words. SCOTT & BOWNE, Bellevue, Ont.

CHATS WITH YOUNG MEN.

The Unselfish Son. Happy are the parents who are blessed with an unselfish son. He is sure to be of an affectionate disposition and to have a grateful heart. He delights to recall the memory of all that they have done for him and to see what he can do to repay them in part for their care for him. He covers their failings out of sight and magnifies their good qualities. He helps them, if they be needy, even at the postponement of his own immediate advantage, and if they be above want, their home, he pays them a thousand and one attentions of courtesy, he brightens their declining years, he is the comfort of their old age. The unselfish son is not a myth. He exists. He is known. One young man in Pennsylvania, with whom we are personally acquainted, settled \$15,000,—his first profits in business—on his widowed mother, before he allowed himself to contemplate marriage. Put out on mortgage at 6 per cent, that amount insured her an income of \$18 a week for life, a competence that was assured no matter what vicissitudes of fortune or of family may befall her son. Another has devoted himself to the support of his mother and sisters. His income suffices to keep them in frugal comfort. When bantered upon the fact that he is developing into an old bachelor, he gaily replies: "O, I have three wives at home. Isn't that enough for any man?" A third young man, who resides in Illinois, is paying his brother's expenses through college and seminary, hoping to gratify his parents' desire to have a son a priest. As his wages are small, this charge on them keeps him at very plain living. A fourth lad, who is still in his teens, has refused an excellent situation in a town away from home, much more congenial and remunerative than the one he has, because he wants to remain with his father who has a passion for strong drink and who keeps sober only with the constant presence, example and encouragement of his eldest boy. These are examples from real life, examples that do credit to human nature, examples that give ground for the belief that the number of unselfish sons is legion. The blessing of Heaven will rest upon them. Their sacrifices will be recorded in the Book of Life. Even in this world they will yet experience good luck that will be a proof of the pleasure that the great Father above has taken in their devotedness to their parents.—Catholic Columbian. "Our Boys." Youth on the prow, and pleasure at the helm. The question how a young man shall spend his spare time is one of import-

Advertisement for Ayer's Pills, describing its benefits for various ailments and its long history.

Advertisement for a building or construction project, mentioning the location at 7 Ann St. Toronto.

Advertisement for High-Class Church Windows, mentioning Hobbs Mfg. Co. and London, Ont.

Advertisement for a timber business, mentioning Crown Lands and Forests Branch.

Advertisement for a medicinal product, possibly a tonic or health supplement.

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Advertisement for a medicinal product, possibly a tonic or health supplement.

Advertisement for Windsor Salt, highlighting its purity and use for table and dairy.

C. M. B. A.

Resolutions of Condolence.

At the last regular meeting of Branch No. 14 the following resolution of condolence was unanimously adopted: Whereas it has pleased the Almighty God in His infinite wisdom to remove by death our worthy brother Eugene Sullivan...

C. O. F.

St. Joseph's Church, No. 370, held their regular meeting on Thursday, July 18, 1907, being largely attended. Rev. J. McEntee, Court Chaplain, and members of sister courts were present.

A communication was received from H. S. Thiele instructing the court to elect their delegate to state and provincial convocations with credentials enclosed for the court to transmit to the same their approval of choice.

Lordship many years to come to labor for the salvation of your spiritual children.

In conclusion, we beg to assure Your Lordship that we will always endeavor to be good to all children and in order that we may be strengthened in the performance of our duties we now beg Your Lordship's Episcopal blessing upon ourselves and families.

In behalf of the church of the Holy Family, Hanover, on the feast of Corpus Christi, A. D. 1897. Valentine Kierchmer, P. B. Flanagan.

His Lordship responded and was listened to with marked attention, especially by a large number of non-Catholics who were present. In his remarks His Lordship said that the church was the place to seek truth and light, and although it was but small yet it was like the grains of mustard which grew into a large tree...

to notify Rev. M. J. Stanton, Smith's Falls, not later than Friday, 17th July.

The Reverend Mother then called forward the men graduating pupils, but this did not meet the wishes of the Excellency; each and every one of the pupils, even to the smallest tot, came forward. To each he had a pleasant word to say, and in some instances quite a long one.

DIocese of Peterborough.

Mission in Grafton. The mission given here last week by two Jesuit priests was the renewal of the mission given last year by the mouth of June 1. It is needless to attempt to express the joy that filled the hearts of the people of St. Mary's parish, Grafton, when their good pastor announced that he would return to give the mission.

ARCHDIOCESE OF ST. BONIFACE.

New Church at Balgonie.

The history of the world is marked by successive epochs which serve as milestones in the progressive journey of the human race from its infancy, down through the centuries, to the present day.

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ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1870. TERMS: \$160 PER YEAR. CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Under the Direction of the Oblate Fathers of Mary Immaculate.

AGENTS WANTED. In every part of the Dominion to handle our Jubilee Goods. We offer the neatest designs on the market. Large sales and big profits to be realized by the right man.

T. TANSEY, 14 Drummond St. - Montreal, Que. WESTERN ONTARIO'S SUMMER RESORT. "THE FRASER," PORT STANLEY, ONTARIO. WAS BUILT IN 1870, and is now open for the season.

DRUPSY TREATED FREE. Positively Cured with Vegetable Remedy. I must tell you a welcome visitor holds. Like with age, I was sumptuous on that you might little shorter? You have encountered the past, and as a graduate and independent for the faith it not by abundance "ment" as Argument by argument truth and truth kindly courted You have in the Antigua of good E. Some time ago a difference was presided over by his a biao. He again essay paper term cousin across the articles David Creed for he is a biao. Great respect the reception the member Canada. T. be devoted memory, and if I hear soon much disput is Archbishop reads men a kindly heart have been a personality He has in m reflexion and exceptional respect and live, of class

DR. WILLIAMS' PINK PILLS. The Most Convincing and Absolute Proof Given That Dr. Williams' Pink Pills Cure When Other Medicines Fail. No remedy of modern times has offered more, or stronger proof of its sterling merit than has Dr. Williams' Pink Pills.

MARKET REPORTS. LONDON. Wheat, 30s 6d per bushel. Flour, 45s per bushel. Butter, 11s 6d per cwt. Montreal, June 30. Wheat, 30s 6d per bushel. Flour, 45s per bushel. Butter, 11s 6d per cwt.

TEACHERS WANTED. CENTRAL BUSINESS COLLEGE OF Toronto. I must tell you a welcome visitor holds. Like with age, I was sumptuous on that you might little shorter? You have encountered the past, and as a graduate and independent for the faith it not by abundance "ment" as Argument by argument truth and truth kindly courted You have in the Antigua of good E. Some time ago a difference was presided over by his a biao. He again essay paper term cousin across the articles David Creed for he is a biao. Great respect the reception the member Canada. T. be devoted memory, and if I hear soon much disput is Archbishop reads men a kindly heart have been a personality He has in m reflexion and exceptional respect and live, of class

HEADS WIN IN BUSINESS! CENTRAL Business College. STRATFORD, ONT. Our business is to fill heads with practical knowledge. The excellent commercial school in Canada today. We have the best college rooms; excellent teachers; moderate rates; enter at any time; circulate free.

DIocese of Hamilton.

For some time past it was known that His Lordship Right Rev. T. J. Dowling, Bishop of Hamilton, would be here to assist in the celebration of Corpus Christi, and consequently the people of Carleton place forth an extra effort in making the celebration worthy of the occasion.

The choir, assisted by the talent from Hanover, admirably sustained their reputation. Miss Lizzie Hahn presided at the organ in her usual efficient manner.

At 10 o'clock High Mass was celebrated by the Rev. Father Lehman, of Midway, Kelly of Walkerton, and Owens of Aytun. His Lordship presided at the large congregation assembled.

DIocese of Kingston.

The sixth annual excursion of the diocese of Kingston to St. Anne de Beaupre will take place on Tuesday, August 13th.

At 10 o'clock High Mass was celebrated by the Rev. Father Lehman, of Midway, Kelly of Walkerton, and Owens of Aytun. His Lordship presided at the large congregation assembled.

ARCHDIOCESE OF OTTAWA.

Reception to Mgr. del Val by the Pupils of Gloucester Street Convent.

On the occasion of his first visit to the Convent of the Congregation of Notre Dame, Gloucester Street, Ottawa, the Most Reverend Papal Delegate, stated that he would again address the pupils at some future time.

ARCHDIOCESE OF KINGSTON.

Circular of His Grace the Archbishop.

The Palace, Kingston, June 21, 1907. To the Very Rev. and Rev. Clergy and Laity: I hereby approve and warmly recommend to the clergy and people of my diocese and those of the neighboring dioceses...

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