#### LEAGUE OF THE SACRED HEART.

General Intention For June.

EUCHARISTIC WORKS.

Messenger of the Sacred Heart. e "fire" which our loving Redeemer brought with Him into the world, and which He so ardently longed to see enkindled everywhere on earth, He already, by dint of kindness and tokens of love, spread around Him during the years of His passage among the children of men. When about to return again to His Father He wished to make it clearly manifest that while He had already loved us to excess, His Heart could go further still and love us In finem dilexit.

Hence the institution of the adorable Sacrament of the Eucharist, the summary of all the efforts of His love, the memorial of all the gifts of the Heart

From that moment Faith has ever held up to our gaze Jesus Christ, our Lord, present without intermission on earth; extending and multiplying, His Real Presence at all times andi n all places; exerting His personal and vivifying action on the Church and mankind. Wherever a sanctuary was reared to God's glory, there did He choose a home and take up His fixed abode; and it will be to the foot of that throne of mercy that we shall see flocking until the end of time the countless generations of faithful and believing

There are three things which in this devotion constitute the one centre towards which converge, in various ways, all the acts of adoration and

homage of our grateful hearts. There is the Altar where Jesus Christ immolates Himself, the Tabernacle where He has shut Himself in. and the Holy Table where He gives Himself to us. These form the centre from which radiate through the world those pious works which, in keeping with this mystery of love, we term "Eucharistic Works."

Some of these pious associations, with the Altar ever present in view, aim at multiplying the number of "Masses of atonement," impressed as they are with the urgent needs and perils of society, which they would redeem from its iniquities, or with the intention of offering some compensation for the offence perpetrated against God by the absence of so many lukewarm or guilty Catholics who deprive themselves of the happiness of assisting at the Holy

Others, gathered around the Taber nacle, supply day and night from their ranks a chosen band of worshippers, in all truth, a "Guard of Honor," reliev-ing each other in turn within the very sanctuary or its precincts as an un-broken and loving watch. At other times they assure a royal attendance on their King at the solemn Expositions of the Blessed Sacrament, or, again they encourage the discreet silence of inner supplication or that other fruitful exercise of the Holy Hour.

Others, finally, there are who, eager to find place among the bidden and frequent guests at the Holy Table, throng each day around the heavenly banquet board, to comfort by their "Communion of Atonement" the Sacred "Communion of Atonement" the Sacred the Irish Parliamentary party at his Heart grieved by the desertion and ungratefulness of mankind, while at the President of the Irish National Federsame time they endeavor to appease God's wrath by satisfactory offerings to His justice.

As the devotedness of the Sacred Heart for man reached the last limits of love for us, in the institution of the Holy Eucharist, were it for that only, there can be no excess in the measure of our return of love for Jesus Christ. Excess is not to be feared in the intensity of that requital, but in the various

modes of manifestation or expression Certain forms of speech, which make their appearance from time to time, have been looked upon with distrust, among others, for instance:

Eucharistic Heart of Jesus."

The Congregation of the Holy Office instituted to watch over all that relates to the purity of our faith, condemned this novel devotional form. We sub join the text of the decree as a guid ance for our Associates :

"The novel emblematic representations of the Sacred Heart of Jesus in the Eucharist do not meet with the ap proval of the Holy See. The repre sentations of the Sacred Heart already in use, and approved of by the Church are quite sufficient to foster the piety of the faithful, seeing that the cult of the Sacred Heart in the Eucharist is neither more perfect than the cult of the Eucharist itself, nor different from the cult of the Sacred Heart of Jesus. Moreover, the same Cardinals

Fathers of the Congregation, have de cided that the mind of this same Sacred Congregation, already made clear by the ordinance of Pope Pius IX. o holy memory, dated Wednesday, Jan

13, 1875, should bemade known, to wit That a certain class of authors, who are wont to sharpen their wits while treating of these and kindred matters-savoring of novelty, and who, under the guise of piety, strive, ever through the columns of the public press. to bring into repute unfamiliar devo tional titles, should be warned, that they may desist from any such endeavors, and seriously consider how fraught with danger it is to lead the faithful into error where there is question of

the ary, ar-are-t of

the very tenets of our faith, and let them cease to give occasion to the enemies of religion calumniously to carp at pure Catholic doctrine and true nietv.\* 'R. CARD. MONACO."

It is not likely that any of our Associates will be tempted to abandon the sure and beaten track to strike out into unknown and unauthorized paths in quest of nutriment for their piety Devotions, however attractive in ap pearance, which are discountenanced by the Holy See, may tickle the fancy, but cannot be profitable to the soul Our Associates, moreover, fully unde stand that, though love for the Blessed Eucharist and love for the Sacred votions are quite distinct—the one begets the other; so that it would be impossible to find an ardent lover of the Sacred Heart who was not at the same time a frequenter of the Holy Table, or one truly devout to our Lord offering Himself on our altars, present in the Tabernacle or giving Himself as the food of our souls, who was not eager to become, where he not so already, a member of the Apostleship

All these "Eucharistic Works" and and others closely allied to them make a strong appeal to the Catholic heart. But our Associates must remember that if they wish to act up fully to the spirit of the Apostleship, they must make it a point of honor to be foremost in the various practices peculiar to the cult of the Most Blessed Sacrament, which is supereminently a cult of piety, of atonement and of love.

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 all "Eucharistic Works" may be blessed by Thee and serve to turn aside Thy Father's wrath, be a comfort to Thy sorrowing Heart and an earnest of eternal life to all who practise them.

+ For similar reasons the title of "Friend of the Sacred Heart." given to St. Joseph, has been found fault with by the Holy Courges tion (see Ep emerid-s liturg., Oct., 1892), and that of "Mistress of the Sacred Heart," applied to the Biessed Virgin.

#### ARCHBISHOP CLEARY HONORED IN NEW YORK.

he Irish National Federation of America Present His Grace With an Address.

New York, May 20.-Many prominent people connected with the Irish Home Rule cause attended the presentation of an address to the Most Rev James V. Cleary, Archbishop of Kings ton, this afternoon by the officers and trustees of the Irish National Confed eration of America. This presenta-tion was made at the rectory of the Church of the Holy Innocents, where the Archbishop is on a visit. This compliment was paid him because of his untiring labor for the Irish Home Rule cause in Canada, and for the practical support which the priests and people of his Archdiocese have given ation of America, welcomed the Arch bishop to New York, and Secretary Joseph P. Ryan read the address The Archbishop responded in appropriate terms. He said that his people vere firmly devoted to the Irish Home Rule cause, and were determined to stand by it until it was achieved Among those present were Judge Morgan J. O'Brien, Dr. William B. Wallace, Major John Byrne, ex-Com missioner Sheehan, John J. Rooney Rev. M. C. O'Farrell, Rev. P. J. Per dergast, Very Rev. Denis P. O'Flynn, Rev. J. Kelly and Rev. M. J. white. Dr. Thomas Addis Emmet welcome

the Archbishop to the city, and called on Secretary Jos. P. Ryan to read the address, which was as follows:
"Most Rev. Archbishop,—We called
as representatives of the Irish National

Federation of America to thank you for the magnificent services you have rendered the Irish cause in Canada. We thank you not alone for the financial support rendered, but even more for that stalwart patriotism that refuses to believe that the best way to help the national cause is to desert it in the hour of sorest trial; that the best way to support the right is to abandon it the moment error presents itself, that the best way to encourage the Irish people to suppress discord is to desert them on the eve of possible vic-Not unmindful of the weakness of human agencies in all things, you have pointed out to us that the difficulties that beset Ireland in her struggle for self-government are not uncommon, but are those which afflict all people in their struggle for national freedom. In your archdiocese you have set the standard of financial support at a generous figure in proportion of the wealth of your people, and the wisdom of your counsel and the lines of present duty which have announced, and in which you have so gallantly led your priests and people, have appealed to the heart of every Irish Nationalist. Again Most Rev. Archbishop, permit me in the name of the Irish National Federa-

opportunity afforded us to make this acknowledgment personally and offici-

(Signed) THOMAS ADDIS EMMET,

Archbishop Cleary replied to the following effect:—"Gentlemen—I have had no opportunity to prepare a formal reply to your address, but I will say that it is very agreeable to me to receive such worthy gentlemen, re-presenting the Irish National Federaion of America. I do not deserve all the kind things you say in regard to my services to the Irish Home Rule cause. The people of Irish birth or descent in my archdiocese are comparatively poor; but they cherish the patriotic spirit of their race, and are always ready from their scanty means to contribute to the aid of the Irish national cause. They give generously for that purpose. Our French fellow also contribute freely, for observing how Canada has prospered under home government, they are under home government, they are desirous that Ireland should enjoy a like opportunity for her advancement Although some reforms have been granted her, much remains to be done. Despite Mr. Gladstone's efforts to redress Ireland's grievances, the country is still suffering under burdens which Home Rule would remove. As re gards practical aid to the Home Rule movement, I would observe that Toronto gave \$4,500 at the first meet ing, when Mr. Blake and myself visited that city. Every priest in my diocese has subscribed to the Home Rule fund, although we have among us clergymen of various nation alities. We are united in support ing the Irish people in the attainment of their rights. We hope that all obstacles in the way of union will disappear. Succeed depends on it. Any man who does not see and acknowledge that fact should not be elected to Parliament. (Applause.) It is charged that the Irish people are naturally prone to discussion. But when a movement is threatened with ruin from internal strife, that is the time for good men to rally to its support and overcome all obstacles to its triumphant success. In the face of powerful interests hostile to Home Rule, it is the bounden duty of all men of the Irish race at home and abroad to combine for its support and present a solid front to their antagon-ists. (Applause.) When the prinists. (Applause.) When the principle is adopted that the majority must rule in order to maintain unity of action, then every member of the Irish Parliamentary party should act accordingly or resign. (Applause.) It is charged that the Irish people, through instability of character, are unfitted for self-government. me of any people that were oppressed as they have been that were not plagued with internal strife. Whenever a people are denied self-government you will find them a prey to dissension, because such quarrels are fostered by the conditions under which the people are ruled. Other countries cannot justly accuse the Irish people with unfitness for selfgovernment because of internal dissensions. In France there have been scenes of bitter strife. England herself has had her civil wars. She can not honestly look Ireland in the face and accuse her of inability to manage her own affairs because of differences among her people. All the great reforms won in England during the present century have been attended by party warfare of the bitterest kind. conclusion, I thank you for the

should rally unitedly to secure for Ireland the inestimable blessing of home government. (Applause.) visitors were presented to the Archbishop, who spoke with much pleasure of his visit to the city, where

compliment you have paid me and my people. We could not do other than

we have done, for we cherish the motives of our childhood. The name

of Ireland is interwoven with our joys

and our sorrows. In this critical hour

we hold that the entire Irish race

he is so well known.

Archbishop Cleary has had a distinguished career. He was born in the county of Waterford, Ireland. He studied at Rome and Salamanca, Spain. He was professor of philosophy and theology at St. John's College, Waterford, Ireland, for twenty two years. He was subsequently pastor at Dungarven and, Vicar-General of that diocese. In 1883 he was appointed Bishop of Kingston, and in 1889 was made Archbishop. He will sojourn here a few weeks for the benefit of his health.

## 25,000 Parishioners.

One of the largest parishes of Catholics in the country is the Holy Family of Chicago in charge of the Jesuits. Within its limits resides a Catholic population that must count up fully 25,000 souls. This means 6,000 families, and the responsibilities of the good priests can well be imagined. The church has 23 priests attending these 25,000 people, and 10 of them are exclusively engaged in active work among the people. Some idea of the work that devolves upon the priests of this church may be estimated from the fact that during the past year nearly 1,200 baptisms took place in the parish, while the marriages numbered 325, and the confessions the name of the Irish National Federation of America, to thank you for the 260,000.

## MANITOBA SCHOOLS.

Archbishop Langevin Writes an Important Letter.

His Grace Expresses Himself on Bad Books and Bad Plays.

Montreal, May 26. — (Special.)— Archbishop Langevin, of St. Boniface, has addressed an important letter on the school question to the Verite the Catholic organ of Quebec. Archbishop Langevin, in the course of his letter,

says:
"The hour is a solemn one, and I feel that the eyes of the whole country are turned towards Manitoba. The school question is not a racial or religious question, or one of personal convictions; it is a question of justice and equity; it is a social question of the highest importance. It is no longer a political question, but a vital question for the Canadian Confederation. The rights of a minority are solemnly recognized by the highest tribunal of the British Empire and even pro-tected by the Royal seal, by our gracious Sovereign the Queen-in-Council. Even they who do not share the belief of this minority admit that our grievances are legitimate. The public declarations of enlightened Protestants, members of the bar or clergy, the pamphlets of the learned lawyer Ewart, of Winnipeg, and the writings of Mr. Louis Kribs, of Toronto, have called public attention to the fact that there s a strong feeling in Winnipeg and in Ontario on behalf of this oppressed minority. I am of the firm conviction that the majority of our separated brethren are sympathetic to us.

THEIR SCHOOL RIGHTS. "Is justice going to be given-yes or no-to the Manitoba minority? the Federal compact going to be main-tained? This is what we want to know. My duty as representing the Catholics of Manitoba is to simply demand our school rights. I cannot sacrifice them. Depositum custodi. Certes, we are quite willing to come to an understanding with our rulers, but liberties. This is what has been declared by numerous representatives of the Catholics of St. Boniface and Winnipeg, and especially last winter by Senator Bernier and Rev. Abbe Cherrier, who were sent to Ottawa to second the effort of our admirable lawyer, Mr. Ewart, charged with upholding our rights before the Federal Cabinet. We have suffered for more than four years. For more than four years the tide of immigration has been stopped because

people write to us from Europe and Canada, saying, 'What is the use of going to Manitoba? You have no free

INDEBTED AND CRUSHED. "For four years our good Catholics of Winnipeg, without distinction of nationality, have been called upon to pay \$3,500 per annum, besides the taxes paid for the schools which are satisfactory to the Protestant majority, and which no person wants to take away from them. We are indebted and crushed. Several of our young parishes in the country districts have peen putting forth the same generous efforts for a year past as the Catholics of Winnipeg have done to maintain their schools. It is time, it seems to me, that our cause be taken vigorously in hand. The order-in Council of the Ottawa Government is the echo of the Royal word, and the loyal subjects of Her Majesty cannot remain indifferent to it. No matter what interpretation is given to it, it is evidently the consecration of our rights, and it stipulates what we ask. We hope that those who have power in hand at Winnipeg will like to make up for the past If they should refuse we would invoke what the honorable Privy Council of England styles 'the Parliamentary compact, that is to say, the constitu-tion. It is then that we would benefit tion. in relying upon the prompt and telling action of the Federal power, assisted by all the friends of the constitution, justice and British fair play. We do not forget the energetic declarations of the leader of the Ottawa Government, and we shall appeal to them in

opportune time. APPEAL TO THE QUEEN.

"If miserable party interests cause our claims to be overlooked we will renember that above the local and Federal powers dependent upon popular favor is the Royal power, and we will, if need be, go to the foot of the We will invoke the legend "Dieu et mon Droit," and we will respectfully await the word which will consecrate all compacts and all treaties. In the meantime God knows what we will suffer. I am asking my-self where we are to find means of had undergone. maintaining our schools. It is posbut I would ask them to suppose for an Would there be a single oppressed. man in the Dominion — be he Archbishop, Bishop, priest, statesman, or an ordinary citizen-who would hesiand Peace must give to each other an amicable greeting. In any case I place my confidence and my hopes in God, 'adjutorium nostrum in nomine domini.

# ARCHBISHOP KAIN.

duties in relation to the Easter ser-

no hesitation in condemning a large share of the literature that is published in the form of cheap novels these days. ... One of the crying evils of the day," said His Grace, "is the bad book, that poisons the minds of the young. The presses to-day are teemwith literature that keeps within the bounds of decency as prescribed by law, but the circulation of books of this character is nothing less than a As the law now stands, their circulation cannot be prevented. While this is a land of freedom, yet license prevails to a large extent, and still, when one talks of establishing a censorship over the press he is treading on treacherous ground. But it appears to me that regulations more strict than those now in vogue could be established by law whereby the civil authorities could be given the

power to prevent the sale of a large

number of books which all right

minded persons class as dangerous and

debasing. Some means should be evoked to stop the spread of immoral literature. "In this respect, I can say that I think the Catholic idea of educating the young is the best. I mean by the Catholic idea that the youth in our Lamb of God who was sacrificed for the igious education along with the secular. They know that they are not to worship God only one day in the week, but every day. The tendency toward secularism seems to be growing stronger in regard to public education in this country, and, if not checked, the ability of the secularism seems to be growing stronger in regard to public education in this country, and, if not checked, the ability of the security of the securit the ultimate results will be fearful to means peace; it does not mean war contemplate. The Catholic Church is contemplate. The Catholic Church is fighting bravely against this growing that is morally certain to arouse a tendency to secularism, because there is only a small stepping stone from neighbors to a chronic condition of sussecularism to skepticism. If the picion or ill-will.

The language and the attitude of minds of the young are to be kept pure and holy, they must not only be given wholesome literature, to read during leisure hours, but they must have religious training daily along with their

secular education. While the clergy is not in close touch with the theater, yet I can say that there is no doubt that a vast number of the plays of the day are not of a high moral standard. Any tendency towards treating the sacredness of the marriage relation in a light and flip-pant manner cannot be too severely condemned, for that relation is the basis of all good government. the cynical philosophy and the vein of good, unless there is most indisputable modern paganism that are found in many books and plays of the time serve to destroy the social health and obliterate the old established distinctions between right and wrong.

"As conditions exist at present, I bad plays unless Christian people organize a society with the view of obtaining information on these matters and then notifying the public. Let self-respecting persons boycott the immoral plays and use their best endeavors to prevent the spread of de basing literature." - St. Louis Republic's Interview.

#### PEN AN IMPEDIMENT TO THE ADVANCE OF CATH-OLIC TRUTH.

Just now anti-Catholic cliques in the West are making use of certain bitter and ill-founded criticisms of Protestant endeavor to augument the influence of the A. P. A. conspiracy. It is a fact that most of us Americans, whatsoever our race origin, whether Catholics, or Protestants, were born to an inheritance of prejudice and misgiving between Catholics and Protestants. Nearly all the early immigrants to this land had suffered persecution or annoyance, or deprivation in the land of their birth, on account of their religion. They came here, consequently, burning with indignation and resent against the religion of those from whom they had suffered. And in this new home that they had chosen they transmitted to their children and their children's children, the memory of the shining in a raiment of gold, but in wrongs, real, or fancied, provoked, unprovoked, which they believed they

Let us look at this heritage of religsible, dear sir, that my declarations ous resentment. It is not a pleasant may appear too strong for some people; subject for study, but it is important, even necessary, in order to under instant that it was the Protestant stand the need of a new course of conminority of Quebec which was so duct. The Puritans came here with a grievance against the Episcopalians the Presbyterians from Ireland and came the Welsh also. And to all these Episcopalianism was identified in their depraved life, glorify his memory. whatever. Then there were the Pro-cluding the family of the deceased, testants driven out of France by the would hope to avoid."

Government of the time, for reasons probably more political than religious, though that does not alter the fact that Most Rev. Archbishop John J. Kain was not inclined to talk at any great length on the subject of immoral plays and feculent literature, pleading the lack of time on account of his manifest in the waste of their exile. We can easily imagine how hateful to them was all that savored of Catholicity, and what pains they took to injust the paint of the manifest in the state of the control of the manifest in the state of the control of the manifest in the state of the control of the contr and feculent literature, pleading the lack of time on account of his manifold duties in relation to the Easter ser-He said, however, that he had there were our own Catholics, not the later day arrivals so much as the earlier ones, not, of course, those from the parts of Europe where the Catholic religion had more or less the sanction of the law, but those especially from Ireland. It is not necessary to dwell on the sufferings borne by the Catholics of Ireland on account of their reigion. That is a notorious fact of

history. What concerns the matter in hand is that they did suffer and that the Catholic immigrants from Ireland, because they were human, brought with them also a share of resentment to bequeath to their descendants.

And so it has come about that here

in the United States, where the consti tation and laws guarantee complete liberty of conscience, we are constantly troubled by outbreaks of spite and ill-will that have really no positive relation to the circumstances of our American life, but are an inheritance, or an importation, from other times and other lands.

If Protestants choose to continue this course of bigotry, and of misrepresentation of our motives and intentions, we cannot very well prevent them by any direct means from doing so. The duty of Catholics is very plain: it is that of peace. At the moment in the Mass when the invocation is made to the sins of all men, Catholics, Protestants, Jews, Infidels or heathen, the kiss of peace is given to symbolize that by

mind of the Holy Father ought to be an example for all who feel themselves called upon to assume the task of presenting Catholic truth. Nowhere in any of the published utterances of Leo XIII. is there a suggestion that those outside the fold of Catholic unity are not in good faith, in the common meaning of that term, in their schism. It is the sheerest presumption for any-one to presume himself to be more Catholic than the Pope. It is most certainly in opposition to the spirit of Christ to impugn the motives of others who profess to be aiming to do evidence to the contrary. The Catholic religion is the truth of God as specialized in the duties of men to themselves, to their neighbors, and to God, and its propaganda calls for nothing that is in conflict with sincersee no way of placing a check upon ity of thought and speech, lor with the evil tendency of bad books and most heartfelt love for God and for all Vituperation has no place in it. -Catholic Review.

## La Rabida Remains.

Time has not dealt gently with the ruins of Jackson Park. The April sun is white and glaring; not mellow and tender, like the sun of autumn, which softened the nakedness of the ruin and BITTERNESS OF TONGUE AND made it almost beautiful. A few work men are listlessly engaged in complet-ing the destruction. They call it restoration. The onlookers, who see them at work with sledges and cold chisels, call it chaos. The men work slowly, and seem to produce no results. Twisted masses of iron are heaped where shining palaces once stood.

The monastry of La Rabida has been spared for what, in the swift destrucion of all things around it, may be regarded as a green old age. It stands silent and deserted (on its lonely promontory, buffeted by the waves that sweep over the sea wall. It has made a brave stand against the snows and frosts of two winters. The tiles are crumbling from the roof, some of the windows are broken in, some of the doors are hanging outward, and the deed weeds stand tall and quaint in the quiet courtyard. But from the towers the iron crosses still point heavenward. Time has spared them and the statue of the republic near by, no longer a new and fairer garb of purest white. All the rest is ruin, brooding heavily

on the place that used to intoxicate with its fanfares, its peals of bells, its pageants, its people.—Chicago Times.

## Where Silence is a Virtue.

The Christian Advocate justly inveighs against the practice of certain Scotland with a similar grievance, as preachers who, when called to speak at the funeral of a man who had lived a tate to uphold it, and who would find Episcopalianism was identified in their its claims too strong? I am a Bishop; minds, to some extent, with what they I tells of a minister who, in preaching at Lam not a partisan. I say to all: pax called "Popery," so that the hatred of the grave of a man of most disreputable called "Popery," so that the hatred of the grave of a man of most disreputable the grave of minds, to some extent, with what they tells of a minister who, in preaching at vobis (peace be with you); but Justice all these for Episcopalianism resolved character, exhorted his hearers to preitself finally into an animosity against pare to meet the deceased in another the Catholic religion, with which most of these had no real acquaintance world; "something," says the Christian Advocate, "that every one, inTO PUT ON ing the normal ac-

tion of the deranged organs and functions, it builds the flesh up to a safe and healthy standard—promptly, pleasantly and naturally. The weak, emaciated, thin, pale and puny are made strong, plump, round and rosy. Nothing so effective as a strength restorer and flesh maker is known to medical science; this puts on healthy flesh not the fat of cod liver oil and its filthy compounds. It rouses every organ of the body to activity, purifies, enriches and vitalizes the blood so that the body feels refreshed and strengthened. If you are too thin, too weak, too nervous, it may be that the food assimilation is at fault. A certain amount of bile is necessary for the reception of the of bile is necessary for the reception of the fat foods in the blood. Too often the liver holds back this element which would help digestion. Dr. Pierce's Golden Medical Discovery stimulates, tones up and invig-orates the liver, nourishes the blood, and the muscles, stomach ar stomach and nerves get the

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#### ARMINE.

CHRISTIAN REID

CHAPTER XLII.

of himself, he was not an ardent lover, he was at least sufficiently impatient to desire to know his fate without delay, and in the mingling of fear and hope which occupied his mind in the interval, to the exclusion of other subjects, he learned more than he had known before of the deep hold which this feeling had laid upon him. Never, as he had said to D'Antignac, had he been so stirred, attracted, charmed, by any nature as by this which had so unconsciously revealed itself to him. But more even than the charm was that impression of strength united to infinite gentleness with which Armine had so strongly impressed Egerton, together with an idealism and a keer spiritual perception which made a type of character as unusual as it was evated. The vicomte said to himself hat if she once laid her hand in his, the world, with its accustomed shallow judgment, might think that he had given all, but that in truth he would receive as much as he gave-if not,

But would she ever put her hand in his to aid him in the battle to which his life was pledged, and to be his companion toward eternity? little hope of it-so little that his heart grew heavy as he went to hear the esult of his suit. The man who had hated him in life would even in death defeat his desire-of that he felt almost sure. Vet when he remembered how Armine had yielded to his influence and acknowledged the force of his arguments when it was a question of riendly intercourse, his spirit mounted gain with an impulse of hope. For e felt within himself the power to vercome her scruples, if she would nly listen to him. But would she do

ndeed far more.

Asking this question, he mounted he steps to D'Antignac's door. But when he entered the room nothing in his appearance indicated anxiety. greeted his friend with his usual composure and talked for several minutes of the affairs of the day before there was any allusion to Armine. Then it was D'Antignac who opened the sub-

"I have fulfilled your wishes, Gaston," he said after a pause, "and that Armine declines your offer. The vicomte grew a little paler.

This was no surprise to him, but even more pain than he had anticipated. He did not speak for a moment. he said in a low tone:

"You say that you are sorry for my sake. Do you mean that you do not think it would be for her happiness to accept my offer?"

D'Antignac answered. "1 believe that, as far as human happiness goes, it would be for her happiness in the highest degree. And " ness in the highest degree. And his voice changed a little-"I think

that she believes so, too."
"And yet—?" said the vicomte. Inconsciously he closed one hand with nervous force, as he said to nimself that if that were true the dead Socialist should not from his grave hold them apart.

"And yet she refuses even to conider your offer?" said D'Antignac. for two reasons. In the first place, because she believes that she would do you an injury by accepting it. Nay, hear me out! And, in the second place, because she has chosen

something better than the happiness of In the tumult of his own feeling it was natural that M. de Marigny should not have understood the meaning of the last words. He looked at his friend with a flash of resolution in his

eyes. "Let me see her," he said.
"These are no reasons at all." "I think you will find them strong ones," said D'Antignac. "The first, thought you may not recognize its orce, is very strong to her. The

cond must be strong even to you. "The second-what does it mean?" aid the vicomte. "That she will sacrifice the happiness of life to her

ather's command? "She has not heard of her father's command," answered D'Antignac calmly. "I found that there was no need to pain her uselessly by telling her of it. Her resolution is taken without regard to that : and you need not feel that the obstacle which stands between you is hate. On the con-trary, it is love."

"Love!" repeated M. de Marigny.
"Yes, love," said D'Antignac. The word came from his lips with a force of penetrating sweetness, and as he PLUMBING WORK ooked at the other there was infinite affection in his tranquil glance Love which is strong enough to reounce the happiness and the ease of ife in order to serve Christ in His poor to bind up the wounds of humanity and strive to lessen its ills. That is the love which stands between you. And this being so, I know you well enough to be sure that you will say,

Fiat voluntas Dei.'" There was a moment's pause, then M. de Marigny said slowly: "You mean that she is going to enter the re-

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path where God calls.' "Not if it is indeed God who calls," said the vicomte after another pause. D'Antignae had not long to wait before M. de Marigny came to hear it seems to me that her position just Armine's decision. If, as he had said now is one which would make such a mistake possible. She has hardly

'But people mistake sometimes, and emerged from the shadow of a deep grief, and she has a belief that son insuperable obstacle-her own scruple or her father's commands - stands between her life and mine." D'Antignac smiled slightly. "After

as I would do, to secure your happi-

all," he said, "you do not know Armine. It is no recoil from the world on account of grief or disappointment - which recoil can never constitute a true vocation-that is leading her, but a strong, inflamed desire to give her life and her effort to lessen in some de gree the misery of the world, to help the sick and the suffering, to atone by prayers and good works for those blas phemies and evil deeds of which she knows so much, to work by the aid of the true light for that purpose toward which her father struggled in darkness, and to win at last the infinite reward of hearing, 'Inasmuch as ye did it unto the least of these, ye did it unto me.' As far as I am able to judge, God's purpose with regard to her is clear. By a way which we could never have imagined He has prepared her soul and led it to Himself For this is no new resolution on her part. The desire has been with he long, growing ever clearer, and natur ally of late taking more definite form. will speak frankly and say that I think she would have loved you had God not claimed her heart. But what He claims we must yield, even if it

"Sometimes one has no alternative, said the vicomte, whose eyes were full of pain as they looked out of his pale

rends our own hearts to do so.

D'Antignac regarded him with an expression of exquisite sympathy, yet with the calm assurance of one who knows what the end will be. "You have an alternative," he said

quietly. "The sacrifice need not be passive on your part. You spoke a few minutes ago of seeing Armine. If you insist upon seeing her it is pos-sible that you might induce her to change her resolution - for human nature is weak, and happiness allures us all-or at least you would make the struggle hard to her. For she said that she might be tempted to forget her own scruples and her father's commands, and to accept what you offer but for the voice of God bidding her rise above the common joys of life to taste the divine joy of sacrifice. You may draw her back from the higher to the lower path, or you may bear a willing part in the sacrifice. That is for

you to decide." The vicomte rose to his feet. "You will think poorly of me," he said, "that I hesitate, and yet I do—so weak Give me a little is human nature! time. Let me ask what is God's will.

I will return to morrow."
"I have no fear," said D'Antignac
as he held out his hand. "Go, and

God be with you." And, indeed, his face, as he lay back on his pillows after M. de Marigny had eft the room, was not that of one who had fear; it was rather radiant, as of one who anticipated certain triumph. "So this is what it meant!" he said to himself as he lifted his glance to the crucifix. "We, in our blindness and short sightedness, dreamed of human happiness for them, while God was him. Faith - faith to believe all aring an opportunity of sacrifice Benedicti vos a Domino!"

Meanwhile M. de Marigny, having left the house, was walking away from the river along the Rue du Bac. He had no definite purpose in view, but had turned his face in this direction merely as a matter of instinct, his apartment being in the Rue de Gre nelle. He had no intention, however, of going there or anywhere else in especial; his impulse was simply to be alone and struggle with the temptation that assailed him - the temptation to bear down all opposition strength of his will and seize the happiness for which nature longed. And this emptation was stronger because the happiness so desired seemed to be united with the highest aspirations of his nature. What he felt for Armine bore not even the faintest resemblance to vulgar passion. It was allied to his most exalted hopes and touched his most tender sympathies, so that to resign it seemed like resigning the better part of himself, or at least an influence capable of aiding that better part in all that it might desire or undertake And when we are called upon to resign not the lower but the higher, not the thing which we acknowledge to be bad but the thing which we know to be est, then indeed the struggle is hard, the resistance strong.

The man walking so quietly along the Rue du Bac was in the midst of this struggle when a familiar voice said: "Bon jour M. le Viscomte." And looking up he found Egerton be-

"I have just left my card at your apartment," said the latter. "I regretted not finding you at home." "I regret still more not having

"Yes, I mean that," D'Antignac re-plied. "And much as I desire, much presented itself. But just now he felt test." He paused a moment, there presented itself. But just now he felt as if the effort required would be diffiness, I do not think that either you or cult. His pause said this, and Egerwould dare to bid her pause on the ton understood it at once.

"But you intend to do something else-which is equivalent to an engagement," he said. "I cannot think of interfering. I shall give myself the interfering. I shall give myself the pleasure of calling another day. Au revoir.

"Stop an instant," said the vicomte, laying a detaining hand on his arm. You are right. Though I have no engagement, there is a reason why I will not insist on your accompanying me to my apartment. But I will ask you to accompany me somewhere else. Will you come?

"Willingly," answered Egerton. "Without asking where I shall take you?

"Oh! I have perfect confidence, and am prepared to follow wherever you

The vicomte smiled a little. wish you were indeed prepared to folow where I am about to lead," he said. Perhaps in time. Allons!

They walked on along the Rue du Bac, and presently M. de Marigny paused before a large building, mounted a high flight of steps and opened a door. Egerton followed, and found door. Egerton followed, and found himself, somewhat to his surprise, in a church which bore a strong resemblance to a convent chapel. There was a screen dividing it, but within the space set apart by that screen were no feminine forms. Those that were to be seen were masculine—young men in the dress of seminarians. There were only two or three, and they were kneeling quietly, absorbed in prayer. On the outside of the screen M. de Marigny also knelt, and Egerton, after meditating some minutes on the scene — which was not with out its strangeness in contrast to the tumultuous life of the street a few feet away-began to look around him, and then perceived at one side some newly erected tombs or tablets below which reaths of immortelles were placed. He moved toward them and read the inscriptions, which were brief and simple, only telling that at a recent date those to whom these memorials were erected had suffered martyrdom in China.

As the young man stood looking at the words which said so little yet told so much, it flashed upon him where he was-within the walls of the Mission Etrangeres, the nursery of confessors and martyrs! He had heard of it, but vaguely-as one hears of something afar off-yet here it was in the very heart of the hurrying, pulsating life o Paris! One had but to turn aside from the busy, brilliant streets, to open a door, in order to stand on holy ground -by the graves of martyrs and in the presence of those who would to morrow go forth to follow in their footsteps, to take up their labors and perhaps mee their reward. Egerton looked from the marble tablets, with their brief story, to the men in the flower of youth kneeling before him-men who had forsworn all the sweetness of life to prepare for an existence of infinit hardship and toil, with the probable crown of a cruel death - and asked himself if it could be that they were of the same race and nature as himself. He thought of his own idle, luxurious life, of the lack of faith, lack of purpose, lack of good which characterized it; and, as it rose before him, shame filled him like a passion. Yet not shame alone. The desire to reach those loftier heights of feeling and action where other men trod, the long ing for spiritual light, overpowered to hope all things, to dare all things — was what he asked. And while he stood outside the great household of God, wishing, longing for

men of his own generation had en-dured for it. Was their sacrifice extremest folly or sublimest wisdom? answered the question when he knelt and said almost unconsciously: "Holy martyrs of Christ, pray for me!" How long Egerton knelt he did not know, but he never forgot what he felt during those moments. With almost the vividness of a vision he saw the cruel torments amid which these men nad laid down their lives, following in the footsteps of their Lord, preaching His Gospel and bearing His cross even to the very height of Calvary. And then in contrast, he felt all the infinite peace of this spot where they had gained the strength for that supreme sacrifice. Here the offering had been made, here life and all its sweetness was renounced, here every tie tha binds man to earth had been severed. Surely it was a spot in which to form great and generous resolutions! Surely those who could not, even from afar off, follow such heroes might at

this faith, here was the record of what

spirit here, and grow ashamed of their own selfish lives and careless hearts. The young man was still kneeling when M. de Marigny, after a consider able lapse of time, finally approached him. He rose then, but before turn ing away, stooped to take one immor telle from the wreaths near him. After they left the church a minute or two elapsed before either spoke. Then

least catch some faint spark of their

Egerton said slowly : "That is a wonderful place to make one think. I shall not soon forget it.

test." He paused a moment, then added: "Do you know anything of the writings of Lacordaire?"

"Not much, but something," Eger-ton answered. "M. d'Antignac gave me a volume of his Conferences no long ago. I have found them magni-

"There are sentences in his writngs which recur to me strongly now and then," said M. de Marginy the church yonder I thought of this: When you desire to know what a person is worth, sound his heart, and f it does not give forth the sound of sacrifice, though it be clothed with the kingly purple, genius, birth, or for tune, turn your head aside and pass on; it is no longer a soul with whom you ought to have any intercourse.' "I fear," said Egerton, "that i that test were applied few of us would prove worthy of intercourse.'

"One should apply such tests to one's self before one applies them to others, said the vicomte simply. "It was to myself that I applied it. 'When you desire to know what a person is worth sound his heart, and if it does not give forth the sound of sacrifice-' hard test, but one that never fails And if one is humbled by the resultwell, that too is a good thing. One learns the measure of one's own weak ness. And yonder is a good place in which to gain strength."

seems to me a good place in which to gain all that is essential for life or death; and certainly the power of sacrifice is essential for both, "But one smiles to hear you Egerton. speak of the measure of your weakness, M. le Vicomte. What would you think if you could know the measure of the weakness of others?'

"It is enough to know the measure of one's own," said the vicomte. "I have learned it to day. Yet there is this comfort, that a sacrifice which cost little would be worth little ; whereas to resign the desire of one's heart-that is a great privilege. The struggle was sharp," he went on, speaking as if to himself, "but it is over. Fiat voluntas Dei." Egerton made no comment-plainly

the words were not intended for himand they walked on silently for some time. Then at the Rue de Grenelle he paused. "It is astonishing," he said, "how

many things that look like mere accidents-the result of veriest trifleshave seemed since I have been in Paris to form part of a harmonious whole and to lead me by devious ways in one direction. For instance, my meeting you this afternoon has resulted in an impression that I do not think will pass

away.

And so I have to thank you before bidding you adieu."
"Do not go," said the vicomte.
"Come with me to my apartment. Nay, do not hositate! The mental struggle is over which made me disin clined for your society an hour ago In the place where we have been one could not, for very shame, refuse any sacrifice that God demanded. But pain remains, even after the struggle is over. So come and let me have the best medicine for pain in the worldthat of trying to do another a little One who has advanced as far good. as you have should halt there no longer.

"Then tell me what to do," said Egerton quietly.

TO BE CONTINUED.

Spread the Truth.

The excuse is often made, even by respectable and ordinarily intelligent Catholics, that they are not competent to deal with the controverted points of the faith, and they therefore studiously avoid controversy with outsiders. Controversy with disingenuous and bigoted Protestants, we acknowledge. is to be avoided, even by those who are competent to hold an argument : it is simply—except, perhaps, in extreme cases—casting pearls before swine. But there are hundreds of honest Protestants who are more or less anxious to learn about the Church and who are apt to ask questions of intelligent Cath olics as to some points of faith or prac tice of the Church. If they receive correct and intelligible answer a favorable impression is made which, with the blessing of God, may result in their conversion. Indeed, there are wanting numerous instances in which well-instructed Catholic servants, male and female, have been the means of the conversion of their employers: first, by their simple, modest and in-telligent answers; and, secondly, by giving them Catholic books or directing them where and how they may get the information they desire. It is really as discreditable as it is embarrassing for an intelligent Catholic to be compelled to acknowledge, when asked an explanation of the reason of some Catholic doctrine, that he can not explain it That, certainly, should be a powerful inducement for every Catholic to take pains to be thoroughly posted, especially on all the characteristic principles and teachings of the Church - those which are most commonly controverted -so that they may be prepared to give an intelligent and satisfactory reason for the faith that is in them. - Sacred

Great battles are continually going on in "I have no engagement at all," said Egerton; "but you are no idler like myself. It is possible that you may have."

"An engagement — no," said the vicomte. And then he paused. He had all the habitude of a man of the world, all the power of putting aside whatever he might be feeling in a side with the subject and follow me. How entirely all modern religions the thin take up his cross and dives out disease and restores health. Skepticism.—This is unhapply an age of skepticism.—This is unhapply an age of skepticism.—This is unhapply an age of which persons acquainted with the subject agree, namely, that CoIL is a medicine which can be religion to come a cough, remove pain, heal some side with the subject and stores and restores health.

Skepticism.—This is unhapply an age of skepticism.—Skepticism.—This is unhapply an age of ske

Heart Review.

#### "POEMS AND LYRICS."

[By Dr. J. K. Foran, LL. B., author of the Spirit of the Age-Irish Canadian Representatives—Simon the Abenakis—Canadian Essays—Obligatiods, etc.—and Editor of the Montreal "True Witness," D. and J. Sad-ller and Co., Montreal, 1861

One of the best things about this ook, considered as a whole, is that it is extremely strong in the motive that so sadly wanting in our modern literature and art, faith-a living energizing trust that gazes upward to the fatherhood of God as well as out ward or downward on the brotherhood of man. The materialism of the age has blighted the fair blossom of poetry. Poetry to-day is insignificant because our ideals are small and unworthy In so far as the repeated acknowledg ment that all this unintelligible tangle of the natural world is in very truth working for good, may count, the volume possesses in abundance that sympathy with the expression of the crying need of its age which marks the highest point of poetry.

On the other hand, the chief fault of tae volume, considered in its entirety, is a perpetual diffusiveness, not springing from a florid and luxurious diction, as was the case with James Thomson, the gentle poet of "The Seasons," but caused rather by pursuing a thought, even when it is of the thinnest, to its ultimate shred. In truth, were the diction a degree or two more florid and luxurious throughout. it would render the small defects less perceptible if it did not conceal them altogether. As it is, the author has allowed himself to be tempted much too frequently into a weakness the most detrimental of all to lyrical poetry, that is, diffusiveness of thought, or, to speak more specifically, want of concentration. All through the volume we happen upon poems which arrest and claim attention by a lively and even vigorous opening, or a vivid internal passage, but which are so full of repetition and amplification of verse with little amplification of sense that by the time we have read them half through, the first effect has palled, and a desire to get at the end supervenes.

Now, the beauty of the art of poetry.

like all other beauty, has its founda tion in law. And one of the most inviolate laws of good poetry is that its language be condensed; although we must not be understood as asserting that poetry is condensed thought rhythmically expressed. Thought and rhythm constitute some of the important elenents of poetry, but not all. It has been well-pointed out, that poetry in its broadest acceptation is something which may exist in that which does not even require words but can speak through audible symbols as in musical sounds, and through visible symbols as in sculpture, painting and archi tecture. Nature is poetical. Byron calls the stars "the poetry of heaven, and says that mountain, wood and sky spake a mutual language. thousand years at least man knew poetry only as an animated song, or a vivacious speech. Even as late as Aristotle, the musical and scenic were regarded as poetic elements. Very many formal definitions have been given, but they all seem merely to fetter the free wings of a muse never destined to be placed behind imprisoning bars; although the definition offered by the author of Kindly Light," affords us satisfaction. Poetry is the perception," says Cardinal Newman. art is the expression of the beautiful: for vice can be rendered attractive in poetry solely by endowing it with some

of the attributes of beauty." ness Milton's description of Satan Furthermore, poetic sentiment, or the raw stuff out of which poems are nade, is one thing, and adequate poetic expression quite another. The consideration of the nature of poetic expression involves a comprehension of artistic expression in general. is a language," says Millet, the im mortal painter of the "Angelus. The one just and precise sense in which the word poetry can be used, conse quently, is to signify the Art of Poetry as opposed to the other imitative arts of painting, sculpture and music. The primary concern of the artist must be with his vehicle of expression. "Poetry," says John Ruskin, "consists in a noble use, whether of color or words." In the instance of the poet, as the term is used with reference to a maker of verse, the vehicle of expression is, of course, language emotioned to the white-heat of rhythmic by the impassioned thought or sensation. A piece of literary art should, therefore, be conceived esthetically as well as ethically, and should have unity as well as simplicity and directness. the making of all great poetry not only is abundant imagination of which more anon and sentiment required but nice judgment, precise knowledge of composition and proportion, a language rich, full and harmonious, and, in a word, all the resources of art. The title which Dr. Foran has

chosen for his book, "Poems and Lyrics," is sufficiently indicative of its contents, if we but group under the latter heading the poetry which, with out being set to music, in itself more strongly supplies and suggests musical cadence, and under the former heading all the poems which, having no such pronounced affinity for musical cadence, require to be judged rather by the ideas and images they contain than the music which they give out. Lyric poetry need not, as its name would seem to signify, be in tended for music. It is indeed true, Aristotle himself says, that lyric poetry imitates by means of words accompanied by music; hence we learn that it was originally designed for musical accompaniment, and its earliest specimens w such as Miriam's
"Songs" in the Old probably so sung. Y with instrumental severed and the na The lyric, then. utterance of passion, and the imagination

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JUNE 1, 1895

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#### LYRICS,"

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says, that lyric y means of words music; hence we originally designed apaniment, and its

earliest specimens which we possess such as Miriam's and Deborah's "Songs" in the Old Testiment, were probably so sung. Yet, all connection with instrumental music may severed and the name remain the

The lyric, then, is an enthusiastic utterance of passion, aided by fancy and the imagination. It expresses individual feeling, the overflowing of the poet's heart. It is the means by which we voice our most intimate relations with God (the hymn), our country (the ode), and our friends (the song). Its object is to touch the feelings in the most direct and immediate manner. "The lyric," says

diate manner. "The lyric," says Hazlitt, "deals in hieroglyphics and passing figures, which depend for effect, not on the working out, but the selection." The indispensable qualities of the lyric are three in number: which terms we mean that it must have musical rhythm and beauty of versification; second, to perfection of form must be added a thought of intrinsic significance, and in the ballad

—an important division of lyrical poetry—a narrative of intrinsic in-terest. The third indispensable quality of lyric poetry is concentration; that reserve of expression which springs from artistic perception and which rigidly banishes every phrase and word that is not necessary to the full development of the thought, as posi-tively injurious to the poem. To be a true lyric, therefore, the poem should, first of all, have real artistic beauty its thought should not be commonplace or trivial, though personal, and it must be comparatively brief because it is surcharged with passion and enthusiasm, both of which emotions are transitory in the human breast. Lyric poetry is of several sorts—the ode, the ballad, the elegy, and so forth. All the divisions named are represented in the book before us; in fact, Dr. Foran might have called his volume Lyrics and Ballads, or Lyrics and Elegies, as well as "Poems and Lyrics," with infinite propriety.

worlds-the outer and the inner. More important than the outer world to him is the inner, which includes the whole life of the human soul; but he forages in both, and out of his garnered substance creates that which blends nature and the soul in a beautiful form. great poets have comprehended in their motives a certain survey of human thought, feeling and action. There are two methods, the objective and the abstract, or subjective, but there has been as yet no instance of the perfect shield with both the gold and the silver side. Among modern poets, Brown-ing is, perhaps, the most subjective, and William Morris the most thorough

The poet gets his material from two

ly objective. The lyric is a subjective ballad; the ballad an objective lyric. The lyric looks within; the ballad looks without. The ballad, like the lyric, is a song; unlike the lyric, the ballad will bear and even demand, greater length of development than the subjective lyric. The ballad contains a narrative, it is a story in song. It is harder to write a good ballad than one would imagine, and the line is a narrow one which separates the graphic simplicity of the true ballad from the commonplace jingle of the false. The poet who is to make the people's ballads, it has been well remarked, must forget to be subtle; he must come out of his study and stand with Sir Philip Sidney in the crowded street, and there compose

popular taste is unerring.
So much has been said concerning the lyric, and one of its main divisions, the ballad; because they are the two forms of poetry most used by Dr. Foran in his "Poems and Lyrics." Those conversant with the requirements of versification will regard the foregoing exposition as rudimentary. Those whose knowledge of prosody is con tracted may think that we have not been sufficiently explicit. Be either been sufficiently explicit. opinion as it may, we find a consola-tion in the reflection that the latter class will, in all probability, greatly outnumber the former. Let us now

turn to the book itself. Dr. Foran's muse is in turn patriotic, memorial, religious, domestic and humorous. The first poem that at-tracts our attention among the patriotic lays is "Canada's Bell," which opens

"In the land where suns are beaming,

'In the land where suns are beaming,
And their goiden beauties streaming
On a soil that richly teeming.
Where the soft Italians dwell;
Where the paiaces are golden,
Relice of the days so olden,
The stranger may behold in
Each mossy bower and dell;
In the land so brightly gleaming
The ancient legends tell—
How Florentines made a Bell!

Everyone gave, according to his mea Towards the making of the instrum

"The rich man and the poor man Proportionate off rings bring In the crucible to fling."

In the belfry now 'tis swinging.
And a joyous anthem singing,
As its tones are loudly ringing
Over distant vale and hill;
And its voice is clearly saying,
As the faithful 'round are praying,
I invite you all this way in
My accents loud and shrill,
As each has contributed.
Let we all the temple

Let ye all the temple fill, Bowing to one holy will."

The imperfect rhyme in the seventh line of this stanza will be gladly overlooked for the sake of the rousing spirit which animates this poem. The poet

applies his reference :

"Such is Canada our nation,
Freest land of all creation;
Land of hope and expectation—
It is just in its formation,
Powerint in its broad foundation,
Grand each gleam and aspiration
Lighting up its radiant brow,
In the workshop of Creation
Lits being formed now;
Let us make for it a vow;

Let each bring his contribution-

Iron's stern resolution.

Silver's brilliant pen effusion
And of reason pure the gold:
And when the metal's warmed,
A mighty task is stormed.
And a glorious bell is formed,
Let us wait to hear it toil'd.
It will tell how each has given—
Poor and rich, and young and old,
When the bell was in its mould."

The swing and movement of those lines may well reconcile us to such minor blemishes as questionable syllabification here and the odd use of word there. The central idea is graceful and novel. Shift formulas as we may, originality of invention is First, it must be intensely personal in the distinguishing mark of all that is subject and perfect in form; by best in the works of true genius. From Æschylus and Homer down to Byron, Hugo and Longfellow, the criterion has been imaginative exaltiveness, without which no product of art has resisted the persistent acid of time.

In the composition of the ode we moderns have succeeded less than in any other form of versification. Dr. Foran may, therefore, well bear with us although we declare, in the frankest that "Victoria's Jubilee manner, excites in us no emotions of pleasure We even object to the reason for which praise is showered on Victoria:

"Not as wife, nor yet as mother Shall we praise Her Majesty; But as monarch, first and noblest; "Tis a royal jubilee."

Not so. We respect the Queen more as wife and mother than as monarch. and we venture to believe that she her self would appreciate and sanction our choice. For the rest, poetry is the language of democracy and freedom. It seldom lends itself to the purposes of monarchs, never with absolute grace. The poem "Ireland to Victoria" has as little attraction for us as its predecessor. It is a relief and a pleasure to turn away from such verses for poems like "Sunrise at Chelsea," and "Canada our Country." We cannot refrain from quoting the latter in full, as it strikes a note to be found nowhere else outside of the patriotic stanzas of Charles G. D. Roberts. Here are the

" From where Atlantic's billows lave Our country's noble, rugged shore, To where Pacific spreads its wave. Our country's banner long must soar! Triumphant must she ever rise, Her emblem spreading to the skies.

While mineral wealth her mountains fill, While sprandly all her rivers flow. While noble forest clothe each hill And drape the valleys far b-low, While freedom on her sheds its ray, She'll hold her powerful western sway!

Upon her past she'll gaze with pride, Her monuments shall rise sublime, From mountain top to ocean tide, A biest, a powerful, happy clime, Our Canada must rise m might, Resplendent with a free born light.

Her heroes sleep beneath her sod.
Of many nations proud were they.
Who knelt unto one common God,
Although at divers shrines to pray;
And she will ever love each name.
That's writ upon her scroll of fame.

Her present is within the hand Of each who loves his country true; And traitor to his native land. The one who caunot learn to do As patriot should, as patriot must— Be guardian of his country's trust.

Her future is beyond the scan Of all devoid of prophet power; And yet, within the reach of man, The tolling of her goiden hour, When, ever powerful, ever blest, She II rise the mistress of the West.

Let each his duty well fulfil—
Let each his real labor know—
And Canada, despite all ill.
Will flourish, triumph, live and grow,
Until her destiny is done,
And then may rest her gorgeous sun!"

"Like the billows of Atlantic wakened from their troubled sleep When the dark winged tempest Wildly ploughs the surface of the deep, Like the roar of mountain torrents Leaping down an Alpine height; Like the thundering Avalanches In all their gathered might, Swells the multitudinous murmur, Growing louder and more loud.

Swells the multitudinous murmur, Growing louder and more loud, of a vengeance so-king concourse, Of a blood-athirsting crowd; Pale the teatures, in their passion, Deadly harred in each eye; Fierce the shout of human tigers, 'We are here to see them die.'

That description of the murderous English mob is a piece of graphic and powerful writing. Before passing from the division of "Patriotic Poems," we desire to place on record the belief that "Canada's Bell," "Sunrise at Chelsea," "Canada our Country," "An Irish Peasant's Home," and the first part of "The Manchester Martyrs" are the best things in the lot-that is, of course, according to our untutored tastes.

The division of "Historical and Descriptive Poems" is the lengthiest in the volume. It opens with a fine battle-piece, "The Siege of Quebec." 'The Mass on the Ocean," will, we be lieve, find many admirers. "The Wreck of the Asia" is full of powerful descriptive painting. "Sun-set at Quebec" and "Mus-ings" are poems that abound in feeling "The Exile's Return" has true pathos. "A True Refuge simple and touching. "Moonlight" is a lengthy description of fair Luna in more than ordinarily well finished verse. "Father Tabaret's Statue" and "The Song of the Brook" are poems that will be read with pleasure by a great number of people. Strange to say, our favorite poem in this division is neither the most polished nor the most powerful of the collection. It is 'The Hermit," and we shall allow the reader to say whether or not it is a

production of great merit. "Twas eve as I climbed the dark icrass of a mountain,
The shadows fell deep as I scrambled along,

At times I would halt by the trim of a fountain—
And list to the nightingale singing a song.
My way grew more rough as I upward ascend-

With the far distant clouds the summit had blended.

Away in the distance alight seemed to twinkle.

It shone for a moment and then it was rone;
On the mountain the night shades now formed
a wrinkle.

The shadows feel deeper,—I felt me alone;
But still I tilled on ward and still I drew nigher
Along the dread cliff I went higher and higher,
At last, as I rounded a black crag—the fire
By the hand of a hermit trimm'd over me
shone.

And close by the side of his humble fire pray-

ing.
The hermit was wrapped in communion with God,
His beads and his Vesper-prayer low he was saying.
All breathless I list and all silent I tred.
I felt, as along through that hollow pass gliding. ing.
Behind each projection in wonderment hiding.
That now I had reach'd where a saint was abid-

And plously knelt on the sanctified sod! stood in the shade of a Sycamore bending.
'Till the old man had finish'd his long, fervent prayer. The moon o'er the top of the mountain ascend-

Gazed down from her silver throne wonderous fair.
Then out from the shade of the aged tree standing;
(The old man some food to a pet fawn was hand-

ing.)
When he started at hearing a stranger demanding
Permission to rest him the evening there. Kind Father," I said, "Oh, forgive this intru-

gion.
In truth I'm a wanderer faint and astray:
Your fire I first thought was an optic delusion
Appearing at eve on imy mountainous way:
But thrawing still nearer. I saw it was real,
All thankful to God for this haven I feel—
As round yon gray erag I slowly did steal,
I stay'd for a monent to list to you pray.

The night pass'd away and daylight appear-

And knew for the hermit, time swiftly was flying. He spoke a short prayer,—'twas all,—he was dying. A moment pass'd on and his spirit had fled.

In many of the poems in this division Dr. Foran speaks from his heart in a simple language. The art that is to give our opinion and most profound and most touching must reader to the volume itself. ever be the simplest. Whenever Æschylus, Dante, Shakespeare, Milton, are at white-heat they require no exposition, but meditation only - the meditation of little children gazing at the wonders of the world and life. Almost any species of verse-writing, if it show sincere feeling, is better than a style inspired entirely by pom-

posity and affectation.

The division allotted to "Memorial and Pathetic Poems" is large and rich in material. The thought in those poems is of a high order and the expression is comparatively chaste and condensed. Before we have read much we discover with Thomas B.

"There is a sadnes, in sweet sound That quickens tears." "The Moore Centenary Ode" is carried out by means of an elaborate metrical system, which, as it is productive of good artistic results, might be envied by a master of the technical lyric. "Meagher of the Sword," "John Keats," the poems in memory of the Irish poets, and the stanzas on distinguished Canadians, will all repay "Conalcon" poem on Charles Kick-ham is a rare literary curiosity which must have taken some time and pains to execute. In general, we take it, Dr. Foran's memorial poems were com-posed in great haste to meet a pressing request, or a passing occasion, or both. the crowded street, and there compose those songs that sound like a trumpet. A ballad deals with love or war, with the doings or sufferings of real men, women or children, or supernatural beings moved by human passion—and about such doings and sufferings, if these are fit for the ballad, the common people are competent to judge. In fact, the ballad is the one form of poetry in regard to which the sound is those songs that sound like a trumpet. Will flourish, friumph, live and grow, Until her destiny is done at the sample and grow, Until her destiny is done. The dathen may rest her gorgeous sun:"

The poet relied upon his insight and sympathy, and not without warrant; although well knowing that had he taken sufficient time to apply the file of Horace he could do more justice to his own interpretative intuitional power as well as to the strong desire for artistic effect which every cultivated reader of poetry possesses. But Dr. Foran's urbanity, we know, has often moved him to brush The poet relied upon his insight and The poet relied upon his insight and sympathy, and not without warrant; although wall bearing the state of the sympathy and not without warrant; although wall bearing the sympathy. know, has often moved him to brush aside all selfish motives in order to be the first to sing the praises of a dead friend, or to comply with the request simple language. It has about it that of a living friend promptly and without delay. Although thus handi - capped, his cleverness, equally combined of a considerable talent and tact, enables him in general to surmount the many difficulties of the elegy; which differs from other odes only in its subject being always mournful. bespeak attention for the memorial and pathetic poems collectively. We feel like quoting extensively, but our cita allotted space is rapidly contracting, so we shall content ourselves with the citation of a few stanzas on J. J. Callanan that echo the numbers of that

highly gifted but little known Irish poet, at his best.

He was calm, he was kind, he was gentle in No form more slight, no cheek e'er was wan-No heart was more true and no spirit was ouder, uld speak with a child and his voice

was not louder: His soul was so pure-no danger e'er fear-'God's rest,' cried the world, to the Ministrel

To heaven and God his fond hopes were as-To worship and love were his constant desiring.—
To stand at the altar he ever was praying.—
He loves to adore, still the ipeople were say

ing: He cared not for mocking, he cared not for A priest in his soul was this Ministrel of

And the poem closes with a touching passage:

To-day in God's mansions, the dwelling of Long, long may his memory, wherever appearine in each heart, fondest Ministrel of Erin."

A sufficient number of its strong points have been enumerated by us to prove that the volume is, notwithstanding many flaws which seem natural

is a distinction without a difference. ness in the choice of epithet and ugly This section of the book also is rich in typographical errors—the volume is Diended.

The eagle's wild screech from his eyric descended.

And far did the echo the shrill notes prolong:

This section of the book also is rich in typographical errors—the volume is, good things. The paraphrase of the Lord's Prayer is well executed and will to of short poems yet produced in be treasured by lovers of naturally pious poetry such as that which has made Longfellow a household word.
"The Angelus Bird" contains an extremely sweet and original central idea. "Rosh Hashanah" displays the broad mindedness and the Catholicity of sympathy licity of sympathy which are seldom absent from our poet. The "Ode to St. Catherine" is splendid and spir-"A Souvenir" and the whole the "Jesuit Poems" con-

tain personal notes of most frank and perfect soul-revelation. It is this parting of the breast till the heart beats open to the public gaze that lends a potent and lasting charm to the "Domestic Poems" This divis-ion has, for us at least, the same power of attraction that the loadstone has for the needle. The poet who conceived and wrote "Irene's Flowers" and Our Babies' Graves "deserves well of every mourning parent whose heart was buried in the little green grave where the child of her love lies sleep ing. The poems under this heading are replete with what Matthew Arnold would call "the virtues" of poetry. They stand reading and re-reading, perusal and re-perusal over and over, forcible sounds, or the modulated arrangement of words; but rather firs.
Reveal'd to my sight the hermit nigh dead—
In the distance the pet fawn was cautiously nearing.
The spot, where at morn by the old man she's fed as by his couch I was kneeling and sighpoet's mind, and may have, and have here, their expression in lyrics which awake in one trains of noble Christian our wish we would copy them all, and, short of this, we think it best simply to give our opinion and to refer the

> The next division of the book-that of the so-called "Humorous Poems"—
> has given us pause. The truth is that we have searched carefully among them by the hour without being able to find a trace of humor. They seem as destitute of that quality as a demonstration in mathematics. It can scarcely happen that the lack is in ourselves. We can take up our Shakespeare—thank Heaven!—and penetrate through all the enfoldings and vigorous appropriately into the investigation of the senses, which would be transitory and evanescent, if it were not for the aid of these two faculties. For the rest, memory records the past, the and rigorous encrustments into the kernel of the ludicrous which lurks in the characters of Malvolis, and Shallow, and Slender, and Dogberry, and Verges, and Bottom, and Launcelot, and Costard, and Touchstone, and a score of other clowns, fools and simple-tons, all of which figures seem little more than a preparation for Falstaff, wherein the wit of the poet overflows and sparkles like wine. We believe and sparkles like wine. we hold a sufficiency of that "sym pathy with the seamy side of things," which Carlyle defines as humor, and our worst enemy cannot deny us an ability to laugh and to make laugh It is clear that laughter is more likely to arise from a perception of things which are incongruous than from a perception of the thing which are concongruous, and without any over-weening self-assumption we ven-ture to claim a wary eye for the incongruous. But, notwithstanding all that, we have found it impos-sible to discover the slightest vestige of

One little poem near the end of the book deserves a more prominent position. It expresses sincere emotion in element at once perceptible and indefinable by any reader or hearer of any poetic sentiment - that mysterious something that lifts poetry above versification. "A Mother's Love" is as fer vent and sincere as William Cowper's lines on his mother's picture. That the reader may judge Dr. Foran's sweet lines for himself we shall close our citations by giving the poem en-

From God shove, a ray of love
To each of us was given;
Reflective bright the holv light.
That floods the halls of Heaven!
Each brilliant ray, bright as the day,
Illumes each Christian spirit.
In glory paints the souls of saints
With pure and holy merit.
Oh! the fondlove! the fond love!
The mother's holy, fond love!
The virtue pure that shall endure,
A inother's constant, fond love!

Where er I rove, give me that love, That constant shall be ever-

That constant shall be ever—
For hearts so true indeed are few,
The mother's heart must sever—
Ere she can leave her child to grieve,
Ere she can see him sorrow;
As during sleep she hears him weep,
Oh! how she d wish the increase.

Then muses bring, that I may sing, Some sacred harp or other,
Some sacred harp or other,
That in my lay. I'll sing and pray
For one whe is my mother.
Thro jos sand tears, for three score years,
To earth she has been given—
In love of God she ever trod
The righteous road to Heaven."

Enough has been said to show the significance of Dr. Foran's work. It is an extremely human book indeed, containing as it does grave faults as well as their opposites; but this pec-"Green, green be the sod, where this true one is cancy will, we hope, endear it all the where the muses of Eria in anguish are weeding:—

Where the muses of Eria in anguish are weeding:—

Thus destined of heaven whose spirit is roveing:—

"" wonderous kind." A sufficient with the multitude, on the principle of a "tellow-feeling" making us "wonderous kind." A sufficient

Why did Dr. Foran make a distinction between his "Religious Poems" and his "Jesuit Poems?" For us it move—such for instance, as careless move—such for instance, as careless. this Dominion by a Catholic poet using the English language. We shall avoid comparisons because they are proverbially invidious and offensive. But we have weighed our words conscientiously and shall abide by the de We have spoken enough, and per

haps to spare, at the outset on diffusiveness, and we now find it necessary to touch on another cardinal weakness of the volume. Had "the shaping spirit of imagination" been suffered to preside over the birth of the poems more frequently than has been the case, the result would have most gratifying. We allud case, the result would have been most gratifying. We allude to the higher imagination, the original creative and sustaining power in poetry. Figure is the Muse's necessary poetry. Figure is the Muse's necessary means of communication with man; for, as Newman finely expresses it, in the feebleness of ordinary to express its ideas and in the absence of terms of abstract perfection, the adoption of metaphorical language is the only poor means allowed it for imparting to others its own intense feeling. Imagination runs through all poetry. It is its heart and soul. The perusal and re-perusal over and over, and that is one of the most definite tests of verse—by which term we do not mean the alternation, more or less varied, of weak and forcible sounds, or the modulated may be the presents to his readers or hearers vivid likenesses in worthy and beautiful language. We are not may be the presents to his readers or hearers vivid likenesses in worthy and beautiful language. unaware that the term "imagery" is commonly used, in a limited sense, as meaning the images or pictures added expressly for ornament: figurative diction, whether metaphor, allegory or comparison. All that seems necessary here is to point out that we have used the word in a higher and more deterfeeling. We shall not cite from the "Domestic Poems" at all. Had we used merely for gilding for ornamentation it is debased. Its real functions are difficult and necessary ones. Imagination selects ideas, or trains of ideas, from the mass of those which have been collected by memory, in order to to find a trace of humor. They seem different faculties) agree in this, imagination embraces the past, the present, and the future : the character of the one is servility, its merit, fidel ity; the character of the other is free

dom, and its merit, originality. The volume is well bound in dark blue cloth relieved by gold, and thick paper with clear print.

#### Saw the Pope.

Mr. and Mrs. Potter Palmer, according to the foreign papers, had a delightful audience with the Pope. Mrs. Palmer speaks Italian, and this, of ourse, added to the ease and charm of the interview, and she is naturally enthusiastic in her description of the graciousness of the Holy Father. She thanked him for the interest he manifested in the Chicago Exposition and especially in the Woman's Department, of which Mrs. Palmer was Prest dent. Mr. and Mrs. Palmer remained in Rome for Holy Week.-Baltimore Mirror.



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# Condon Saturday, June 1, 1895.

THE SCHOOL QUESTION OF MANITOBA.

Premier Greenway and Attorney-General Sifton of Manitoba have been at Ottawa since the 21st of May, holding a conference with Lord Aberdeen and the Dominion Government in reference to the manner in which the Manitoba school question may be settled to the satisfaction of all parties

The Manitoban Ministers came to Ottawa on the invitation of Lord Aberdeen, a fact from which we may infer that it is the desire of the Canadian Government to settle amicably the difficult question which has arisen out of the arbitrary school laws of the Western Province.

The progress of the negotiations on the subject has been kept very secret, and if we were to venture an opinion as to what the result will be, it would evidently be founded upon imagination; still we have no doubt that a satisfactory conclusion will be reached.

A compremise has been spoken of as possible, though so far there is no outward appearance of any compromise being accepted, either by the Manitoba Government or the Catholic minority. As to the great principle of the rights of parents to control the character of the education of their children. there is no compromise possible. Catholic parents in Manitoba insist upon being allowed to exercise this right. It is a right which Protestant parents enjoy, and there can be no compromise by which Catholic parents shall be deprived of it.

Catholics cannot consent to any arrangement whereby the guarantees -such as they are -given to them under the Confederation and Manito ban Acts, shall be frittered away, while those given to Protestants in Onebec shall be religiously guarded. If we were a weak and insignificant body in the Dominion we might whine and whine while being stripped of these rights one by one; but such does not happen to be our position, and we are not disposed to maintain our rights by whining, but by boldly asserting and maintaining them.

Notwithstanding that the Globe tells us that the invitation given by Lord Aberdeen to the Manitoba Ministers to meet him in conference, that a settle ment may be effected, is purely a consequence of advice tendered him by the Dominion Government, we are convinced that he is acting upon instructions from the Imperial Government. and that a satisfactory conclusion will be reached.

The Imperial Government, equally with that of the Dominion, is morally bound to see to it that the engagements entered into by the Dominion, when Manitoba became part of the Canadian Confederation, shall be carried out. and it is to the interest of all parties concerned that they shall be carried out amicably. For our part, we shall be glad to find that an amicable settle ment be arrived at ; and we are convinced that such a settlement can be reached.

We shall continue to insist upon it that Catholics shall be exempt from the payment of taxes toward the maintenence of schools which they do not use, and that restitution be made for the material injustices which have been inflicted upon Catholics since the Provincial legislation of 1890, but the language of some of our Ontario journals to the effect that while thus insisting upon Catholic rights we desire that an inefficient or imperfect system of education be maintained we utterly repudiate. We have no such desire; of Messrs. Sifton and Dalton McCarthy, very State in which are now found research with the Baptist Bible, which who has been for some years President he was resigned, covered with ulcers of shorthand which is worth learning;

badly managed, are gross exaggerations. We shall deal with this matter at a future time; but all we need to say upon it at present is that we are them indubitably efficient. Our objection to the methods of the Manitoban Government arises from the fact that it attempted to abolish, where it should only have endeavored to improve.

INGRATITUDE AND CALUMNY COMBINED.

We already expressed in our columns our condemnation of a sweeping attack recently made upon the Christian Enwholesale charges of gross immorality were brought by the rev. editor of the Western Watchman. We are not ready to support such general denunciations by whomsoever they may be brought, and we are pleased to be able to say that the Catholic hierarchy and press have been unanimous in condemnation

The fault was that of an individual, and it is by no means to be attributed to the Catholic body, which has so universally repudiated it. But it was not committed without considerable provocation. It is well known that the associations named have always been extremely ready to utter the blackest calumnies against the Catholic Church and the Catholic religious orders, the purity of whose lives, and whose disinterestedness and spirit of self-sacrifice have frequently forced from even the enemies of the Catholic religion the most unqualified expressions of admiration.

We have had within the last few days an example of the hatred en tertained by Christian Endeavorers for everything Catholic. This association held recently a State convention at Sedalia, Mo., and passed thereat the following resolution:

"Whereas, in various places in Missouri, for many years, the stitution of the United States has been violated, and civil liberty outraged, in that helpless girls and women have been illegally and cruelly held in a condition of slavery, in prison house not recognized by the law of the land, viz, nunneries, reformatories, and convents, now, therefore, we, representatives of the Christian Endeavor societies of Missouri, one hundred and forty thousand strong, do most earn estly request the Governor of Missouri to recommend legislation which shall prevent the unwarranted arrest of any person whatever in this State. We further request the General Assembly of Missouri to pass said laws to the end that the grievous wrongs be summarily stopped.

There are many respects in which this resolutions differ widely from the statements made by Father Phelan in the Western Watchman. His statements were those of an individual, while this resolution claims to be the expression of opinion of one hundred and forty thousand Endeavorers. Father Phelan had certain facts on which he based his opinion that the mixed and indiscriminate gatherings of young men and women brought about by the societies named, are an evil. We de not think that his facts justified his wholesale denunciations. yet they would justify that the evils should be pointed out, and that those who hold responsible positions in the societies indicated should apply a remedy; but the Christian Endeavorers have not a single fact to adduce to sustain their wholesale calumny.

Father Phelan's statements were pro bably published thoughtlessly, but those of the Christian Endeavorers are deliberate falsehoods, made public after being duly weighed and discussed by a numerous assemblage; and, lastly, the Western Watchman has received no sympathy from the Catholic body in the general attack it made upon the Protestant associations singled out, but, on the contrary, it has been universally condemned for its injustice, whereas the Protestant religious press has generally published the Christian Endeavor resolutions without adverse comment, and with evident sympathy for the calumniators. Do not the circumstances call for a repudiation of such sentiments, more strongly than did the remarks of the St. Louis paper?

What adds to the malignity of the Christian Endeavorers in the premises, and we are quite willing that, Catholic is the fact that the religious ladies rights being intact, any requisite fair whom they class as prisoners and jailstandard of education, and Government ers, and against whom they wish to inspection of methods and results, be excite persecution, are they that did trouble taken in collating old manuan arrangement on this basis will alike of Southron and Northerner on have been done simply by Mrs. Stan-Manitoba. We deem it our duty, during the civil war which for several she wishes the new bible to contain.

the maligned Sisters of Charity.

It required no small amount of assurance on the part of one of the not only willing, but are desirous, to State conventions of Christian Ensee measures adopted which will make deavorers to petition Mgr. Satolli, the Pope's delegate, to unfrock Father Phelan on account of his attack upon the society, at the very moment while the resolution was being passed by the Endeavorers of Missouri. Mgr. Satolli, however, answered the request politely, expressing his regret at the occurr ence, while informing the petitioners that the subject of complaint is for the consideration of the offending priest's Ordinary, the Archbishop of St. Louis, and not for his cognizance. If the deavorers and Epworth Leaguers when petitioners desire to have an examination of the matter, it should be brought before the proper tribunal for adjudication. We wonder if the crowd of ministers who joined in the passing of the infamous resolution of the Missouri convention are to be unfrocked by their parishioners or superintendents, or conferences, which-

#### A WOMAN'S RIGHTS BIBLE.

ever of these may have the authority to

do such work.

The latest fad arising out of the propensity of the day for every one to make his or her own religion, is that of Mrs. Elizabeth Cady-Stanton, who has announced that she and other leaders of the woman's rights movement intend shortly to issue a bible of their own.

Mrs. Stanton, it is understood, has no religion in particular, but she is considered quite a competent authority to make a religion for other people, and above all things to make a bible, which, we have no doubt, will be quite equal to the work of Joe Smith, the Mormon prophet, who published a socalled bible also, on the basis of the stolen manuscript of a dull romance, the issuance of which no publisher would undertake.

The avowed object of this revision of the Bible is to change the text where ever there is to be found a word which may seem to disparage woman. We understand that the history of the fall of our first parents is to be changed so as to excuse Eve and throw upon Adam the whole blame of that event. We certainly, have no desire to see Adam exonerated from his share of the blame, but we cannot approve of the tampering with the sacred text which would change the whole history, and set at nought the design of Almighty God in placing the truth of the matter before

Passages which throw descredit upon men-and they are certainly numerous enough-are to remain unaltered.

Mrs. Stanton, in fact, declares that man is woman's inveterate enemy, and that the Bible, as it exists now, has been issued so as unjustly to elevate man above woman.

This principle, which she is endeavoring to impress upon the minds of all women, is, of course, calculated to bring on a war between the men and women of every household. But if such a war is to be declared, we may well ask if the existence of humanity itself will not be endangered.

Mrs. Stanton's bible will, no doubt, be printed, if any one having plenty of money to throw away will foot the bill of publication.

This new work is to readjust all passages of Scripture which speak of women, and it will be known as "The Women's Bible." No man is to have any hand in the translation, if translation it is to be; but the world is being explored to find women scholars who will examine Hebrew, Greek, Syriac, Latin, Gothic, and other ancient manuscript texts in order to find readings suited to the Elizabeth Cady-Stanton view of what a bible should say.

It is said that the new version is now actually in course of preparation, and that Mrs. Stanton herself is to make the translation of the Song of Solomon! She would have preferred to have rejected the bible in toto, but her co-laborers in the women's rights field would not accept this view of the case, so she compromised on the understanding that the Song of Solomon should be specially her field.

It will be a puzzle for the learned to discover why there should be so much maintained. We fully believe, too, that the part of angels of mercy, in favor scripts, when the whole thing might be quite acceptable to the Catholics of the battlefields and in the hospitals ton herself telling the translators what

while writing on this subject, to add years desolated a large tract of the The New Women's Bible will be that we are aware that the pretences United States, and particularly that about on a par for scholarship and

the Province have been inefficient and grates who have forgotten all these owing to their dissatisfaction with the office to the great satisfaction of the benefits conferred on their country by King James' version. It appears to public generally, but to the A. P. A. be a difficult thing even to get at a his occupancy of the position of Presicopy of this work now; and when it is dent of the Board was an unpardongot, it is of no value except as waste

> STUDY THE QUESTIONS OF THE DAY.

A fact too evident to be denied is that our young men know very little about the questions that engage the attention of our politicians. They have their leaders, who do their think ing for them; and too often it is thinking of the crudest and elementary species. They forget that is the duty of every

elector to qualify himself to express an intelligent opinion independently and fearlessly. Too often political questions are decided by those who have the ability of talking long and loudly. The Government is for the interests of all Canadians, and they have the right to demand that all legislation shall be enacted solely for that purpose. We have consequently the right to denounce all jobbery and maladministration. Not in carping or censurious spirit, but actuated by the desire of stability and national prosperity, shall we perform our duty. And if our Parliament should ever be profaned by the tread of selfish politicians who aim at self aggrandizement, then will it be our duty to give over to some worthy man the whip of power and bid him scourge them from it. The intelligent elector should be guided by the personal influence of no man. He should form his own opinions. One question now before the countryand, perhaps the most important con stitutional question that the electors have ever had to deal with-is that concerning the schools of Manitoba. Who will deny, after reading the editorials of many secular journals, and the declamatory utterances of some public men, that there have been attempts at misleading the electors of Canada? But it rests with our men if they shall be driven to the polls like sheep or if they shall go there as citizens and deposit their ballots conscientiously and intelligently. We care not what the

We were about to use the adjective designing," but we refrain, deeming that custom has shorn it of its original neaning. Politics is a big game, but the elect

ballot may be, provided they act as

reasonable beings, and not as puppets

pulled by the strings of politicians.

ors hold always the trick cards.

WORKED THE WRONG WAY. Though losses and crosses Be lessons right severe, There's wit there, ye'll get there, Ye'll find no other where.

-BURNS TO DAVIE

The advocates of woman's suffrage are experiencing a sudden revulsion of sentiment in Connecticut since the recent school election which took place in Bridgeport in that State. It has Abbe Garnier exhorted his brethren to in many other States, that women may vote at school elections on the same conditions as are required of men, and there has been an agitation in favor of extending woman's suffrage to municipal and presidential elections.

A Bill to this effect was introduced into the Legislature during its last session, and a number of zealous woman's righters, both men and omen, appeared before the Legislative Committee to speak in its favor.

A Bill to the contrary effect was introduced at about the same time by Representative Warren L. Hall of Waterbury, proposing to repeal the law granting suffrage to women at school elections. The result was that neither of the bills passed.

Mr. Hall maintained that suffrage is so be regarded as a duty imposed, and not as a privilege to be enjoyed, and that the conferring of the suffrage upon women forced the great majority of the sex to go to the polls, for the sake of meeting the views of a few women, though most of them do not regard the right of voting either as a privilege or a duty.

The Bridgeport election for members of the Board of Education has given point to Mr. Hall's remarks. On the Saturday and Monday before the election the women of the city had their last opportunity to register, and in earnest they went to the town clerk's office to secure their right to vote.

What gave rise to this general enthusiasm was the fact that the ministers and A. P. A. of the city had planned to get rid of the President of the Board of Education, Mr. P. W. Wren, who is a Catholic.

able offence, merely on account of his religion; and, as is usual with the A. P. A., a scandalously false report was circulated by his opponents that he was endeavoring to dismiss the Protestant teachers, and to have Catholics appointed in their stead.

The Apaists secured the services of most of the ministers of the city, and by anti-Catholic sermons, and house-tohouse canvassing, Rev. Dr. Pullman and Rev. W. J. White of the Methodist Church, together with the Baptist and other ministers, devoted themselves specially to rousing the women to register as voters to defeat Mr. Wren.

But this was a game more than one could play at, and the school-teachers, Protestant and Catholic, who alike respect Mr. Wren, and also the Catholic clergy, advised the Catholic women to register also, to counteract the influences which were being thus brought into operation.

The result was that one thousand four hundred women registered on Saturday, and as many more on Monday. It was not an edifying sight to behold women of the opposing sides scowling at each other and poking umbrellas into each other ribs, or making the rain drip upon each others' bonnets : but the Catholics were acting in selfdefence, and bravely they held their places in a commendable spirit of selfsacrifice.

The result was that the A. P. A. were thoroughly beaten at their own game, and Mr. Wren was elected by a much handsomer majority than he ever received when A. P. Aism was an unknown factor in politics.

The quondam Woman's Righters of Bridgeport are now clamoring for a repeal of the law conferring the fran chise on women, and it is said they will petition Mr. Hall to reintroduce into the Legislature his repeal bill. This will probably be the next step, unless the fanatics can excogitate some machinery by means of which only women who have been publicly dipped in the Hoosatonic River, or who are accustomed to cling to posts while receiving the spirit, and "declaring themselves justified" in the orthodox Wesleyan style, or who have taken oath to deal out equal justice to all citizens in accordance with A. P. A views, shall exercise the franchise in future.

CATHOLIC FRANCE.

It would seem that Catholicity had taken a last farewell of France. But we read but the un-Christian utterances of those in power and forget there are millions who are as loyal to the faith as in the old days when France counted as her proudest title that of Eldest Daughter of the Church.

At a meeting of the Catholic Union, stand firm, not as individuals, but as an united body.

There are but twenty-three thousand Freemasons in France, and the reason of their power is their well nigh perfect discipline. Catholics should profit by the lesson. At the same meeting Pere Lennius, a distinguished Oblate, made an eloquent address. In 1669 Louis XVI., said the speaker, was asked to dedicate a national temple to the Heart of Jesus God treated with the monarchy, but the monarchy heard Him not. God waited a hundred years for the deluge. Then the monachy felt the ground give away beneath it. Charles X. and Napoleon III. received the same miraculous message, and paid no heed to it. Where was the monarchy? Where was the Empire? It was the Third Republic that allowed France to raise a and thus unless the amanuensis know basilica dedicated to the Sacred Heart. on the Martyr's Hill. The demonstration at the statue of Joan of Arc was enthusiastic: thousands gathered there to proclaim to the world that they know no sweeter name than that of Jesus and that they have no greater treasure than the priceless heritage of do more work than one who uses a pen their Catholic faith. From countless hearts ascends heavenwards the prayer that France may be

cleansed of the foul stain of an iniquitous and un-Christian legislation. God writes history. His plan is based on eternal justice. Our human eral, for the reason that a machine eves may not see plainly the trend of always writes legiby in the hands of events, but there comes a flash of light one who knows how to use it, whereas and what we regarded as mysteries are plain in their startling simplicity. letters badly sometimes, and we may God sometimes gives a nation over

to Infidels even as he placed Job in the power of the demon. He was very short, and easily learned-much Mr. Wren is a popular gentleman, stricken in his home and property, but more easily learned than any system

to the effect that the Catholic schools of one hundred and forty thousand in- was issued by the American Baptists of the Board, fulfilling the duties of his and an object of repugnance. To his friends he gave thanks to God. One thing the demon could not do: he could not touch his life. And though the legislators of France endeavor to soil her with the plague spot of apostacy yet they cannot rob her of her faith. If in their impiety they should ever attempt it, we shall commence a new page of history.

BLUFF.

What card-players call the game of bluff is in great vogue in Canadian politics, but skilful players are not to be caught thereby. There is an attempt to play this game, made by some person professing to act on behalf of Mr. Dalton McCarthy, in reference to the Haldimand election.

A telegram has been sent from Toronto to outside papers informing them that the McCarthyites have ample proof that a prominent Toronto man, who has contributed greatly toward securing many Conservative victories, is to be arrested on the charge of bribing the Haldimand electors with \$10,-000, to defeat the McCarthyite candidate.

The claim is that the evidence will suffice to put the Toronto worker "behind prison bars." Such assertions are frequently made by the defeated parties in Canadian contests, but they are seldom justified by results, and we strongly suspect that this is one of the 'bluffing "schemes. We shall believe it when we see the thing done. It is not our task to defend all the method's resorted by either political party to gain its ends, and we do not consider it our duty to commit ourselves to the vindication of the methods to which either party resorted at the Haldimand election, but we think we may safely venture to predict that the McCarthyite menaces are a mere bluff to cover the ignominious defeat of the no-Popery party in the constituency. Even the despatch itself shows this to be the case, for it states that "the trial will not be followed up by an election protest because a general election is close at hand, and because of Dr. Montague's enormous major-

The concocter of the despatch acknowledges, therefore, that his friends have a hopeless task before

If, as the McCarthy party would have us believe, the thoroughly Protestant and intelligent constituency of Haldimand is so easily bought up as to give "an enormous majority" in favor of handing themselves over "to be dominated by the Quebec hierarchy.' what hope is there that honest Mc-Carthyism will ever gain ascendancy in our Province? Mr. McCarthy may as well give up the task he has laid down for himself to achieve. It is more difficult of accomplishment than were the labors of Hercules of old.

STENOTYPY AND STENO-GRAPHY.

We have received from the author, Rev. D. A. Quinn of St. Maria Home, Providence, R. I., a copy of his new book entitled "Stenotypy," which gives full directions for the employment of shorthand on the ordinary typewriter, by a system of which he is the inventor.

The invention is certainly ingenious and practicable, though we are somewhat doubtful that the proposed stenotypy will take the place of manual shorthand.

The shorthand writer often finds it necessary to take notes of speeches under circumstances when a typewriter is not available, and perhaps, also, when the clicking of the typewriter would not be tolerated. Under these conditions, the manual shorthand appears to us to be a necessity, manual stenography, he cannot do his whole duty. Nevertheless, we believe that for those who have the time to learn both methods, or for those who would never need the manual system, stenotypy is well worth learning. It is well known that a typewriter can or pencil; and so it may be presumed that the stenotypic writer will be able to acquire greater speed than the ordinary shorthand writer.

The stenotypy is, of course, more legible than shorthand writing in genthe writer by hand is apt to form his say frequently.

Father Quinn's method is certainly

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letters, numerals, and other characters used in typewriting.

The Right Reverend Bishop Matz, of Denver, strongly recommends Father contributed toward its exertion. This isfied that it meets a long-felt want." become an expert in stenotypy. His opinion is, therefore, worth much, as it is that of one who knows by experience the value of the method.

We feel bound to add that in his book, Father Quinn, as we think, unnecessarily depreciates the brevity and legibility of shorthand. Shorthand has been brought to much greater perfection than he appears to be aware of; but this fact does not prevent his invention from being a valuable one.

#### EDITORIAL NOTES.

THE Rock, a Church of England newspaper, published in London, England, gives statistics showing the great progress of Ritualistic practices within the last few years, in spite of bitter opposition. From 1882 to 1892 the number of churches which used these practices increased from 2,381 to 5,043. Vestments are worn in 1.029 as against 336 in 1882. Incense, which was then used in 9 is now employed in 177, and altar lights in 2,048 as against 581 in the former year. The Rock says also that in 1893 there were 7,000 clergymen who favor the Romeward movement. Though the London Times and the Archbishop of Canterbury declare so positively that there can be no approach to Rome on the part of the Church of England, these figures show conclusively that the Holy Father is not without substantial reason for entertaining the hope that at least a large section of the Church may return to the one fold if a kindly disposition be manifested toward them.

FROM A list of the various general assemblies of the Presbyterian Churches given in a recent issue of the New York Observer, we find that there are at States which claim to be the Presbyterian Church. Their General Assemblies will meet at different cities and on different dates, except that the Presbyterian Church of the United States, and the United Presbyterian Church of North America will meet at Pittsburgh, Pa., on different dates. The other Churches are the Presbyterian Church in the United States, Cumberland Presbyterians, Colored Cumberland Presbyterians, Reformed Presbyterians, the Reformed Church of the United States of America, and the Reformed Church in America. There appears to be quite a lack of originalknowing which is which. The Chicago Interior, a Presbyterian journal of prominence compares the various denom inations to John O'Groat's eight quarrelsome sons, for each of whom the canny Scotchman had to provide a special door in his house to keep them at peace. The Interior says that two doors suffice for the Presbyterians; but from the list given by the Observer, it appears that there are just as many doors needed as John O'Groat built in his dwelling.

THE A. P. A. Convention which met recently at Milwaukee has decided to make the association international, and as a beginning for its international character it announced that it is allied with the Canadian P. P. A., which has the same purpose with itself. It is the intention to endeavor to stir up other nations against their great bug bear, the Pope. It is not very likely that the obscure and unlettered rabble composing the association will have much weight among the nations of the earth, whereas they have so utterly failed in making any impression in their own habitats. It is a foreign association, both in the United States and Canada, and its spirit is alien both to the American and British love of fair play and liberty. It is foreign under the British flag, for it was born in the United States and thence imported into Canada; and it is foreign in the United States, because it was inaugurated by Canadians inoculated with the views of hatred and intoler-

WE HAVE received from the author, Mr. Jas. M. O'Leary, a pamphlet entitled "History of the Irish Catholics of Quebec," in which are given many details concerning the formation and progress of the Irish congregation of that city, and of their trials while en- would long ago have been repelled by urging it as imperative in view of the evening.

and a great advantage in it is the fact deavoring to establish themselves as a such treatment as He receives from un rapid development on the same lines and a great advantage in it is the fact deavoring to establish themselves as a such treatment as he receives from the that the ordinary typewriter may be distinct congregation, until the present grateful man. But not so Jesus. Can that was being begun in the grateful man forget her infant, He asks, United States. Taking up next that the ordinary typewriter may be distinct congregation, until the present used for it. This advantage is gained beautiful church of St. Patrick, and by giving special meanings to capital the presbytery in connection therewith womb? Even if she should forget, yet an analysis of the presbytery in connection therewith womb? were erected: "a monument of Irish will I not forget thee. perseverance," and of the liberality of Protestants and Catholics who alike Quinn's system, and says: "I am sat- historical sketch closes with an account of the death and obsequies of the He has put it to practical use, and has Reverend Patrick McMahon, who was pastor of the congregation for twentyfive years, until his death, in 1851. The Irish of Canada, especially, will find the pamphlet interesting reading. See advertisement in another column.

> A VERY successful mission, preached by Rev. Fathers Doherty and O'Bryan, members of the Society of Jesus, was brought to a close, on the 19th ultimo, in the parish of Mount Carmel, in this

Amongst the honors given to Canadians on the Queen's birthday, we notice that Dr. Hingston, of Montreal, will hereafter be known as Sir Wm. Hingston. Considered as a mark of distinction we do not know any Canadian more deserving of consideration. Not long since the title of Hon. Edward Murphy, of Montreal, was changed to ough; John Burnham, M. P. for East Sir Edward Murphy. He and his companion-in-honors, Sir Wm. Hingston, may, with justice, be considered two of the most prominent Irish Catholics in Canada, and not only prominent, but brimful of genuine worth. Long years ago, in the time of Thos. D'Arcy McGee, we well remember Dr. Hingston as an earnest worker in every movement to better the condition-morally, socially and intellectually - of the Irish Catholics of Montreal; and from that day to this he has continued to do his part nobly and well. Long may he live to enjoy the new honor conferred upon him!

ARCHBISHOP IRELAND'S address on Patriotism has been sent the world over, and the eloquent utterances of St. Paul's prelate have not only fanned to white heat the love of native land caused many pessimists who are groan- and, above all, characterized by ing over the unhappy condition of eagleism of our neighbors. But we admire it, for it indicates an enthusiastic love and trusting faith in their country. Would that it were amongst us! and our Canadian rare land would not mourn the loss of some of its best and brightest swelling the tide of emigration.

THE Presbyterian General Assembly, now in session at Pittsburg, Pa., is in commotion over the question of control of the theological seminaries. The question arose out of the heresy of Dr. ity in the selection of names for these Briggs, who has been hitherto susdifferent bodies-so much so that there tained by the Union Theological Semcharacter of biblical inspiration. The Assembly was led by this fact, and by similar teachings in Lane Seminary, Ohio, to demand that these institutions should be under control of the Assembly, so that none but orthodox professors might be appointed to the theological professorships. The seminaries resist this demand, with the exception of Princeton, which is said to be already under Assembly control. Last year three-fourths of the Assembly's delegates were for Assembly control, but it is said that the present Assembly will be nearly equally divided on the subject, and that the conservative element may even meet with defeat. The question of Dr. Briggs' deposition is still to be brought before the Assembly, but that of seminary control overshadows it at present, and if the action of the Assembly be reversed on this matter, it is very probable that the present Assembly may even sustain Dr. Briggs. Some even expect that a schism may result, what-

## Love of the Sacred Heart.

ever decision may be reached.

The world has never witnessed such love as the love of the Sacred Heart for fallen man. The tenderest, fondest earthly love fades away and becomes revenue by \$15,000,000. fallen man. as nothing in comparison with the love

Sacred Heart of Jesus. It puts up with Journal, by Mr. Hy. Fairbairn, lover.

The love of Jesus is a love which shows itself in deeds. He delights to quoted those of the past few years, and pour out the treasures of His mercy on men, even on the ungrateful and on His enemies, and how much more on those who return Him love for love. For them there is no end to His gifts of love. Every day, every hour, some fresh favor and benefit, and all these only preliminary to the eternal reward He has prepared for them in heaven. How generous He has been to me, and what have I been in return!

#### OUR QUEEN, OUR COUNTRY, OUR CONSTITUTION."

A church picnic was held in Lake-field on the 24th, which proved to be a very successful affair, some of the most prominent public men of the country having been present. The chief event of the day, we learn from the Toronto Mail and Empire, was a meeting in the skating rink, at which a patriotic address was delivered by Hon. J. J. Curran, Solicitor-General for Canada. The chair was occupied by Mr. W. H. Casement, reeve of Lakefield, and those on the platform, in addition to the guest of the day, were Messrs. Jas. Stevenson, M. P., for West Peterbor-Peterborough; the Rev. Archdeacor Casey, of the Peterborough cathedral; the Rev. Chancellor Scollard, rector of St. Paul's church; the Rev. Dr. O'Connell, the Rev. W. J. McCall, the Rev. T. Collins, J. W. Fitzgerald, Dr. Fraser, Strickland, J. H. Burnham, Thos. Cahill, of Peterborough; John Crowe, and other leading men of the district. THE SOLICITOR-GENERAL.

Mr. J. J. Curran was received with

is not his first visit to the county, and he has on previous occasions done much to secure the esteem and admiration of the electors. His return had therefore been looked forward to with pleasurable anticipation, and the an-nouncement that he would speak at the picnic had without doubt been a principal reason for the large attendance. Nor did he disappoint his audience, for he delivered a most eloquent and forcible address, admirably fitted to the occasion, replete in interesting facts concerning the changes that have in American hearts, but have also taken place during the Victorian reign, deep spirit of pride in the Dominion least eight distinct bodies in the United their country to say one bright and In opening, he paid a graceful tribute hopeful word. They of the sluggish to the ability shown by the previous temperament may cavil at the spread- speakers, and a neat compliment to the ladies present, which at once put him on good terms with his hearers. Continuing, he expressed pleasure that they were not there to introduce political subjects, and so, perchance, disturb the harmony of the meeting by a discussion of matters upon which people would undoubtedly continue to disagree until the end of time. But they were there to celebrate a most auspicious occasion, and to join in assisting a work of charity. He had ever found Canadians of all races and creeds ready to join in laboring for the advancement of religion and Christianity, and this spirit was aptly illustrated by figures—if one were but to consider the number of places of worship in the Dominion, of which there were 11,000 in all, or one to every must sometimes be a difficulty about inary of New York, in which he still 400 of the population, while one-fifth retains his Professorship of Biblical of the inhabitants were in attendance exegesis, notwithstanding that he persists in teaching the doubtful asherset are of hiblical inspiration. The progress that had taken place in this and other countries during the reign of our queen. On every side changes had occurred. France has had chaos repeated again and again, and had vacilliated between empire and repub lic. Germany, under the great Chan cellor and the great Emperor, had been consolidated and strengthened. From her throne Victoria had seen in the republic to the south of us the greatest civil war of the age, when, amid fire and bloodshed, at an immense cost of life and property, the Union had fought for its existence and been pre served; while here in this the yet greater portion of the continent she had seen the firm establishment

> beneath that flag, under which, with God's help, Canada would long re-main. (Applause.) MATERIAL PROGRESS. Turning, then, to the material progress that had been made since 1837, Curran instanced the railway building as perhaps the most important. When the queen was first seated on her throne this business was in its early infancy, and now there were in existence 410,000 miles, with an invested capital or \$30,000,000. In 1850 there were seventy miles of rail-way in Canada; now there were 16,000 miles, the annual receipts of which exceeded the entire public public revenue was \$600,000 more than of Jesus. It combines in itself the love the railway receipts. He instanced of the most devoted friend, of the most also the railways of the United States, affectionate brother, of the lover for his beloved, of the mother for her darling son. Every form of love is revenue. Honor should be given to united in the yearning love of the the men who had foreseen this wonder-Sacred Heart of Jesus.
>
> There never was a love so patient, so much enduring, as the love of the written in 1832 in the United Service Lournal by Mr. Hy. Fairbairn, in neglect, coldness, nay, even outrage which attention was strongly called to and insult. Any earthly friend or the necessity for promoting a railway nay, even the fond mother, system for British North America, and

those monarchical institutions under

which we had prospered and been free,

the establishment of a people happy in the present and confident of the future

United States. Taking up next the clearing-house returns as an indication which was among most reliable as a test

the condition of business, Mr. Curran compared their rise and fall with that in different American cities. pointed out that these years had been vears of great depression, that things had now taken a turn for the better; but in 1892 the highest point was reached in the bank clearings on both sides of the line, those in Montreal, for instance, being then \$590,043,000. In 1898 there was a drop in Montreal of 3.6 per cent., and in 1894 a further drop of 3.9 per cent. How did this compare with American cities? In 1893 the New York clearings decreased by a sum 250 times greater than those in Montreal, or equal to 14.7 per cent., as compared with 1892. on decreased 10.3 per cent., Philadelphia 10.6 per cent., and the same tale might be told of the other great trade centres on the other side of the line. In 1894 New York clearings experienced a drop of 22.1 per cent., as against 14.7 in 1893, while Montreal clearings dropped only at practically the same rate as in 1893. These were facts which spoke volumes for the solidity of Canadian finances, and of which every Canadian citizen should

feel proud. Turning, then, to the political position of the country, Mr. Curran re-called the fact that at the time of Victoria's ascent to the throne Canada was in the throes of a rebellion. They sent out a statesman who had seized the position at a glance, and found the remedy. It had been said that Lord Durham had made a nation and lost a reputation. Yes, he did lose it for a little time. He went back under a cloud, but his name shone bright today. (Applause.) The system he had instituted might be yet further continued cheers and applause. This extended, bringing closer together the mighty colonies of this mighty Empire, and they might hope that the time would not be long before that whole Empire would form one grand confederation to which we would be proud to belong. (Continued applause.) But if there was hope for the future, might they not also look back on the past, and on the great men who had appeared upon the scene and been foremost in bringing about the changes of which he had spoken.

HELD IN REVERENCE.

Four men especially had passed across the stage whom Canada must forever hold in reverent admiration and faithful memory — four Premiers, who had brought glory to the Dominion and to the Empire at large. spoke first of Sir John A. Macdonald, that wonderful man whom they de lighted to honor, and to whom monuments had been erected, both as a Canadian and an Imperial statesman, which would not endure longer than his fame. Then they had had that grand old Alexander Mackenzie, than whose name there was none more honored in Canada. Sir John Abbott, in his old age, had answered the call of duty, and had literally laid down his life as a sacrifice to his country; and last, but not least, was there a name of which they could be prouder than that of the man who was honored both by the people and by his sovereign, who carried the standard to victory so often at London, or Washington, Canada Paris, London, or Washington, and who had died at the very foot of the throne, serving his country to party now. They were the universal heritage of the Canadian people, and their names would live forever in the history of the nation. (Cheers.)

## PATRIOTIC PERORATION.

In conclusion, there was this to be said, which he hoped would be en-graven on the hearts of every man and woman within the sound of his voice. If they were to go ahead as they should, and occupy in the future a high and honorable position in the eyes of men, they must remain true to those great cardinal principles upon which their system of government was based, and must maintain that system in its highest form. Their motto must be, "Stand fast by our Queen, our country and our constitution - their queen, whose name they held in honor, and whose high character they revered; their country, which was their own, to make of what they would from ocean to ocean, which belonged to them, and which they intended always to hold; and their constitution, which was the guar antee of their liberties, and on which hey would stand through thick and thin as being the protection of the weak equally with the strong. Thus would they foster and encourage that sentiment which would always char-acterize the Canadian people, and which would insist that no right of the citizen may be transgressed and no privilege trampled upon. (Loud ap-plause.) He closed by a few words of courteous thanks to his hearers for the

kind reception they had given him
A vote of thanks to Mr. Curran for his address was moved by Mr. R. C. Strickland, and seconded by Dr. Fraser, to which Mr. Curran briefly

replied. Short addresses were delivered by Mr. John Crowe, Rev. Father Casey, Mr. Thos. Cahill, Mr. J. H. Burnham, and Rev. Father Scolland, after which the meeting dispersed with cheers for

The Peterborough visitors returned home by a special train during the

#### ARCHDIOCESE OF TORONTO.

Corner-Stone of the New Wing of the House of Providence Laid by the Archbishop.

Toronto Mail, May 25.

The spacious grounds of the House of Providence were thronged yesterday with a gaily-dressed and happy-looking crowd of pleasure-seekers, who had come from all parts of the city, not only for the purpose of spending a happy day and enjoying the many attractions provided, but to contribute towards the maintenance of one of the most praiseworthy institutions of the city, which is quietly and unostentatiously doing the work of true Christian charity among the infirm, aged and homeless. In past years the annual picnics of the House of Providence have always been well patronized, and sums of money amounting to several thousands of dollars have been realized from the entrance fees and the bazaar stalls, which do a thriving business on such occasions. In the warm flood of sunshine the

grounds looked at their best yesterday. On the north and east sides tents of white and striped canvas were erected and were gaily ornamented with flags of various colors. Above the entrance to each tent was suspended a scroll bearing the name of the church or publie institution which provided supervised it. Inside these tents tables were spread with inviting-looking cakes, fruits, candies and other luxur ies which are so irresistible to the holiday-maker. There were flowers also for sale in profusion, and the success of the young ladies in charge in disposing of their wares was testified the number of boutonnieres which decorated the coats of the gentlemen. Another source of attraction was the fishpond, an arrangement by which, on the payment of a small sum, the visitor was permitted to drop a large hook over the canvas walls and fish out a parcel. The area to the north of the building was devoted to sports in the shape of swings, and a miniature Ferris wheel, all of which were extensively patronized. A per-formance on the high wire was very good, and much appreciated by the crowd. There were also a number of raffles, for which a number of young ladies canvassed with results very creditable to their powers of persuas

The principal feature of the afternoon was the laying by His Grace Archbishop Walsh of the corner stone of the new wing to the south of the present building. The old men, of whom there are a large number in the institution, have hitherto been domi ciled in a rough cast building entirely separate from the main building, and considerable inconvenience has re sulted, particularly in the extra trouble and expense of heating. It was therefore thought desirable by the authorities to erect an addition to the present structure for the accommodation of the old men. It will be a handsome addition, and is estimated to cos

Shortly after 4 o'clock the Archbishop arrived and repaired to a cham ber in the institution, where he was met by many of the clergy of the diocese and by several from outside places. The following were among those forming the procession: Vicar-General McCann, Rev. Fathers Teefy, Morris, Newmarket; Lynch, Niagara; Murphy, Halifax; Lamarche, Murray, Rohleder, Frachon, Minehan, Martin, Walsh, Tracey, Cruise, Carberry, Hand, McRae, Wynn, Jeffcott, Gailagher, Ryan, Redden, Wilson and Lafontaine.

Father Teefy, and preceded by the is the world. That condemnation will other clergy, proceeded to the platform which had been erected beside the stone, and was covered with a canopy. During the progress the "Miserere" was chanted. Before performing the ceremony of sprinkling and blessing the stone, his Grace delivered a brief address remarkable for its force and simplicity. Referring to the building of the new addition, he said that its purpose was two-fold. In the first place, to transfer the aged men to warm and comfortable quarters, from those crowded ones which they now occupied and to make their lot as happy as possible; and in the second place, to afford more accommodation to other deserving poor. As the city grew, so the need of more accommodation for the unfortunate grew also and it was the usage of the Catholic Church to make provision to keep pace with such wants. In so doing the Church was following in the foot steps of Christ, who said: command give I unto you, that ye love one another, even as I have loved you." The love of Christ for mankind was a practical love, and was mani fested in His acts of charity and heal ing and His desire for their greater happiness. When asked if He was the Messiah, He did not appeal to His greater miracles, but bade the ques-tioners go and tell what they had seen: how the lepers were cleansed and the sick healed. The charity of Christ was pre-eminently a tender charity, of which so many instances are given in the Scriptures. So with the Churchshe tended the poor and needy as her Master would wish them tended. this house," said His Grace, "the Sisters are working quietly, devoting themselves to the care and attendance of the poor and the afflicted." The charity of the Church is constant, not confined to a few spasmodic efforts. It is always working with but little outward show, and the results endure. Those who erected this institution are all dead, but the evidence of their work will last forever. Continuing, His Grace said that the institution had

deserved well of the citizens, and he was proud to say that their representatives in the city council had dealt generously by it. In this he felt convinced that they reflected the feelings of their constituents, who might at times be warped from their better judgment by party politics, but were nevertheless ready to do justice by their fellow-citizens, no matter what their creed.

In conclusion, His Grace gave a brief summary of the work done by the institution since its foundation in 1856 by Bishop Charbonel. At the present time there were in the institution no less than 752 aged poor, of whom 156 were Protestants, 200 in-curables, and 121 homeless children. Between the years 1856 and 1895 the average number of inmates was 734, of whom one quarter were Protestants, making a total of 28,474 sheltered in the institution during the years of its existence, to say nothing of the many vagrants whose necessities had been relieved.

At the conclusion of the address the ceremony of sprinkling and laying the stone was performed, and the procession passed round the building, the priests chanting the Benedictus. ceremony was a very impressive one, and was viewed by a large and reverential crowd.

The next feature of the programme was the contest in putting the shot, throwing the hammer, tossing the caber, and 100-yards' race, all of which events were well contested. There was a still larger crowd in the evening when a number of interesting attrac tions took place, comprising some very good dancing in costumes by Miss Mable Gloins, selections by the I. C. B. A. band, and drill exercise, singing and dumbbell exercises by the children of St. Paul's school. The whole affair passed off very successfully and happily, and it was a very well satisfied crowd that wended its way home at the close of the preceedings.

#### Toronto, May 27, 1895. ST. JOSEPH'S SODALITY LEAGUE OF THE

HOLY CROSS. At a meeting held recently it was decided to hold a Grand Musical Vespers and Lecture in St. Joseph's church, Leslie street, on Sunday, June 2, at 7p. m., for the purpose of increasing the membership of this society. A large amount of good has been accomplished since its organization, sixteen months ago, but the Rev. Chaplain, Father McEntee, together with the officers, not content with this, will continue to use every means to induce others to share the benefits and unite in the good work. Father McBrady has kindly consented to lecture; and this fact in itself will, without doubt, be the means of filling the church to its utmost capacity. A number of first-class singers from the up town churches have promised to assist. The Vespers will be under the leadership of Miss Murphy, and the proceeds will be applied towards paying off the debt on the church.

#### Catholic "Knights of Pythias." Rome always speaks with delibera

tion. The papacy is the least changeable power in the world, changing not at all in dogma, and rarely even in temporal policy. Hence those Catholic "Knights of Pythias" in Indiana who imagine that they can induce the Vatican to annul the decree prohibiting Catholic membership in the order must be unfamiliar with the method of procedure there. In truth, the Knights of Pythias were condemned last year by the Catholic Church, under the supreme authority of the Pope, as were At half-past 4 his Grace, accompanied by Vicar General McCann and satisfactory to the See of Peter, which not be withdrawn under pressure upon the Vatican, or on account of any fuss raised by Indiana or other members of the condemned order. Catholicity is definite and constant in law and morals, as in dogma.

It appears that the disobedient nominal Catholic members of the condemned society in Indiana seek for defence in the allegation that the priests do not heartily enforce the decree.'

We do not believe it. The priests of the Catholic Church, and all the prelates of it, are bound to enforce the decree, bound to inflict the prescribed penalty upon every man calling him-self a Catholic and receiving the sacraments of the Church, who disobeys it. The priest who fails of his duty in this matter will surely be brought under discipline. We doubt whether any priest in the United States will require to be disciplined on this account.

When Rome speaks, all faithful Catholics obey. He who disobeys is not of Rome. —New York Sun.

## Advice to a Sandbagger.

Sir Matthew Begbie, Chief Justice of British Columbia, recently deceased, once had before him a man charged with having killed another man with a sandbag. The evidence was conclusive, and the judge charged the jury accordingly, but a verdict of "not guilty" was promptly brought in. The judge was astonished. men of the jury," he said, "this is your verdict, not mine. On your consciences the disgrace will rest. Many repetitions of such conduct as yours will make trial by jury a horrible farce and the city of Victoria a nest of crime. Go! I have nothing more to say to you." And then, turning to the prisoner, "You are discharged. Go and sandbag some of those jurymen; they deserve it.

What can we do to Counteract the Pernicious Influences?

The girl of the period seems to claim the attention of the world at the present time. The correct idea being to her of all that has made woman lovable, her femininity. She must periorce even don the masculine attire to satisfy the craze for the so-called emancipation of woman. The most sacred safeguards which Religion has for centuries thrown around her are to be broken down by the claims of society upon her, as the principle of its Preservation are to be disregarded.

We listen to the trend of the times

and behold with pitying gaze the many who will be led to follow the exe of the few, and were we inclined to pessimistic views, might fore not very far distant future see in the not very far distant future the destruction of the home life and the consequent decadence of society, owing to the disinclination on the part woman to take upon herself the duties of motherhood.

On a par of importance with this question is the condition of the youth of the period, the future father of the family. For while we contemplate the influences brought to bear upon girl of our age, we cannot be blind to the nets of perdition which are cast with diabolical skill and precision to entrap the youth.

SOME OF THE INFLUENCES. Holy Writ tells us of the three grea enemies to our eternal welfare, to witthe world, the flesh and the devil. Again we are told that "The devil goeth around like a roaring lion seek ing whom he may devour.'

Our poor frail nature must neces sarily come for its share of the blame when the question of responsibility is to be established, and the blame mus be proportionately large in consideration of the free will, which, without direction, owes no other allegiance than to the sway of passion. devil must also bear his share-a very large one too-for the Apostle tells us in the words aboved quoted, goeth about as a roaring lion, seeking whom he may devour.

His agents and instruments are scattered broadcast in the world, and with a foresight springing from his wonderful intelligence, he essays the destruction of mankind through his most as sailable bulwark, youth. And while everyone recognizes the sublimity of the truth that: "He who instructs knowledged as equally forcible that h who instructs unto perdition shall merit everlasting punishment.

It is almost impossible to imagine the being who, beholding a masterpiece of art, fresh from the hands of the artist, glowing in the transcendent beauty of blended lights and shadow so true a reflection of the ideal that the artist himself stands in mute admiration of his work. It is almost impos sible, I say, to conceive a wretch so totally depraved as to besmirch the painting with filth to obliterate every semblance to the original. And ye the prince of darkness finds thousands, ave millions, of co-workers in his house old whose sole enjoyment consists in destroying, as far as in them lies, the work of the divine artist, and besmirching His divine image in the souls and minds of youth.

A notorious example is now being made public in the English Criminal The evil that this man has done is being rehearsed in the light of The ruin which myriads of his ilk are daily working is still unknown save to Him, the omniscient, before whom nothing is concealed. The history of their deeds is too revolting for

Writers of cheap, trashy novels and periodicals, pregnant with immorality and vice, wherein religion and al things sacred are held up to ridicule, and respect for authority is denouncedthese are indeed powerful agents for the destruction of youth.

The dens of vice with allurements our great cities in utter disregard t public sentiment and the laws estab-lished against them, receive with open arms the innocent young man, and surround him with every conceivable luxury that will gratify his frail humanity. His senses flooded with voluptuous illusions and deadened in the intoxicating cup in which also his intellect is darkened, and his will submits an easy victim to the plot cleverly laid for his destruction.

The companion who has brought him hither was once as innocent as he. Having tasted the poisonous draught he drank deep and still more deeply and was caught. So also his victim. He too in turn will sell his liberty and his eternal birthright for the mess of pottage, join the ranks of the archenemy, and go about seeking whom he may devour-may entice into the nets

But is it possible that our Catholic young men shall be classed in this category? that boys of Catholic parents who have been instructed in their religious duties - have been taught the value of their immortal souls-will so far forget themselves as to allow the sacred image of the Creator to be blotted out from their souls? Sad as the story is, it must in truth be said that even they are no exception. For them with special, more carefully laid snares does the devil watch. And with how much more delight does he gloat over their

THE YOUTH OF THE PERIOD. we regard as a priceless prerogative had a forcible correction been adminfor which we would shed our lifeistered, it would, in all probability, blood rather than forego. Far be it from me to assail the principles of liberty! As an American "to the manner born," I equally glory in our proud boast. But liberty and license must not be confounded.

The tendency of the times is to strain the spirit of liberty until it does away with the actual parental control of the offspring. The old adage: "Spare the rod and spoil the child," is too antiquated for modern ideas. The child of the period must be self governed alike at home and in the schoolroom. He must be taught to rely upon his innate manhood and his sen duty to fulfil the law. Above all, it must be seen to that his rights and privileges are untrammeled by authority, human or divine.
This is beautiful in theory, but is it

practical? Is our nature strong enough of itself to stretch out ever to the right, rejecting the wrong? Will the word of admonition sink suffficiently deep to counteract the inclination to evil which is in us as a consequence of the original transgres-The criminal statistics of the times bear witness to the contrary, and violation of the law.

The youth who has learned at an early age to assert his liberty at home scoffs at the rebuke of his elders. Parental admonition is turned to ridi cule. He recognizes no authority save that which emanates from his own in-dividual will. How about the State? Has she no claim to his obedience? Then useless are the laws iframed for the well-being of society. How about God, the Creator, has He no claim to the allegiance and obedience of His creature? Liberty, or rather the abuse of sacred liberty, rises as Lucifer of old and asserts: "Non Serviam." (I will not be under subjection.)

One can easily trace the close connecting link between this spirit of license and infidelity, the easy gradation to a lower plane of morality crime, and the fatal error which society makes when it inculcates the false

maxim of license. Witness the wisdom of the nations of pagan antiquity which enforced refor authority upon youth as a question of vital importance. The Spartan youth were rigidly trained with this end in view, and were re markable for their veneration of the unto justice shall shine as the stars in brief career Xenophon so tersely por trays, it was said that while he was under instruction at the court of the king he surpassed even those inferior in rank to him by his respect for his elders. But this was in the far remote ages. Away with it from the nine eenth century which is closing, going out like the sun at eventide, rich and mellow with the glorious with the mellow halo of progress! Yes, but God grant that this flecky cloud of license may not overshadow the brilliancy and portend, as the clouded heavens at sun

set, a dark and dismal period at dawn. But the question is of the present noment and we must work while there is yet light. How then shall we rescue youth of our day, and especially the Catholic youth, from licentiousness and from vicious courses

ONE OF THE MEANS.

Home training and home discipline s perhaps the most effectual means for eradicating the evil. After all, eat of education is in the bosom of the family. Divinely appointed, the parent from the dawn of reason in the offspring in solemnly obligated to educate, to lead forth the budding intelligence to paths of duty and righteous-ness. The instilling of moral princiaspirations is of the first and highest importance. Hand in hand with this comes the parental influence over the child, firm and unyielding, calling forth a responsive and unques tioned obedience.

It has been time and time again deplored that parents in this age think nothing of shifting the awful responthrown out in every direction, open in sibility of the education of their children upon parties who have no personal interest at stake in the matter beyond the pecuniary advantage de rived. No less deplorable is the sight of parents attempting to fulfil the law, but carrying it out with a cruelty

which almost amounts to criminality True, it must be admitted that every parent is not ipso facto an accomplished educator. Many are wanting the moral force of character which is neces sary to exercise a lasting influence over their children. These are so by nature, or by having acquired the looseness of discipline from their own shiftless habits. Children are quick to discern either good or bad qualities in their superiors, and the parent who would exact unqualified submission must display an even and uniform method in his correction and admoni-

No opportunity must be passed by as too trivial. No press of external and all-important duty. Again, the disposition of the child must be studied. That which would be adequate correction, which would produce most bene fic al results in one child, would be most pernicious for another. Moral suasion is a most excellent method of discipline. Who does not remember when his loved mother took him aside and whispered the gravity of the fault committed, supplementing with a touching incident from Bible history or telling him how deeply the Sacred Heart of our dear Lord was wounded downfall! And yet for one and all the greatest cause of the easy victory obtained over youth seems to be THE LICENTIOUS SPIRIT OF THE AGE. Of America we proudly say: "This is the land of liberty." We glory in the freedom of our institutions; liberty or telling him how deeply the Sacred was wounded by the act? Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we shed tears of repentance and the lesson produced a lasting effect in our heart. Perhaps we listened with indifference and were ready on the next occasion to do the very same thing. In the latter case in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.

istered, it would, in all probability, have been more efficient.

Another mistake is made by putting off the time for disciplining a child. say he is too young, he does not know what he is doing. Perhaps we even praise his naughtiness as a clever "It was so bright in the child!" Ah! he was bright enough to commit the act, he is ready to do it again and again for your amusement until the habit of evil is so deeply formed that you cannot eradicate it. "As the tree you cannot eradicate it. is bent, so it will grow."

Prop up the tender sapling with wholesome advice, use the pruning knife of correction on rll extraneous growth that may appear. Surround it carefully with firm influences that will direct its ways straight upward, elevat ed with religious truths to the heavenly sphere, and then God's dew of grace will nourish and His sunshine of love will enlighten and strengthen the child until it grows to a perfect and vigorous manhood.

OUR CATHOLIC YOUTH Some time ago, in an article, I speke of the sad condition of many of our Catholic young men who had been educated in the faith, had attended justify the statement that correction of veligious instruction, had been adyouth must go hand in hand with the mitted to the sacraments, and then, at the critical period of their lives, be tween the ages of fourteen and twenty,

were left to drift for themselves. With the many influences abroad to ensnare them, some of which have been pointed out above, is it not worth ser ous consideration of our good pastor that a means be provided to keep our

youth within the narrow path of duty?

It may be well said: "Are there not Catholic associations innumerable in every city? Does not the Church use all her endeavors to bring Catholic young men to these? Yes, it is true. And-thank God!-untold good wrought through these societies. But, tell me, is there one Catholic associa-tion that will admit a youth of fourteen years? He is neither a man, nor yet a boy. The association is composed of men who have social tastes and habits in common. They don't want the boy where shall he go?

Perhaps his home is the most unde-sirable place for him. His parents are not the kind of educators they should be. Wandering abroad the world and the devil with his myriads are alert, his immortal soul is in peril

Would that I had the power to express with sufficient force my feelings on this subject! Would that my poor words might awaken corresponding interest in the Catholic thinking world that they might see the extreme gravity of the problem and work to its solution!

Why send missionaries to evangelize heathen lands while in our own midst, in our cities and towns, we are per mitting the youth to perish, those to whom Christ addressed the words of love: "Suffer the little ones to come unto Me for of such is the kingdom of heaven." Let them come unto the Lord clean of heart and pure of life, for the Psalmist asks: "Who shall ascend into the mountain of the Lord? Who shall stand in His holy place?" and he answers: "The innocent in hands and the clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor." (Ps. xxiii., 8-4.)

The organization of sodalities or associations which shall combine the instructive and amusing elements, naturally formed on the plan of more mature societies, but modified to suit the wants of youth, having the more direct supervision of the clergy—something of this kind might be suggested as an experiment to be improved upon after trial.

It is the ear that this matter will not slumber but that other pens will take up the sub-ject, other tongues take up the cry, until we behold the work of rescuing our Catholic youth established on a firm and solid basis. Then may we hope for a brighter era, for Religion sweetly subduing the harsh discord of License will render Liberty the more beautiful in all her harmonious grand eur. - Ed. C. Kane in Catholic Mirror.

## A Fruitless Journey.

When a young man begins to drink it is as though he got on an electric car and went to sleep. He crosses one street after another without knowing Total abstinence advocates come like the conductor every now and then and call out the stopping-places, but be rides on. He thinks he can get off when he wants to. There is another hand on the lever and the ca rolls along in the same direction a the time with a low, humming song that helps him to sleep. When he fin-ally gets his eyes open he is amazed to ally gets his eyecute farther find that he has ridden much farther than he had any wish to go. He has a big bill for extra fare charged up His friend was completely overwhelmed with this rudeness. Her lip long walk back, for there are no cars back in a man's life. He has to walk. He will find the journey a good deal more cheerful and be much less likely to stumble if he joins the total abstinence movement and walks along in good company. -C. T. A. News.

A Humorous Fact

About Hood's Sarsaparilla—it expels bad humor and creates good humor. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and other blood diseases.

Earnest Words to Catholies, Worth Pondering Upon.

The great Paul wrote to the Thessalonians (5: 5:) "Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness." Christ reigns in us. He is our light, while we are called to be a light unto others. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." (St. Matt. 5, 16.) God is glorified in the holy lives of saintly persons be-cause they shed a perfume around their humble way that souls delight in. Their example is a benison to their generation and remains like a shining ight above their tomb. In their lives they were beautiful and in their death and they are consecrated to holy memory. The people rise up and call them blessed. Thus God is glorified in His pious servants. The Lord loves a sanctified person with a strange parti-enter some other business. Remove ality and a supernal fondness, and the from our people the deadly drink angels delight to be near. person is always in the divine presence, and a touch of the hand or a friendly greeting may impart a benediction

UNITY.

St. Paul, who was called by Christ Himself from the clouds to become the teacher of the Gentiles, and who was raised up to the third heaven by almighty power, said : " I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation which ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephes. 4: 1, 6.) My friends, strive for this unity, which is the mark of the elect.

THE GRACE OF LOVE. The union of the divine and the human was accomplished by a love so intense and remarkable that no finite language can ever describe it. Only the Divine Father and the Holy Spirit know the depth of that stupendous fondness that sent the Son down to become man for our redemption. O, my friends, would that I could put only a part of that divine craving into your hearts! Dear hearts, you will never know to the full extent how the Saviour loved you, because you are finite.

Ah me, what a sublime grace to be loved like this! To be cherished always with a divine love, infinite and unspeakable! I am lost in wonder at this strange partiality of the Son o God for man. Indeed it is the wonder of all ages. Who can explain this supernatural love of Jesus? O, my friends, what a love we have neglected!

PRAYER A MARVELOUS GIFT. Prayer is a marvelous favor to men Alas! for unthinking humanity, how few value the stupendous gift of prayer O mercy infinite! O sublime grace vouchsafed to fallen man! What rank ingratitude to slight this wondrous consolation, this inestimable privilege How fair the thought how beautiful the action of prayer! Humbly we bend the knees; appealingly we raise the hands, in confidence we lift the heart to God. Let there be silence al around when we address the throne of the Invisible! What a grand occasion God grant that we may all be worthy of the blessed favor. Perhaps you do not know the bliss of prayer, where one may rest absorbed for hours and hours unwearied.

Why should this wondrous joy be hid from you so long? Could you not see how the dear Saviour values human prayer? The Son of God Himself ade us our chosen prayer-one that He knew would reach the Father's How sweetly fall upon the Father's ear the blessed words of His beloved Son! What words are these that rise against the postils of the golden gate? The words of Christ, the Son of God! The ones He taught, framed by His holy lips. Blessed prayer—the one He made for us, inspired by wisdom and a saving love. -Philip O'Neill in Catholic Mirror.

A New Story of Old Dr. Johnson,

Hannah More, it seems, was a favorite of the great Dr. Johnson, that most dogmatic and autocratic of men. He called her his child, and was usually very indulgent of her faults and tolerant of her opinions, although they often differed from his own. Once she was warmly praising some opinion of cerain Catholic writers, when the old do stor burst out :

"Madam, let me hear no more of

whelmed with this rudeness. Her lip quivered and her eyes filled with tears. Seeing this, the manner of the gruff doctor completely changed, and he gently took her trembling hand, and said in the sweetest of tones:

"Child, never mind what I said. Follow true piety wherever you find it." This anecdote goes to prove what Dr. Johnson's friends claimed for himthat he had a warm and sympathizing heart, in spite of his rough exterior and forbidding ways; and that, like many others, he sometimes spoke from prejudice.

ABANDON THE TRAFFIC. .

Let Catholics who are unfortunately engaged in the liquor traffic, which is the prolific cause of so much misery and woe, abandon it as soon as possible more honorable occupation. Let Catholic names be removed from the fronts of the gilded saloons, and let them be used to adorn our banking houses, law offices, dry goods stores, etc. It is soul sickening to reflect on the immense losses in membership sustained by the Church every year through the means of drink. Vocations to the ministry blasted, aspirants to honorable and profitable professions ruined, the peace and happiness of family homes destroyed through means of drink, and the prolific cause is the saloon. Be aroused to a sense of your great duty to Church and country, and nobly resolve to abandon the demoralizing busi-God will bless and amply reward you for any pecuniary sacrifice you may have to make in order to traffic, and calumnies, misrepresentations and scurrilous abuse of the Church become things of the past. In nine cases out of ten those miserable and wretched fallen men and women, who itinerate from place to place regaling base corrupted minds with their foul harangues against the Catholic Church, were reduced to their present God-forsaken condition through drink. Tens of thousands of our Catholic

men in our cities and towns have spontaneously given up even the moderate use of drink for their own good and the benefit of society. Why should not our Catholics engaged in the soul, destroying business abandon such a demoralizing way of making a living? Making money at the expense of human souls ransomed by the Precious Blood of the Redeemer is a terrible crime before God and man. Oh! what a temperance revival would mark the near future, what a transformation would follow if every Catholic engaged in the saloon traffic would give it up? Will our people show themselves equal to the emergency, will they make Explanation of the Gospels and of reparation for the untold harm and ruin done the Church and society in the past, by severing the bond of thralldom bound so strongly around them by the odious traffic? Will they harken to the parental request made by the prelates of the nation, and rise to breathe the atmosphere of a higher and better life? May God grant that the day may

dawn upon our fair land in the not distant future when the revenue collector will look in vain for a Catholic name the death dealing dram shop! What a grand future lies before the Church in New York Catholic Agency grand future lies before the Church in this new world if our people but prove true to their mission to show forth in their lives the beautifying effects of Catholic teaching! The American people are fair-minded, considerate, noble and generous-hearted, and are willing to give credit for good works. The claims of the Church must commend themselves in a special manner to the American people by the lives of her own children. "The tree is judged by its fruits." It will be profit of unautacturers and for them, and siving ductive of but partial good to speak to our separated brethren about the sould saving doctrines of which the Catholic Church is the divinely commissioned teacher, whilst so many of our own people, through their scandalous of conduct, caused by the drink habit, endeavor as far as lies in their power to disprove our teaching. Let our people be modols of honesty, integrity, true patriotism, and temperance, as taught and inculcated by the Church, and the Protestant people will cross her threshold and enter her nortals in such and the Protestant people will cross her THOMAS D. EGAN numbers as to recall the days of Pentecost. - Union Tracts.

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:FIVE-MINUTE SERMONS. Pentecost or Whitsunday.

THE HOLY SPIRIT.

will ask the Father, and he shall give you er Paraclete, that he may abide with you er." (St. John xiv. 16) Ten days ago the Church celebrated the Ascension of our Lord. For forty

days after His resurrection from the dead. He had been with His Blessed Mother and the Apostles, and had instructed them in the things of the kingdom of God. At the end of that time, He went up into heaven to the throne of God where, as St. Paul says: He ever liveth to make intercession for those whom He has left behind. Before He left this world He told His disciples that they were soon to be separated from Him, that the time was coming when they should see Him no more. Strange to say, His departure was to be no loss to them—was, on the contrary, to be an advantage. "I tell you the truth: it is expedient, it is profitable, to you that I go." Painful though the separation might be, their spiritual good, and that of the world, required it. Why? Our Lord Himself gives the answer: "If I go not, the Paraclete will not come to you : but if I go, I

will send Him unto you."

Therefore, according to our Lord's own words, it is better for us Christians to be deprived of His own visible presence, no longer to see Him, no longer to hear Him, because His visible presence stands in the way of a yet greater gift. This greater gift is the Holy Ghost, the descent of whom upon the Apostles, in the form of tongues of fire, we celebrate to day.

How true our Lord's words were ap pears clearly from what happened to the Apostles themselves. Before the descent of the Holy Ghost they were, while our Lord was with them, very blind to spiritual and religious truths. and very cowardly-running away in tne time of danger, going to sleep when they should have watched and prayed, seeking for the most part their own advancement, very jealous of each other, and often unkind to poor people. After the descent of the Holy Ghost what do we find? No sooner did He come down upon them than all their darkness of mind disappeared, and they began speaking with such power and effect that, on this very day of Pentecost, three thousand souls were added to the Church. So great was the fervor of their converts that it overcame even the love of worldly goods, which is still supreme in the hearts of most men.

They sold their possessions and goods, and divided them to all according as they had need. The Apostles themselves, formerly so timid, now rejoice that they were accounted worthy to suffer reproach for the name of Jesus. We hear no more of jealousies and envyings; no longer did they seek for honor and esteem, no longer did they treat the poor with coldness and unkindness, their delight now was to give up their lives to the service of others, to spend and be spent in min-istering to the wants of slaves and barbarians and the outcasts of this world. making themselves all things to all men that they might gain all. Instead of seeking each one his own, in honor they preferred one another. All this, and much more, resulted from the coming down of the Holy Ghost into their hearts and minds. This great change was effected by Him. In this way our Lord's words were shown to be true-"it is expedient for you that I go."

And now, dear friends, for ourselves can it be said with truth that we have profited by the departure of our Lord? Church which makes good and faithful that it has been better for us that He soldiers of the cross. went away it may be said that our Lord has gone, and that the Holy Ghost has not yet come to dwell in their souls and bodies. I am sure that of all of us it must be said that we have attached too little value to this great gift, that we have not opened our hearts wide to receive Him. And yet if He does visit us, if on the banks of the Clyde, there once lived a factory boy whom I will call the age of ten he entered a The words of the most eloquent vain. preachers will not move us, the examples and the prayers of our dearest friends will have no effect. We shall go on in our sinful ways, in our darkne and blindness till the end. But if He comes, and in the degree and measure in which we admit Him, all will be well: for He will show us our sins and give us true sorrow and repentance. He will bring light, for He is the Spirit of Truth, and will teach us all truth. He will comfort and console us in our trials; for He is, as our Lord says, the comforter. He will even bring joy; for where there is love there is joy, and the "charity of God is poured forth in our hearts by the Holy Ghost who is given to us." Pray, therefore, during this week especially, in the words of tne Church, for the gift of the Holy pirit. Say with all your hearts: 'Come, Holy Ghsst, our souls inspire and lighten with celestial fire.'

## For The Proud.

We cannot too soon convince ourselves how easily we may be dispensed with in the world. We think that we alone are the life of the circle in which we move; in our absence we may fancy that life, existence and breath will come to a general pause. But, alas! the gap which we leave is scarcely perceptible, so quickly is it filled again; nay, it is often but the place, if not something better, at least for something more agreeable. - Cardinal

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#### OUR BOYS AND GIRLS.

Our Lady's Birthday in 1855.

It was toward the close of the great struggle in the Crimea. In a last In a last council of war Commander-in-Chief Pelissier had decided that a supreme assault should be made on Sebastopol on the approaching 8th of September. After the council one of the French generals, more valiant before the Russians than against human respect, sought out the future Duke of Mala koff, and urged some discreet but pressing observations as to the date chosen for the assault. Perhaps the chosen for the assault. Perhaps the English, fanatical adversaries of Popery, might see in the selection of September 5th, Feast of the Nativity of the Mother of God, a premeditated coincidence smacking of devotion.

"Nonsense!" rejoined General Pelissier, with his usual vicacity. "If the English don't love the Blessed Virgin they are simpletons; that's all! A king of France consecrated the monarchy to Mary, and I desire to place the French army which I command under the special protection of that same benign Madonna. My devotional date was deliberately chosen; the assault on Sebastopol will take place on the Festival of Our Lady's Nativity.

And Sebastopol was taken on September 8th. This incident was re-lated by Pelissier, then Duke of Malakoff, while he was governor general of Algeria, to Bishop Pavy, a predecessor of the late Cardinal Lavigerie in the African diocese. - Ave Maria

Obey Orders.

Many years ago an ambitious young cadet at West Point asked Corporal Wooster: "What must I do to become a first class soldier?" "Obey orders," was the prompt response. It was a brief direction, but it comprehended much much

We all admire the fine, erect bearing of "our boys in blue," the precision and exactness of all their move ments, their deference to superiors and their scorn of any conduct "unbe coming a soldier and a gentleman.' We watch with kindly enthusiasm a grand military display, and it is not so much the fine trappings of war that we admire as it is the "drill" of the men. This accuracy of movement was never acquired by a hap-hazard, go-as you please process. It took stern, steady, unrelaxing obedience to orders to bring it about. But it was all need-ful. It is just as important in civil as in military life to have this good soldierly quality of obedience well in grained. No one is fit to command who has not first learned to obey. Indeed, it is rarely the case that those who did not learn in youth attain to the position of "commanders" in any sphere of life; they are not the stuff of which the world makes its leaders The boy who slyly watches his chance for disobeying orders without detec-tion, who sets himself up as a censor of those much older and wiser than he is not the one to grow in favor, or to be wanted when promotions are in order.

More serious still is the fact that it is a rare thing for a will to learn to bow to God's authority when it never has been trained to obedience to those placed over it. "A child left to himself" is, rarely one who comes back to his Heavenly Father's house.

By confirmation we become soldiers of Jesus Christ, and under all circum stances must be obedient to the commands of God, and laws of our holy

How he Began

A good many of the boys who read these pages will soon be "earning their way" in the world, if they are their way" in the world, if they are not already doing so. Here is a world

cotton factory as a "piecer." He was employed from 6 in the

morning until 8 at night. His parents were very poor, and he well knew that his must be a boyhood of very hard labor. But then and there in that buzzing

factory, he resolved that he would obtain an education and become an in-telligent and useful man. With his very first week's wages he purchased Ruddiman's "Rudiments of Latin."

He then entered an evening school, which met between the hours of He paid the expenses of his and 10. instruction out of his own hard earnings.

At the age of sixteen he could read Virgil and Horace as readily as the pupils of the English grammar schools. He next began a course of self-intruc tion. He had been advanced in the factory from piecer to a spinning jenny

He brought his books to the factory, and, placing one of them in the "jenny," with the lesson before him, he divided his attention between the running of the spindles and the rudiments of knowledge.

He entered Glasgow University. He knew that he must work his way, but he also knew the power of resolu tion, and he was willing to make almost any sacrifice to gain the end.

He worked at cotton spinning in summer, lived frugally, and applied his savings to his college studies in the winter.

He completed the alloted course, and at the close was able to say, with praiseworthy pride: "I never had a farthing that I did

not earn That boy was Dr. David Living-

Stories of Courage

Joe Dougherty is a fireman on a shifting engine in a West Virginia town. One day, not long ago, as the engine on which he was employed was approaching a bridge, across a narrow but deep creek, Joe saw a little girl on the ties ahead. The engineer saw her also, and slackened speed, so that there was no danger of running her down but she did not know that, and, miss ing her footing, in the fright she fell into the water. The fireman did not hesitate a moment, and sprang in after her. The current was very treacherous at this point and the fireman was not an expert swimmer, but he caught the little girl and succeeded in landing her on shore. She happened to be a poor girl, so Joe was not rewarded, except by thanks, but he was a hero all the same.

"You cannot always judge a book by the cover," is an old and true saying. An old lady and a little girl were walking down Madison street, in ing. Chicago, and just behind sauntered a young man, dressed in most exquisite style and carrying a thick cane—in fact, a pronounced dude. Suddenly there came in view a savage dog, halfmad with heat, and, to the horror of the spectators, ran at the little girl. The old lady interposed, and the dog instantly caught her dress and dragged Men and women fled in her down. the dude. With the uttermost fearlessness he seized the dog by the collar and began to pound him with the thick The dog howled and struggled. cane. but the young man had a grip like iron and held the dog securely until a policeman came and relieved him. Then the dude picked up his hat, dusted his clothes and adjusted his collar as he sauntered off with his former harmless mien.

Lieutenant Mansfield, of the British Navy, went up in a balloon at Bombay not long ago, sitting upon a trapeze, to which was attached a parachute of a to which was attached a parachite of a new fashion. The ascent was not for money or display, but in the interest of naval ballooning. At a height of two miles the daring voyager dropped. He says: "Finding my apparatus all clear, I took the balloon-ring in my right hand, drew myself clear of the right hand, drew myself clear of the trapeze and dropped down into space. After ascending with terrible velocity for some distance the parachute began to open. At 10,200 feet I was falling at a great speed, but was fully able to control my apparatus. At 10,000 feet I was sailing down calmly in space. Then I drifted to and fro in various counter currents, and at 1000 feet exactly felt the heat from a long red, iron chimney." Now comes the more remarkacle part of this narrative. "Steering my parochute," he continues, to the eastward, I dropped her rapidly to clear the buildings ahead, and, seeing nothing but houses to descend on, I selected the flattest I could find, and dropped gently down on it." A spectator who watched the voyage from the garden gives a vivid account of straining the eyes till he was just able to discern a tiny white speck on the blue sky. After what seemed a terrible length of time Lieutenant Mansfield became visible, swinging under the parachute, and working the valve-lines so as to insure a safe landing when he chose to make it.

## WITCH-BURNING CASE.

Prejudice Aside, What Does the Inci-dent Mean?

The details brought to light in connection with the terrible death of the young girls of her race. woman, Mrs Cleary, at Ballyvadlea, near Thurles, has led some journalists write of the Irish people as if they were steeped in ignorance and superstition. But, prejudice aside, what does the case mean? Simply that a belief in witchcraft, which for century after century was illustrated by legal prosecutions and the most frightful punishments, which is responsible for innumerable victims, and which is still alive in some measure throughout every country in the world, vigorously survives in a little hamlet, on a lone Tipperary mountain, the outcome being a most deplorable episode.

Revolting as the incidents associated with that episode are, they afford no novel revelation of cruelty, for the history of such cases shows more strik. ingly than anything else has ever done what savagery human nature is capable of under the influence of a fanat ical delusion. Instances of this are to this are only too frequently met with in the judicial records of England. Not longer ago than 1863 a reputed wizard was drowned in a pond at the village of Hedingham, in Essex, and as many as sixty or seventy persons were concerned in the outrage. Everyone who is familiar with the manners and customs of the people throughout Europe is aware that there is scarcely a single country in which persons are not continually duped by so - called "wise men "and "wise women," who profess to be skilled in witchcraft and magic.

The people of Tipperary, by their attitude towards the prisoners in the Ballyvidea case, have shown how great is their horror at the dreadful deed that has been perpetrated, and it surely savors both of ignorance and injustice s attribute to them any share in the uperstition which they so strongly condemn and repudiate. — Liverpool Catholic Times.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful corrective of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion of Dyspepsia,

ONCE A SLAVE NOW A NUN.

The Aged Colored Religious of a Balti-

In the convent of the Oblate Sisters of Providence, in Baltimore, is an aged colored religious who for nearly sixty years has lived a consecrated life, laboring for her own sanctification by working for the salvation of others. With faculties almost unimpaired and still faithful to the rules of her order, so far as her great age will permit, Sister Ellen is an object of veneration for the novices, the pupils, and the orphans of St. Francis' Institution, writes L. W. Reilly in Donahoe's Magazine for March.

In bondage, in the hut of her slave parents, on a plantation near Marl-borough, in Prince George county, Maryland, Ellen West was born in April, 1800, the youngest of six sisters, in a family of twelve children As soon as she grew old enough to work, she was set at such tasks as a child could do, and from her earliest years she was made to feel the meaning of servitude. While she was still a young girl, her master moved to Washington with his family and dependents, and there she saw President Madison, Secretary of State Monroe, Secretary of War Armstrong, and other distinguished citizens of the time. She has vivid recollections of the appearance of the city then, which was more like an ill-regulated hamlet than a town of order and beauty. She remembers well the scenes of ruin left by General Ross and Admiral Cock burn, when they made their assault on the city and burned the Capitol, the President's house, the Treasury, and other Government buildings.
At the age of twenty-seven Ellen

West became a Catholic, attracted by the Church's defence of the manhood and marriage of the slaves, and the recognition of their religious rights. She sought instruction from the pastor of St. Patrick's Church, by whom later she was baptized. Shortly after she received her first Communion, she was manumitted, and, going to Baltimore, she became a domestic for the Misses Cottringer, keepers of a fashionable school on Franklin street. With them she remained for about ten years, a trustworthy, industrious, truthful and economical servant. But experiencing a desire to leave the world for a more perfect religious life, she on May 6, 1838, entered the Convent of St. Francis in Balitmore as a postulant. At present she is the sole survivor of the members received into the order by its founder, the Rev. J Joubert, whose last illness she soothed with daughterly devotedness, and was present at his peaceful death in 1843. In the convent Sister Ellen soon showed that she had found her true place. The Jesuit Fathers, in charge of St. Joseph's parish in Baltimore, in 1855 thought of opening a school for colored children; and Sister Ellen, with two other Oblates, was sent to take charge of it. The first night of their presence there, a mob, incensed at the idea of educating negroes, attacked the Sisters' dwelling, burst in the door, and compelled them to fly for refuge to the home of some white Cath olics near by. The school was re established later on, and did excellen work for years among the colored chil

dren of South Baltimore. By direction of her superiors, Sister Ellen returned to St. Francis' academy, and there she has remained ever since faithful to her religious duties and de voted to the Christian education of celebrated her golden jubilee. The chapel of the institution was tastefully crowded with white and colored friends of the happy Sister. Fifteen clergy men were present, including the Cardinal Archbishop of Baltimore, and the present Bishop of Detroit. Represent atives of some of the most promi-nent Catholic families in Maryland like the Carrolls, the Jenkinses, the Chatards, the Dugans, the Shrivers, and others, assisted at the fete. A solemn High Mass was celebrated and an ap propriate sermon was preached. ing the sacred function, Sister Ellen renewed her vows and Cardinal Gibbons crowned her with a wreath of gold. The children of the school later on gave an entertainment in her honor. Gifts and congratulations came in from many distant places. Altogether the celebration made a red-letter day for the convent and its friends.

The present Mother Superior said ecently: "Sister Ellen is so full of recently : piety and charity that we all hold her in deepest veneration. thought is how to benefit the poor and needy. I was only five years of age when I entered the orphan asylum, and Sister Ellen was then a grown woman. I have been in the institu-tion about fifty-five years, during forty-three of which I have been a I have been in the institu-Sister, and during all those years she has been a mother to us all."

Although her growing infirmities make Ellen feeble, she persists in attending the community Mass at half-past 6 o'clock every morning. Then returning to room, she gives herself up to her prayer, the only way open to her labor for the good of the convent, and many a blessing is no doubt the fruit of her continued entreaties. Her ninety-five years bear lightly upon her. mind is clear, and her senses have not failed her. She is able to take short walks, and is full of interest for the success of the institution. calmly waiting for the summons that will doubtless bring to her the greet ing, "Well de faithful servant." "Well done, thou good and

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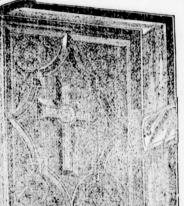
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Father" Black Creates a Scene in a London Church.

A sensation was created at a prominent wedding in St. Mark's Church, London, on Monday. The groom was London, on Monday. The games a divorced man, a son of Lord Brinckmann and the bride was a step-nantage of Lord Aylesford. When the clergyman came to that part of the service reading, "If any man can show just cause," "Father" Black, an Anglican clergyman, who was in the gallery, arose, and amid great excitement began reading an objection to the marriers. to the marriage. The clergyman pro-ceeded with the service and "Father" Black continued in a loud voice to read his protest, which was based on the fact that Mr. Brinckman was a divorced man. The protest was un-heeded, and "Father" Black left the church.

For some time past there has been a warm discussion in the Anglican Church against the marrying of divorced people and the Anglican Church Union, of which "Father" Black is a member, has bitterly opposed it.

## Peters on Purgatory.

Rev. Henry A. Brann, D. D., the scholarly rector of St. Agnes' Church, New York, writes the following to the New York Sun: Rev. Madison C. Peters is reported as saying in his last Sunday's sermon: "The doctrine of the Papists in regard to purgatory was not known until more than 1000 years after Christ came on earth. Such doc trine was first introduced by Pope Hildebrand in 1073."
Every student of the history of the

ology knows that this statement of Mr. Peters is absolutely false. Even John Calvin in his "Institutes," book third, chapters 5 and 10, admits that the the statement of warms of warms. that the doctrine of purgatory was believed in the third century; and St. Augustine in his work on "Heresies," written in the early part of the fifth century, tells us that in the fourth century "there was a heretic named Ærius who denied the utility of prayers or Masses for the dead." Therefore the doctrine of purgatory must have been accepted by the Church at that time. These two authorities are enough against so light a weight as Madison Peters. Although Father Young, the Paulist,

in a clever book, has refuted his calumnies against Catholic countries, and although Monsignor Farley, in the Forum, has exposed his falsehoods about the tenure of Catholic Church property in New York, Mr. Peters has not apologized or retracted. He is a not apologized or retracted. He is a tested, glasses adjusted. Hours, 12 to 4.1

ANGLICANS AGAINST DIVORCE. | conspicuous instance of shameless and egregious ignorance and malicious mendacity; and if he does not change his habits of preaching he will go further than purgatory and fare worse .-Boston Republic.

## Grandest Figure of the Century.

A non-Catholic correspondent of one of the metropolitan papers speaks thus of the present occupant of St. Peter's chair

"I may perhaps repeat it is sad, old man, while war lords and kaisers are spending millions on ships and guns for the purpose of murder, working as best he can in the end of his long life to put war away from the hands of men, to promote peace and good will, and to do away with blood and iron in the government.
"What matters it what the theolog-

ical opinions of this man are? well-rounded character of his life, the nobleness of his ideals, the fidelity which even in these his last days he is endeavoring to save his fellow-man, this transcends theology and glorifies

humanity. "The world is the better for Leo XIII. having lived in it. It will be the poorer by at least one great man when he passes away from it, as he soon must. His successor will find a a broad pathway made for him. Yet he will find it hard to walk in it in the manner Leo has.

# Father Damen, S.J.

One of the most instructive and useful pample lets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only trut Church of God," Confession, and "The Real Presence." The book will be sent to any address on receipt of 15 cents in Stamps. Orders may be sent to Thos. Coffey Catholic Rucobs Office, London.

## A GRAND OFFER.

(BY MAIL POST PAID.)

(BY MAIL POST PAID.)

If you have catarrh and desire to be cured without risk of losing your money we will send you a Germicide Inhaler and medicine for that disease by mail, post paid, without asking a cent of pay in advance. After giving it a fair rial at your home and you find it a genuine remedy you can send us \$3 to pay for same. If the remedy for any reason should not prove satisfactory you can return the Inhaler and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. Just think of being cured of Chronic Catarrh for \$3, and that on such liberal conditions. Remedy malied on above terms by addressing Manitok Inhalation Co., 453 Yonge St., Toronto, Out.

At the regular meeting of Sacred Heart Court, No. 270, C. O. F., the following officers were installed by Brother Dunn, D. G. R., of Chatham: P. C. R., P. Deversaux, C. R., T. Howe; V. C. R., P. O'Rourke, Rec. Sec., D. Howe; Fin. Sec., J. P. Henderson: Treas., M. J. Comiskey; S. C. A. Sage; J. C., N. McGinnis; J. S., D. Tallant; O. S. H. McConville; Trustees, T. O'Connor, R. McMillan and J. Howe. Representative to H. C., M. J. Comiskey; Alternate, M. Shannon. After the business of the evening had been transacted a banquet was held at the O'Grady House, where a very enjoyable time was spent. After doing justice to the many good things provided by mine host Dunn, an excellent programme was proceeded with, after which the gathering broke up in the "wee sma' hours of the morn" with the singing of "God Save the Queen."—Ingersoll Chronicle, May 23.

Davitt Branch, No. 11, Toronto.

Davitt Branch, No. 11, Toronto.

The regular meeting of this branch was well attended by its members, as well as by those of St. Helen's Circle, No. 2. The following visitors were present: D. A. Carey, Grand President; A. McGinn and W. P. Murphy, of St. Patrick's Branch No. 12, for the purpose of welcoming Rev. Father Craise upon his first visit to the circle as their chaplain, in place of the late Very Rev. Dean Cassidy. The Rev. Father, upon being introduced to the rembers, made a short address, expressing himself as much pleased with meeting them and congratulating them upon their large attendance, also upon having so respectable and comfortable a hall for their meetings, and concluded by wishing them every success. The question of the centralization of the sick fund was taken up, with the Grand President in the chair. He explained the object of the Executive Committee in sending out the circular—in order to have the question fully discussed by the various branches; but he refrained from giving his own views upon the question, considering, as Grand President, it would not be prudent at present to do so. The members of Branch No. 11 and Circle No. 2 have on previous occasions unanimously expressed themselves in favor of centralization; but, knowing that some visitor would be present who were well known to be in opposition, it was determined to again take up the question, in order to give them an opportunity of stating their views; and they having done, the hour being late, the debate was adjourned until next meeting, arguments will have no weight with the members of Branch No. 12. St. Patrick's, Branch, No. 12.

members of Branch No. 11 and Circle No. 2.

St. Patrick's, Branch, No. 12.

Success and Prosperity are still written on the banner of St. Patrick's Branch, No. 12.

Every meeting is well attended and every subject of interest well discussed. At the last meeting three new members were initiated and two applications received. The circular from the Grand Branch Executive committee favoring the centralization of the sick fund in the Grand Branch Executive committee favoring the centralization of the sick fund in the Grand Branch was received; and, like all other features of interest to the association, met with a splendid and very able discussion. So as to give every member an opportunity to express his opinion of this matter, the branch went into committee of the whole, and by motion tied the brothers down to ten minutes each. The debate was spirited and the question was viewed from all sides, the vast majority of the members being decidedly opposed to the change; and, on a vote being taken, the question was almost unanianuely defeated.

The question of a euchre party was then discussed, and it was decided to hold one in the hall on Wednesday next. A short time was then spent in recreation, and so closed one of their most successful meetings.

At the last meeting of St. Patrick's Branch, No. 12, the following resolution of condolence was unanimously adopted:

Whereas the all-wise Providence, in His infinite wisdom, has removed by the hand of death, the beloved child of our esteemed friend and Brother, W. K. Murphy, be it Resolved that we, the members of St. Patrick's Branch, No. 12, tender to Brother Murphy and his esteemed wife our sincere sympathy in the sad loss they have sustained, by the death of their infant son; and we pray the all-wise Providence will give them strength to bear their trial with Christian fortitude and resignation. Be it further Resolved, that a copy of this resolution be spread on the minutes of this meeting, one sent to Brother Murphy and one to the G. S. T. for insertion in the official

association.
J. J. NIGHTINGALE, Branch Cor.
W. LANE, S. T.

SMOKING CONCERT.

St. Peter's Branch, No. 23.

On Wednesday evening, May 22, the members of St. Peter's Branch, 23. London, held a smoking concert in their half. Albion building. There were shown the half. Albion building. There were shown to the half. Albion of the property of the state of the half. Albion building. There were shown to the branch, took the chair, and in his opening remarks heartily welcomed the visiting gentlemen, and addressed them at some length on the workings of the association, citing the many advantages of the branch over other sick beneit orders. During the past year a very handsome room had been furnished in St. Joseph's Hospital by this branch, at a cost of over \$100, which gives members special benefits in case of sickness. After reviewing the cost of membership at some length the doctor introduced the programme, which was as follows: instrumental selections by the Italian harpers; medley quartette. Birminghan brothers and John O'Neill; solo, M. McKeough; solo, John Birmingham; recitation by M. A. Caravelli; club swinging. Dr. C. P., Jento; solo, W. Mr. Brophy; solo, Ed. Ryan; solo, Thos. Ranahan; solo, Jas. Connors. The music was of a high order and the singers were each deservedly encored: they were assisted through out by the famous Italian harpers of this city. Refreshments being served. Mr. Thos. F. Gould, Grand Vice President of the association in Canada and Financial Secretary of the branch, gave a brief history of the association, and quoted figures showing the rapid increase of membership since its inception. The satisfactory financial standing of Branch 25 proves that Emeraldism has a solid foundation in London, and is here to stay. Mr. Michael Donohue, one of the guests of the evening, expressed hit appreciation of the honor conferred upon this high bear perfect harmony with our holy religion, and in conclusion be expressed a desire to at once become a member. The chairman, in his closing remarks, stated that during the evening between fifteen and twenty applications for m St. Peter's Branch, No. 23.

## SEPARATE SCHOOL INSPECTOR.

Universal satisfaction is expressed in educational circles at the appointment of Mr. William Preudergast, B. A., to the office of Separate School Inspector. Mr. Preudergast is at present holding the position of mathematical master in the Seaforth Collegiae Institute, and the excellence of his teaching abilities has become widely known, not only in his own district but throughout Ontaric.

The new Inspector takes with him to his

Ontario.

The new Inspector takes with him to his field of labor, in addition to his ability as a teacher, the energy, activity and hard-working perseverance of a live student. Indeed his character as a student became among his friends an early indication of his future success as a teacher.

Personally he is a refined and courteous gentleman, possessing the affability and tact which on entering a class-room, or any audience, places his hearers perfectly at their ease. He has also in a marked degree that power most necessary in a student, of concentrating his entire thought on the subject in hand. Mr. Prendergast is a young man, and this too is in his favor, as his almost youthful activity of manner will infuse itself into the teachers with whom he will come in contact.

The position is a responsible one, and we do

has put the right man in the right place. We extend our congratulations to Mr. Pren-dergast on his appointment, and at the same time express our pleasure that our schools have received such a staunch and able sup-

#### DIOCESE OF HAMILTON.

Entertainment in Honor of the Right Rev. T. J. Dowling, D. D., at Loretto, Mt. St. Mary, Hamilton.

Loretto's festal greeting to His Lordship Bishop Dowling took place on the evening of the 21st ult. At an early hour the spacious concert hall was crowded with invited guests, the first seats being occupied by His Lordship, Mgr. McEvay, Rev. Chancellor Craven, Mgr. McEvay, Rev. Chancellor Craven, Rev. Fathers Brady, Hinchy, Coty, Lehmann, Mahony, Maddigan, Lynch, O'Reilly, Burke and Murphy, also Rev. Dr. Burns, W. H. Ballard, M. A., E. Martin, Q. C.. Lieut. Col. Moore and

other prominent citizens.

The following programme was rendered by the pupils with an excellence which fully sustained Mount St. Mary's well-merited reputation and inspired many a wish that such treats might come more than once a year :-

PART I.

Welcome, glad welcome!
Welcome, glad welcome!
With joy we hail thy presence here;
Welcome, glad welcome!
Glad welcome to our Father dear!
No gladder greeting
Our grateful hearts could ever bring.
Welcome, our Father!
Loretto's children love to sing.
God's choicest blessings
Be strewn fore'er upon thy way!
May thy life's journey
Be joyous as the lovely May!

Address to His Lordship, Right Reverend T. J.

Miss H. Duffy

Miss H. Duffy

Overture, "Festival"...Leutner

Pianos and Orchestra.

Scenes from "Josephine, Empress of France."

Dramatis Persone..)
Dosephine." Miss Levy
Prophetess. "Miss Aussem
Margaret. "Miss H. Duffy
Elizabeth, "Miss Marshall
Elizabeth," Miss Marshall
Elizabeth, "Miss Marshall
Elizabeth, "Miss G. Coleman
Elizabeth, "Miss G. Coleman
Elizabeth, "Miss D. Martin
Hortense," Miss O.D. Martin (Dramatis Persona.)

"Hortense," Miss O'D. Martin
SCENE IST—Josephine is warned by the Prophetess to beware of amoition. The spirits of Margaret of Anjou. Elizabeth of York, Mary Queen of Scots and Henrietta Maria, consort of the unfortunate Charles 1., are conjured up to prove by the story of their sorrows the insignificance of royal greatness.

neance of royal greatness.

SCENE 2ND—After Josephine's separation from Napoleon, Eugene and Hortense, her chil dren, endeavor to console her. She bears her deep humiliation with calm fortitude.

Chorus

Away to the chase!

Away, merry archers, away!

For the day grows apace.

And a stag we must slay.

There's a charm in our skill, There is love in our law, For the stag that we kill Is a target of straw. Piano solo—"Capriccio Brilliante," op. 22..... Miss Cook. [Mendelssohr

Solo kindly taken by Mrs. Martin-Murphy.
"God Save the Queen."

After the address to the Bishop had

tion and a perfect attention to the minutest shades of expression which are rarely found in amateur performers.

Miss Cook's interpretation of the "Cappriccio Brilliante," of Men delssohn, was beautiful and musicianly, while her touch and technique were everything to be desired : her number was really a treat to music lovers.

The choruses were also rendered with much taste and effect especially, the beautiful "Inflam-matus," in which the solo was taken by Mrs. Martin-Murphy in her usual artistic style. One of the brightest numbers on the programme was the pretty chorus, "The Merry Archers," by about thirty little girls in costume, who fairly captivated the audience by the charming manner in which they acquitted themselves.

Another most enjoyable feature was the "Statuesque Posing," the vivid and graceful expression of the different emotions being greatly admired In her recitation, "A Violin Fantasy, Miss Mary Aussem displayed rare elocutionary ability, while in From The Empress Josephine" the several young ladies showed great histrionic talent in sustaining their rather difficult roles. As everything Napo-leonic is at present of such interest the touching little drama was listened to with more than ordinary attention

At the conclusion of the programme His Lordship addressed a few words to the pupils, thanking them for their pleasing entertainment, congratulat ing them on the excellence of the pro-gramme, and telling them he hoped the good impressions received at Loretto would remain in future years to urge them on in the path of duty, teaching them day by day the true happiness which is found in doing good to others Rev. Dr. Burns and Mr. Ballard also

#### congratulated the pupils. . A Good Appointment.

nost necessary in a student, of concentrating his entire thought on the subject in hand. If the Prendergast is a young man, and this too is in his favor, as his almost youthful activity of manner will infuse itself into the teachers with whom he will come in contact.

The position is a responsible one, and we do to the sitate in affirming that the Government of Galt, Rev. E. P. Slaven.

#### OBITUARY.

MRS. MICHAEL O'MEARA, BELLEVILLE. Last week the sad task devolved upon us of recording the death of Mrs. M. O'Meara wife of Mr. M. O'Meara, farmer of the Institution for the Deaf and Dumb, Belleville, Ont., and brother of our esteemed citizens, Messrs. M. and T. J. O'Meara of the P. O. Department. We now wish to add a few words regarding the life and death of this estimable person.

garding the life and death of this estimable person.

On Thursday evening, May 16, Mrs. O'Meara was out in her garden. After a short time she came into the house and sat down; one hand was on her mouth, which was full of blood. A few words were spoken when a hemorrhage followed. The shadow of death swooped down and in a few moments the beautiful Christian spirit of a faithful, kind and loving wite and mother took its flight to its God. Oh! God Omnipotent in Thy goodness and purity have mercy on the soul of Thy devoted servant; admit it to the cempany of the blessed, into Thy adorable presence.

soul of Thy devoted servant; admit it to the cempany of the blessed, into Thy adorable presence.

Mrs. O'Meara was the daughter of Martin Howe and Mary Dooley, both deceased, and was born near Nenagh, Tipperary country with her parents, and in 1852 she gave her hand and heart to the bereaved husband who is now left to mourn her loss. Their union was blessed with ten children, three of whom have preceded their mother to their reward, having died in infancy. Of the remaining seven, Martin J. of Los Angeles, Cal., who had returned home from that country a year ago and was in this city at the time of his mother's death; Mrs. D. Roche, Watford, Ont.; Mrs. D. McIntyre, Nilestown. Ont.; John M. of New York: Sister M. Aurelia of St. Joseph's Convent, Toronto, Ont., and R. A. of St. Jerome's College, Berlin, Ont., returned home to mourn over the cold form that was once their kind and affectionate mother. The third son, James F., alone was absent. The remains were brought to this city, Saturday, 18th ult.; and, after Requiem High Massbeing celebrated for the repose of the departed soul, were laid to rest in St. Peter's cemetery.

Mrs. O'Meara was a person whom to know

cemetery. Were laid to rest in 52. Feel's cemetery.

Mrs. O'Meara was a person whom to know was to love: ever mindful of others, always forgetful of self, happy only when making others happy, rejoicing only when others rejoiced; it may truthfully be said that she had not an enemy. Oh! noble and true Christian wife and mother go to the reward to which you have been called, and ever mindful of others as you have been in this life, forget not those left behind to mourn your departure. Requiescat in pace!

MR. WM. O'REILLY. NORMANBY.

Died, at Normanby, county Grey, on May 171895, wm. O Reilly aged eighty-two years. MrO'Rielly was a native of Cavan, county CavanIreland, and emigrated to Canada in 1841, settlling in Toronto township, county York, from
whence he moved to Alian Park (in the township of Bentinck, county of Grey), where he
resided about six years. Here he lost his first
wife. He married again and moved to Normanny (in the vicinity of Ayton), being one of
the first settlers. He purchased two hundred
acres of land, on which he resided till his demise. He was the father of seventeen childdren, of whom six sons and two daughters in the
United States, and three sons and two daughters in Canada. Those of his family who were
present at his obsequies were: Mrs. David
Smith and Patrick Owyer of Wexford, Mich.
U.S.: Mrs. Geo Herringer and John Weiler
of Midlany, Ont.; W. J. O'Heilly, of the old
homestead; and his youngest son. Brother
Thoobald of the Christian Brothers Community. St. Catherines. It was much regreted
that his other son (Brother Patrick Salvator,
of the same order, Ottwae, was unavcidably absent. The deceased was a near relative of the
late Rev. E. O Reilly of the Gore of Toronto.
His descendants are sixteen grand-children,
and seventy six great grand children. The interment took place at Ayton Catholic cemetry,
of the same order, Ottwae, was unavcidably absent. The deceased was a near relative of the
late Rev. E. O'Reilly of the Gore of Toronto.
His descendants are sixteen grand-children, the
strength of the Carlotter of the Solution of the Carlotter
of friends and neighbors assembled. May he
restin peace!

MRS. JOHN MCMAHON, OSNABRUCK. MR. WM. O'REILLY, NORMANBY.

MRS. JOHN MCMAHON, OSNABRUCK.
We regret to announce the death of Mrs.
John McMahon, of Osnabruck, in the thirtyseventh year of her age. She died on the
19th of May. She was afflicted with a cancer on the heart. The deceased lady was
highly esteemed amongsther neighbors. The
remains were interred in the Burns Catholic
cemetery, beside those of her mother, who
died a few years ago. The very large
funeral gave evidence of the genuine sorrow
which was felt at the death of Mrs. McMahon.
May she rest in peace!

PHILIP MOORE, WINCHESTER. Solokindly taken by Mrs. Martin-Murphy.

God Save the Queen."

After the address to the Bishop had been gracefully rendered by Miss H. Duffy eight little girls presented His Lordship with eight bouquets of flowers as typical of the virtues of the eight years of his Episcopate.

The instrumental numbers on four pianos, with orchestra, were played with a correctness, an ease of execution and a perfect attention to the

## CONCERT BY THE PUPILS OF LOR-ETTO CONVENT, GUELPH.

From a Special Correspondent.

On the evening of Tuesday, May 21, the spacious basement of Our Lady's church was filled to its utmost capacity by an enthusiastic and appreciative audience which had assembled to listen to a concert prepared and rendered by the pupils of Loretto convent, and which proved a musical treat such as had never before been given in this city. The entertainment was commenced at 7.30 o'clock by a grand overture, in which nearly the entire school took part, on pianos, violins, cello and flute, making a harmonious crash of sweetest sounds and forming a very pretty spectacle, the large group of white-clad maidens gracefully and composedly playing their respective instruments in the self-possessed, though modest, manner which only a convent training serves to impart.

Following came the programme, which I append herewith. I regret that I cannot particularize, giving each number its meed of praise, but where each rendition was to perfect, where the audience was held in thrall from beginning to close indulging the while in a continual murmur of admiring comments, this is difficult; bence the pro-From a Special Correspondent.

the while in a continual murmur of admiring comments, this is difficult; hence the programme in toto:

Full chorus—... Recitation—" Bring Flowers,"... Little children. 

Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knoweth what is in man,—Imita-tion of Christ.

#### DIOCESE OF PETERBOROUGH.

Address and Presentation to Rev. M. J.

The following very flattering address, accompanied by a well-filled purse, was recently presented to Rev. Father McGuire by the congregation of St. Alphonsus church, Wooler:—

congregation of St. Alphonsus church, Wooler:—

Dear Rev. Father — We, the members of St. Alphonsus church, Wooler, having learned that you are about to sever your connection with this parish, beg to tender to you our most sincere thanks for the many acts of kindness you have bestowed upon us since you assumed control of this congregation.

You have truly been a kind friend and wise counsellor and administered to the spiritual requirements of all those who were placed under your priestly care with a love, kindness and zeal that none but a true servant of God can impart to his flock.

We take this opportunity of expressing our appreciation of services so nobly and unselfishly rendered, and we hope that wherever your future field of labor may be you will receive that appreciation and hearty cooperation you so justly merit.

Be assured, dear Father, that our prayers will be for your happiness and that you may be spared many years of usefulness in your holy vocation and be crowned with God's choicest blessings.

And now, dear Father, please accept this purse, not for its intrinsic value, but as a slight token of the esteem in which you are held by the members of this congregation.

We now bid you a kind farewell and hope that God will bless and protect you, and humbly ask to be remembered in your prayers.

Signed on behalf of the congregation,

Signed on behalf of the congregation, Thomas O'Hallerin, J. H. McColl, James Tate, M. J. Cowan, James McGuire, Philip Moran, Hugh Brophy, M. J. O'Neil. Dated at Wooler, this 19th day of May, A. D., 1895.

#### PUPILS' RECITAL.

The Recital of the music pupils of St. Joseph's Convent, Lindsay, on Thursday evening last, proved a decidedly successful one, and highly enjoyable to a large assemblage of friends and well - wishers. The large hall of the convent was tastefully decorated with flowers and vines. The music pupils were seated on the stage, and formed a charming group of youth and beauty. The various parts of the programme were well rendered, giving evidence of careful fultion and diligent practice. "The King is Coming," by Miss Cross, and the solos by Mrs. Lynch and Miss Doran were sung with taste and feeling. The Essay, read by Miss Duck, dwelt on the power of music, its refining influence in the home circle, and its adaptability to all states and conditions of life. The instrumental solos were well executed. bility to all states and conditions of life. The instrumental solos were well executed. The parts taken by the smaller children were well performed. The gem of the evening was "La Marseillaise," and the sweet combination of harmonious sounds from the different instruments merited the hearty encore received.

different instruments merited the hearty encore received.
At the close of the entertainment Very Rev. Father Laurent announced that gold and silver medals were to be given to successful pupils. They would first receive the silver medals and then compete for the gold ones, which were to be given by His Lordship Bishop O'Connor, Very Rev. Father Laurent, Father Scanlan, and others.
A choral class, under the direction of Mrs. Howsen, of the Toronto Conservatory of Music, is an added attraction of this flourishing institution of learning. There is also a boarding school, a high class, where the work for the different grades of teachers' certificates is carried on, and a typewriting and stenography department.

graphy department.
The following is the programme of the recital:

Solo, Mrs. Lynch, Acc. Miss M. Baker.

## WEDDING BELLS.

AMYOT-KELLER.

AMYOT-KELLER.

Uxbridge, May 21, 1895.

The marriage of one of Uxbridge's most popular young ladies and one of Toronto's best known medical men took place here to-day, at the Catholic church, the contracting parties being Miss M. Josephine Keller, daugnter of the late Francis Keller (publisher of the Uxbridge Journal), and Dr. John A. Amyot. The ceremony was performed by Rev. Father Lynett, pastor of the church. The bridesmaid was Miss M. Higgins of Toronto, cousin of the bride, and the groomsman, Dr. N. Amyot of St. Thomas, brother of the groom. The weiding breakfast was partaken of at the residence of Mrs. Keller, Church street. The happy couple took the morning train for Toronto, their future home, where we hope they will enjoy many happy and useful years of life.

On Friday night of last week a number of members of the Catholic church, accompanied by their pastor, Rev. Father Lynett, visited the residence of Mrs. Keller, bent on a mission both pheasant and regretful. Having learned of the approaching departure of Miss Keller the congregation desired to express their appreciation of her services as organist and chort leader. With this object in view Miss Keller was presented with the tollowing address, by Mr. E. J. Breen, and with a handsome silver water pitcher by Mr. Charles Kelley, on behalf of the congregation:—

some silver water pitcoer by Mr. Charles Kelley, on behalf of the congregation:—
Respected and Dear Friend—We who have assembled here this eventing, on behalf of the members of the Catholic church, desire to take advantage of this occasion to say that is with teelings of kindness and gratitude we have met, to show in a slight manner our appreciation of your services for the past number of years, especially as leader and organist in the choir. We feel we would be lax in our duty towards you on the near approach of your marriage if we allowed you to take your departure without in some way conveying to you our admiration of your past services. We fully appreciate and are quite cognizant of the fact that you have, oiten at a disadvantage to yourself, labored faithfully in the discharge of your duty, and we always found you an amiable and painstaking young lady.
From first to last it has been your evident desire to use your influence in assisting to develop the surfitual resources of the community

From hirst to last it has been your evident de-sire to use your influence in assisting to de-velop the spiritual resources of the community and by your musical abilities to aid in our in-tellectual and moral advancement, to guide and silmulate our spirit of devotion and piety. In conclusion we ask you to accept this silver pitcher as a slight offering of grateful and affectionate hearts, as a souventr of the love and esteem you are held in by your many friends, and as a testimonial of the faithful and zealous manner in which you performed your

The spiritual and ecclesiastical as pects of religion are so important and so engrossing that comparatively little attention is given to what may be called the financial aspect. Christianity is intended as a way of salva-tion from sin and of reconciliation between man and God, and as such it not only affects our relations to the Supreme Being, but with one another. If we are brought into right relations into right relations among ourselves. relations with his Creator is rightly related to the purposes of Divine Providence, which aim to develop and refine what is best in the world. Religion, so far from being the concern only of the life which is to come, affects us profoundly in all our present relations. Taking this larger view of religion. nature and works its great work in the heart of man, it also subordinates to its purposes, all his faculties, all his thoughts, aspirations and acts; it is worth our while to consider how, in its ramifications, it affects human society on the temporal side. It does not at all degrade religion to insist that it has inestimable value from a business point of view. It is a fact which has escaped the notice of many that religion touches perhaps more points of the circle of human interests than anything else known to us.

#### MARKET REPORTS.

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London, May 30,—Wheat, \$3 to 96c per bushel; oats, 36 to 57c per bushel; peas 60 to 66c per bush, 50 ahrley, 43 to 50c per bushel; peos 50 to 65c per bushel. Beef was steady, 56 to 53c per bushel. Beef was steady, 56 to 57 per ewt. A few dressed hogs sold for \$5.75 to 56 per cwt. Spring lambs were plentiul at 35 50 to 44 apfece. Butter was easy, at 17c a pound for single roll, by the basket, and 14c for crock and large roll. Eggs were firm, at 0 to 11c per dozen. Wool had no change from 18 at 20c a 1b. Hay 28 to 28,50 per ton. Mich cows have gone off in price, and plenty were offered at 25 to 455 aplece.

Toronto, May 30.—Market firm. Wheat—Millers at Western Ontario points paid farmers 31 abrilled for fed and white; Manikoba, Nc., 1 hard affout Fort Williams, sold at d. and holder there asked \$1.07. Toronto and West. Peas—Exporters bid 50c high west freights and 61c middle freights, but holders asked more; millers paid 62c. Dats—Buyers bid 30c for white, uniddle freights west, but holders generally asked 40c. Barley—Feed barley sold west 50c, and odd cars in demand east at 52c, malting grades quoted at 50c to 52c outside. Rye-Car lots outside quoted at 50c.

How Her Life Was Saved.

From the Cornwall Freeholder.

Nothing in this world is more distressing, and unfortunately it is too common in this Canada of ours, with its extremes of climate—its almost arctic winters and summer days of tropic heat—than to see a young life fading away like a blighted vine. Its early days have been full of promise, but just when the young maiden becomes of a lovable age with everything to live for, or the young man evinces signs of business aptitude, they are suddenly stricken down and too often in months, or it may be weeks, there are empty chairs at the fireside and sore hearts left behind. Not always is this the case, however. Fortunately science has discovered remedies to check the ravages of decline, when it has not gone too far. Recently, a case of this kind was brought to our notice, and the circumstances were so notable and attracted so much attention in the neighborhood that we felt impelled to inquire into them more fully and give them the benefit of as wide publicity as possibility.

Henry Haines who has for several years past acted as farm foreman for Mr. Daniel Currie of Glen Walter, Glengarry county, has quite a barge family, among them one daugnter Mary, now about eighteen years of age. Until her twelfth year she was much as other children, fairly rugged and without sickness of any kind. Then of a sudden she became delicate and as the months went on her parents were afraid she was going into a decline. Her heart beat feebly; she was foverish and flushed, slept badly and had but little appetite. Doctors were consulted, who talked about growing too fast, and such commonplaces, and prescribed different medicines, none of which, however, appeared to be of any permanent benefit. A year or so ago the young lady hoping a change of air might accomplish for her what medicine could not, went to Fort Covington, N. Y., where she had some readings, and engaged as a nurse. Even this light employment, however, proved too much for her wand in the spring she returned to her parents a p

every duty. We are sure you will be the last to consider its intrinsic worth, while at the same time we cannot but cherish the hope that in future years you may by these tokens be reminded of the pleasant days spent in Uxbridge. Rest assured that our best wishes accompany you and wishing you many years of health and happiness, as well as strength and your Divine Master to bestow His choicest blessings on you, we now bid you a most affect thouse farewell.

Signed on behalf of the congregation, Rev. John F. Lynett, Annie Kelly, E. J. The address was suitably replied to for Miss takeler's removal, but the entire community will miss her.

From a Business Standpoint.

The spiritual and ecclesiastical astronautic form poverty of the properties of the plant of the cannot say enough in favor of Dr. Williams' wonderful Physical Physics and the proverty of the house health of the cannot say enough in favor of Dr. Williams' wonderful Physics and the proverty of the house health of the cannot say enough in favor of Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty

Dr. Williams Pink Pills are an unfailing cure for all troubles resulting from poverty of the blood or shattered nerves and where given a fair trial they never fail in cases like the above related. Sold by all dealers, or sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. See that the registered trade-mark is on all packages.



Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flew and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

A Valuable Book on Nervous Discases and a sample bottle to any address. Poor patents also get the medicine free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at 81 per Bottle. Cfor 85. Large Size, \$1.75. 6 Bottles for \$9. In London by W. E Saunders & Co.



PENITENTIARY SUPPLIES.

EALED TENDERS ADDRESSED "IN-CEALED TENDERS ADDRESSED "INO SPECTOR of Penitentiaries, Ottawa,"
and endorsed "Tender for Penitentiary Supplies," will be received until Saturday, 22nd of
June, at 12 o'clock, noon, from parties desirous
of contracting for supplies, for the fiscal year
1895 98, for the following institutions, namely:
Kincston Penitentiary,
St. Vincent de Paul Penitentiary,
Dorchester Penitentiary,
Manitoba Penitentiary,
British Columbia Penitentiary,
Regina Jail.
Separate tenders will be received for each of
the following classes of supplies:

1. Flour (Canadian Strong Bakers').
2. Beef and Mutton (fresh).
3. Forage,
4. Coal (anthracite and bituminous).
5. Cordwood.
6. Greecies.

Cordwood. Groceries Coal Oil (Best Canadian, in bbls). Dry cods. Drugs and Medicines. Leather and Findings. Hardware.

Warden.
All tenders submitted must specify, clearly, the institution, or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.
DUGL'S STEWART,
Inspector of Penitentiaries.
Department of Justice,
Ottawa, May 20, 1856.

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# T. P. TANSEY

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## TEACHER WANTED.

A MALE TEACHER AS PRINCIPAL OF A made I Leading A S PRINCIPAL Or Chatham, Ontario — to commence duties on or about September 1, 1895. Applicants must hold a 1st or 2nd class certificate and state salary expected. Applications are to be in not later than Wednesday, July 3rd next. Communica-tions to be addressed to the undersigned Secre-tary of the R. C. S. S. B. of Chatham, Ont., P. O., Box 177-D. J. O'KEEFFE.

TEACHERS WANTED. FOR SENIOR and junior rooms. Male, with second class certificate, for senior room; would prefer one who can speak French. Lady, for junior classes; must be able to teach French and English. Duties to begin after midsummer holdays. Apply at once to C. A. OULLETTE, Sec. Separate School, Tilbury, Out.