VOLUME XIV.

LONDON, ONTARIO, SATURDAY, JUNE 27, 1891.

NO. 662.

# London, Saturday, June 27, 1891

EDITORIAL NOTES.

WE again call attention to the retreat at the Sacred Heart Convent, opening closing Saturday morning, July 4. All of sermons at 9 a. m., 3:30 and 7:30 p. m.

OTTAWA UNIVERSITY has conferred the title of Doctor of Laws on Mr. J. J. Curran, Q. C., M. P., of Montreal. In another column will be found an address delivered by that gentleman on the occasion. In common with the Irish Catholics of the Dominion, we feel a special pride in noting this richly-deserved distinction conferred on one of our number. Mr. Curran is in every sense a representative man, an honor not only to those of his own creed and nationality, but an honor likewise to this Canada of ours.

"THE French - Canadian papers, Rouge and Bleu alike, continue to de-nounce the conduct of the Ontario Tories in objecting to Sir John Thompson as leader because of his religion.

La Presse, Mr. Chapleau's organ, is particularly severe upon them. At the same time, though two wrongs do not make a right, it is obvious that the French-Canadian Tories would not accept the leadership of a French-speaking man who had turned Protestant."-Globe.

"The "you're another" style of argument will not do. Be candid, friend, and admit that you, together with many Ontario folk, are in favor of the fullest liberty of conscience so long as people are willing to view matters theological through Protestant spectacles. You proclaim the principle that this liberty of conscience is a God-given right and that no man should be made suffer because he exercises it, and straightway you, good pious, liberty-loving souls, proceed to ostracise a public man because he choses to direct his steps towards heaven on a road which you consider the wrong one. In theory you are truly a liberty-loving people. What are you in practice? We will be told: "O but Mr. Thompson was once a Protestant, and turned Catholic." What of that? Had he not a right to do so? If he had once been a Catholic, and became a Protestant, and were Catholics in the present crisis to raise a howl about placing him at the head of affairs, what would you say about us? Would not the welkin ring with shouts of condemnation because of our Popish bigotry and intolerance? Would we not be told that we were behind the age-that this was a century of freedom and light, and that all men as the proper one?

No doubt on the coming 12th of July the "civil and religious liberty" horse will be trotted out to do duty as of yore - preachers will proclaim how blessed we are with the freedom that William of Orange won us at the Boyne-drums will beat and fifes will toot and perspiration will pore-shouts will fill the air, flags will fly and yellow-bedecked horses will prance, keeping time to the lively air of "Protestant boys." "Equal Rights to all and special priv ileges to none" will be the stalwart shibboleth on the tongues of all, while ostrocism and persecution of Catholics will be a motto firmly imbedded in the innost recesses of their hearts. Don't be hypocrites, gentlemen. Be manly, and tell us at once that as Catholics we have no rights you feel bound to respect. Don't have "Liberty" on your lips and "Persecution" in your acts.

THE Globe is authority for the statement that the Rev. Rural Dean Wade states that Burchall, who was executed in Woodstock for the murder of Benwell, made a confession of guilt to him, but that his reason for not making the confession public was that a second person would have been criminated. It will be remembered that hints that a confession was made were thrown out before now, making it almost certain that the dean had something of a secret which he would, yet wouldn't, reveal. But if a clergyman has authority to the whole world. Catholic priests attending Church services on a recent Cabinet Ministers on their acceptance the whole world. Catholic priests Sunday. Catholics are few in the neigh- of office. In 1886 the Conservatives MAY IT PLEASE YOUR LORDSHIP-We, the

ministers are altogether in the dark as has only been established three years, to what they ought to do when their nevertheless the Catholics, in proportion

Monday, June 29, at 7:30 p. m., and narrowness and intolerance, but once are cordially invited to attend. Hours spirit of fairness for which they should get due credit. Recently grant of \$500 was given to the Sisters of the Good

> House of Providence was augmented to the extent of \$1500. A Catholic charitable institution in this city, the orphanage of St. Joseph, is usually given the cold shoulder when apilicawhen assistance is sought on behalf of or later—sooner, we hope—permit the of grants for charitable purposes.

THE Canadian General Assembly of the Presbyterian Church have a way of their own of revising the Westminster dents to the British secular press, the Confession without taking the roundabout and slow method of their United States brethren. The Confession declares that "the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred such papers as the London Chronicle, nearer in blood than of her own;" and Standard, or Times, it may be safely that "such incestuous marriages can-presumed that it is a mere concoction. not ever be made lawful by any law of Such items of news are generally man," the reason of this being that quoted on the authority of "an emisuch marriages are "forbidden in the word." (Chap. 24.) But in spite of is never named, and it may be taken this express declaration of the law of God on this subject, the Assembly, at sonage. its meeting in Kingston last week, decided that "the discretion of the Church shall not be exercised in regard to marriage with a deceased wife's sister." The effect of this decision will be to make lawful what the Confession declares to be forbidden by God's word. And yet the clause will remain in the Confession, so that the clergy will be obliged to swear to the truth of a doctrine which they will not be allowed to follow in practice. Truly, Canadian Presbyterianism is a profound mystery

Churches, respectively, incorrecting the evils of social impurity in the British metropolis as well as in New York:

"The Church of England, for practical moral work in opposition to the tendency of the hour, is just about It dares not, any more worthless. than does the American pulpit, face the social facts. The only Church which seems to recognize and face the facts is the Roman Catholic.

Not only have the Christian Brothers of New York distinguished themselves by their success in competition with the Public school, of that city, but from Tournai, France, we have intelligence of similar results. In the recent Government competition, out of 76 candidates from the Brothers primary schools, 75 were successful, 110 being the total number who passed in all the schools. Sixty-eight prizes were given, 58 of which were gained by pupils of the Christian Brothers. A recent issue of the New York Times, feeling the humiliating position in which the Public schools of that city are placed by their complete defeat in competition with the Christian Brothers' schools, asks the question: "Why are the Public schools of the greatest city on the continent among the worst in the world?" Yet the Times is one of the journals which most rabidly abuse Catholics for possessing schools of their own in which a good education is imparted, both secular and moral.

South Wales, took a census of the num-there have been 113 bye elections for the there should be some rule, either to ber of persons of the various denom- British House of Commons, without keep it to himself or to tell it plainly to inations in Cadoxton, near Cardiff, counting the unopposed return of the

penitents put such confidence in them. to their numbers, attended Mass and Vespers much better than their Pro-Toronto is undoubtedly a city in testant neighbors. At Mass there were which prevails a very large degree of 108 adults and 45 children, and at Vespers 70 adults and 32 children. At there were 386 adults and 180 children, and at the evening services 838 adults churches and chapels are enumerated Shepherd, and that already given to the in the figures given.

JUSTIN D. FULTON, popularly surnamed the Filthy, has not yet succeeded in drawing out the Evangelist tion is made for a grant, whereas, "whether or not the Catholic Church, is the representative of Beelzebub, institutions under Protestant auspices seeking out those on earth whom it the city safe is, so to speak, thrown may devour." Dr. Moody, in a recent wide open. This state of things sermon in Boston, severely reprehended is, without doubt, a reflection on those who endeavor to excite ill-feeling London's city fathers, and the convic-by misrepresenting Catholics and their tion will force its way into people's doctrine, and Fulton takes this as an minds that they exhibit a degree of offence offered to himself; but it apunfairness and prejudice which will pears that Mr. Moody is not disposed tend to promote discontent and resent- to enter the polemical lists with one of ment in the minds of many citizens. so unsavory a reputation as his would-This is not as it should be, and it is be adversary. Mr. Moody would lose to be hoped our aldermen will sooner caste by descending to Fulton's level, light of generosity and justice to shine to do with the writer of obscene literaupon their actions in the apportionment ture, whose object is to advertise his the fifth century is an error.

> In reference to the numerous false reports sent from Roman correspon-Rev. T. F. Mahar, D. D., of Ohio, who was educated at Rome, says that "they are the most malicious and mendacious newspaper men in the Eternal City. When Roman news originates in the correspondence of nent ecclesiastic," but the gentleman for granted that he is a mythical per

The Detroit Free Press states that the Sunday issue of that journal was so freely bought up by delegates to the Presbyterian General Assembly that a small army of boys had to be sent on to the street to peddle an extra edition which was published during the early Church services especially to supply the increased demand. We do not wonder that the delegates should feel an interest in reading the enterprising journal which gave so full an The London correspondent of the Assembly, but it was scarcely to be exhind the age—that this was a century of freedom and light, and that all men were given the right to go in that direction which conscience pointed out direction which conscience pointed out.

The London correspondent of the New York Recorder thus speaks of the work of the Catholic and Protestant direction which conscience pointed out.

Churches, respectively, incorrecting the low a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next the get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next the get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next the get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next the get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next the get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next that the delegates should so for get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next the control of the people at the next that the delegates should so for get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next that the delegates should so for get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next that the delegates should so for get how a Presbyterian Sabbath should be kept. The spirit of John Knox Control of the people at the next that the delegates should so for get how a Presbyterian Sabbath should be kept. nust have grouned on witnessing this evidence of the degeneracy of his disciples, if that thorough-going godly reformer is in a position to know what is going on in the Church militant.

The refusal of the Wesleyan Methodists to admit women as delegates to the General Conference, which is the legislative body of the Church, has not prevented the Episcopal Methodists from taking this revolutionary step. The M. E. Conference which met in Denver last week decided to admit women as delegates in future; so that it may be expected that at coming meetings of that body the brethren and sisters will legislate together. There is little room to doubt that the next step will be to appoint some of the reverend women, who are already numerous, to be Bishops of that same denomination.

The many friends of Mr. Thomas Long, of 513 Jarvis street, Toronto, will be grieved to learn that his son, John Joseph, was killed in a railway accident at Chicago. The deceased was twenty-four years of age and was employed in the Armour packing establishment. He had intended coming to Toronto to spend the Queen's birthday, and it is supposed he was about starting when the accident occurred. Much sympathy is felt with Mr. Long and his family, who have been stricken so suddenly by the death of a beloved and promising son. May his soul rest in peace!—Catholic Review.

We sincerely tender to Mr. Long and

We sincerely tender to Mr. Long and family our heartfelt sympathy with them in their bereavement.—Editor Catho-LIC RECORD.

The Star, a Protestant paper of Since the general election of 1886

The Catholic Record. circumstaces, but it would appear that borhood, and the Catholic mission there and Unionists carried 67 and the the bye elections the Gladstonians won 63, while the Conservatives carried only 50. The net gain of Liberals is, therefore, 17 seats, thus reducing the Government majority by 34. As the total number of members of Parliament in a while its legislators display a all the Protestant morning services is 670, if Mr. Gladstone wins at the same rate at the general election he will have a majority of 77 in the next and 282 children. Twelve Protestant House; and as these 113 bye elections were scattered throughout all parts of the country it may be supposed that they represent very fairly the change of sentiment which has taken place since 1886, so it is almost a certainty that he will be Premier of Great Moody to debate with him the question Britain should he live two years longer. He will then be in a position to carry out his promise to grant Home Rule to

> CAVALIER DE ROSSI, the great Italian antiquary, recently discovered in the Cemetery of Priscilla a fresco painting of the Blessed Virgin with the Child Jesus, which dates from the reign of Trajan. As Trajan reigned from A. D. 98 to 117, this discovery demonstrates that the devotion to the Blessed Virgin existed in the early Church, and that the contention of Protestants that images and he acts wisely in having nothing of the Blessed Virgin were not used until after the Council of Ephesus in

> > THE Encyclical of the Holy Father Leo XIII., on the Social Question, has received the highest praise from all whose opinion on such a matter is of any value. The Emperors of Austria and Germany and the President of the French Republic have written to him expressly, congratulating him on the thoroughness with which he has mastered this complicated problem. The London Pall Mall Gazette says of the Encyclical: "The Pope's unhesitating championship of the rights of the laborer to a human existence, and his reiterated insistance on the duties of employers to their employes, are sufficient to make his Encyclical memorable in the annals of civilization." New York Herald would seem to be anxious to find some flaw in it; but it honestly says: "It is disappointing because there is so little in it that is open to censure or adverse criticism.

THE Salisbury Government were defeated on the 19th inst. on Sydney Buxton's motion to prohibit children under elveven years of age from working in manufacturing shops The majority for the motion was sixtysix, though the Government opposed it. It is the second defeat which the Government has sustained, but though they evidently can no longer control account of the proceedings of the the House they will cling to office if possible until they are turned out by ccept the motion on which they were defeated.

The statement is made in a recent cable despatch that the Irish Bishops propose to form a Catholic party in the British Parliament. It is not at all likely that this is the case. There are, it is true, frequently questions before Parliament which seriously affect Catholic interests, but, for the most part. whatever affects Catholics affects the general population of the country degree, and the wisdom an equal of establishing a specially Catholic party is very doubtful. We believe that the statement is a mere device of the enemy to excite distrust between Catholic and Protestant Home Rulers.

## DIOCESE OF HAMILTON.

Caledonia Sachem, June 17. Caledonia Sachem, June 17.

The Right Rev. T. J. Dowling, D. D., Bishop of the Hamilton diocese, paid Caledonia a visit on Saturday last. The band availed themselves of this opportunity of showing their good-will by taking up a position in front of Father O'Reilly's residence and playing several airs in honor of His Lordship. The Bishop came out and made a very neat speech, complimenting the band on their appearance and showing in a practical way his appreciation of the honor they were conferring upon him by making them a inferring upon him by making them a ne donation.

andsome donation.

CONFIRMATION SERVICES.
St. Patrick's church was filled to the doors St. Patrick's church was filled to the doors on Sunday morning with a large congregation, who had come to see the Right Rev. T. J. Dowling. Bishop of Hamilton, administer the sacrament of confirmation to over fifty persons. As those who were to be confirmed marched into the church in double file they presented a very pleasing spectacle. Each carried a small taper, which, along with the snow-white dresses of the young ladies and the beautiful chaplets of flowers which they were, combined to make a beautiful procession. Mass was celebrated by Father Halm, of Hamilton, after which the members of St. Patrick's Church presented the Bishop with the following address of welcome, it being his first vicit to them as Bishop:

To the Right Rev. Thomas Joseph Dowling, Bishop of Hamilton:

people of the parish of Caledonia, are pleased to extend to you a hearty welcome on this, the occasion of your first episcopal visit to our pass. Alongsh being your first visit as Bishop of this dioces, we beg to assure you that you are not as a stranger among us. Not only have we frequently been pleased to read of your good work through the public press, but have on more than one occasion listened with pride to your beautiful discourses, even from pought. It was then that our interest you was inst awakened, and we can see that the property of the public press, but have on that the as in no expectate years and your saint fall discourses, even from pought, it was then that our interest your saint fall discourses, even from pought, it was then that our interest you saint of the see of Peterborough, and overlyoyed when His Hollness was pleased to transfer you to the diocese of Hamilton.

It is with feelings of grafitude that we reflect on the occasion of your last visit, for then it was and by your able assistance that we reflect on the occasion of your last visit, for then it was and by your able assistance that we reflect on the occasion of your last visit, for then it was and by your able assistance that we reflect on the occasion of your last visit, for then it was and by your able assistance that we reflect on the occasion of your last visit, for then it was and by your able assistance that we reflect on the occasion of your last visit, for then it was and by your able assistance that we said the present of the decease of Hamilton.

It is with feelings of grafitude that we reflect on the occasion of your last visit, for then it was and by your able assistance that we want to the constant of the present of the event of the constant of the present of the event of the constant of the present of the development of the present of the event of the pr

Flynn, Alex. McDonaid and Wm. McGann,

His Lordship made a very happy reply to
the address. The candidates for continuation
were next questioned by the Bishop concerning the chief doctrines of their Church, and
satisfactory replies having been given, he
proceeded to administer the rite of confirmation. He then addressed a few words of
counsel to those who had been confirmed.
The Bishop delivered an address also at the
evening service, and, being a fluent, thoughtful and witty speaker, was listened to with
rapt attention. His visit will long be remembered by the members of St. Patrick's
Church.

Church.

PRESENTATION.

Rev. Father O'Reilly was agreeably taken by surprise on Saturday night last when his Binbrook congregation presented him with a very fine horse as a token of their esteem for their pastor. We wish him many a pleasant drive.

## ARCHDIOCESE OF TORONTO.

CONFIRMATION IN BRECHIN.

Brechin, June 19, 1891. The 18th of June will be long remembered by the people of St. Andrew's parish. Brechin. On this occasion His parish, Brechin. Grace Archbishop Walsh paid an episcopal visit to administer the sacrament of confirmation to the children of the parish. His Grace arrived on the evening of the 17th inst. from Midland, and was met by a large number of the parishioners and driven to the residence of Rev. Father McMahon.

On the morning of the 18th, at 9:30 o'clock, High Mass was sung by Rev. Father Chalandard, of St. Michael's College, who accompanied His Grace, as chaplain. The following clergymen were in the sanctuary: His Grace the Archbishop, Rev. Fathers Egan of Thornhill, Keane of Uxbridge, Kiernan

McMahon of Brechin. The singing on the part of the choir well worthy of notice, some solos being sung in a most artistic manner. rendition of all the pieces was

The organist, Miss McDonnell, deserves great praise for having trained the choir to such a degree of excellence. This young lady is an accomplished musician, having the testimonials of the greatest professors of music in the province. She not only excels in the art of music but is also a very

popular young lady.

After Mass His Grace advanced to the altar railing and delivered a logical and eloquent sermon to the children and people on the duties of Christians. There were ninety-five candidates for confirmation, all of whom were well nstructed in their holy religion—a fact which testifies to the deep interest which the pastor has taken in the education of our children.

At the conclusion of the ceremony Mr. Philip McRae read to His Grace from the congregation an address which is as follows: To the Most Rev. John Walsh, D. D., Arch-

To the Most Rev. John in desh, thishop of Toronto:

MAY IT PLEASE YOUR GRACE—We, the parishoners of St. Andrew's church, Brechin, joyfully cluster around you to-day to extend to you a hearty welcome on this your first episcopal visitation to us, and to-congratulate you on the great distinction conferred by the Holy Father in appointing you to the archepiscopal See of Toronto.

We were glad to see that the choice of His Holiness was halled with acclamation throughout the length and breadth of this vast archidiocese by priests and people, and that every opportunity was availed of to express their unbounded joy and satisfaction at your election.

opportunity was availed of to express their unbounded joy and satisfaction at your election.

Knowing as we do your great scholarly attainments, your piety, your zeal and the dignity with which you filled the episcopal office as Bishop of London, our feelings of pleasure and gratitude to the venerable head of our Church for having selected a Bishop of such eminence and distinction to rule over us are inexpressible.

We desire to place on record our opinion that a Bishop with more religious zeal and intense love for the people as well as anxiety for our country's welfare could not be given us, and we feel that blessings innumerable will attend your administration of the affairs of this extensive archdiocese.

We congratulate ourselves that we have in you an Archbishop to whom we can look for advice not only in things spiritual, but also in things temporal; and that if ever we are called upon to vindicate our rights as citizens of this great Dominion we teel that we can depend with the utmost confidence in your descriminating judgment to direct us.

Your Grace is no stranger to us. We here recall with pleasure the years gone by when we knew you as the parish priest of Brock, and when, after experiencing severe trials of weather, you used to offer the Holy Sacrifice of the Mass for us in humble dwellings, preach to us the word of God, feed us with the "Bread of Life," heal our wounded sprirts and edity us by your dignified priestly deportment.

hishop of Toronto:
YOUR GRACE—We, the members of the
Catholic Mutual Benefit Association of St.
Andrew's Branch, No. 151, being informed of
your pastoral visit by our Spiritual Adviser,
Rev. P. McMahon, take this opportunity to
extend to you a cordial welcome.

extend to you a cordial welcome.

We recognize in you our most honored member in Canada, and we can certainly look to you with confidence as the Grand Spiritual Adviser of our association in this country. We therefore deem this a fitting opportunity to tender you our esteem and layerty.

opportunity to tender you our esteem and layalty.

The branch is in its infancy, being organized on the 3rd of February, 1891. Our members are not many, as yet, but as our object—unity and mutual assistance—is good, we believe that our number will steadily increase.

We desire to acknowledge our gratitude to our Spiritual Adviser and parish priest who, on every available occasion, has promoted the interests of the association,

We ask Your Grace's blessing on the members of our branch and on our families. Be assured that you have our sympathy in your work; that we hail with joy your elevation to the Archiepiscopal See of Teronto; and that we will pray to God to grant you length of days to direct the priests and people of this Archdiocese; and to perform the functions of your excited position.

MICHAEL MCGRATH, President,

MICHAEL MCGRATH, President,

MICHAEL FOLEY, Rec. Secretary.

His Grace, in a few happy phrases, thanked the congregation and the members of the C. M. B. A. for the ex-

pressions of love, sympathy and loyalty contained in their addresses, and after referring to some of the reminiscenses of his life while parish priest of Broock, he bestowed his blessing upon all present.

SUCCESSFUL PICNIC AT BARRIE. A very successful picnic was held at Archotshop, Archotshop, Rieman of Uxbridge, Kiernan of Brock, Hogan of Uptergrove and McMahon of Brechin.

Thursday, June 18, the object being for the benefit of the building fund of St. Mary's church. The day was a most desirable one; the large number present seemed to enjoy themselves, each in his or her own way. Games, lacrosse and foot-ball were the principal attractions. Refreshments were urnished in abundance.

The net proceeds of the picnic will e about \$300.

#### Barrie, June 22, 1891 ARCHDIOCESE OF KINGSTON.

To the Rev. Clergy of the Archdiocese

DEAR REV. FATHERS-I beg to recall to the memory of the Rev. discretionary license granted them by me last year to recite the Collect "ad petendam pluviam" or "ad postulan-dam serenitatem" in the daily Mass according to the exigency of the seasons. In many parts of the country there is at present much need of rain for the growth of the crops, and accordingly it behooves us to lose no time in appealing to the Author of all good gifts through the Holy Sacrifice of Mass "that He be pleased to moisten the arid face of the earth with heavenly showers." menced these devotions in St. Mary's Cathedral last Sunday, the priest reciting the Collects at the supplication for seasonable rain, and then asking the congregation to unite with him in offering a Pater and Ave to God for the same end according to my directions. I wish you to follow

The Encyclical Letter recently issued by our Holy Father the Pope "On the Condition of Labor," appears in the Canadian Freeman of this date, and I have ordered a copy to be sent to each priest in the Archdiocese. I wish it to be read, and, as far as may be deemed necessary, explained to each congregation part by part on successive Sun-days till they have received its entire instruction. It concerns them all, and its great maxims of natural right and justice are set forth so lucidly and with such weight of argument and authority that none can fail to comprehend its doctrines and to recognize the harmony that exists between the mind of the Catholic Church under supernatural illumination and the plain principles of natural reason impressed on our souls by the great Creator, who is "the true light which enlighteneth every man that cometh into this world.

† JAMES VINCENT CLEARY, Archbishop of Kingston, Archbishop's Palace, Kingston,

#### Florence Vane.

I loved thee long and dearly,
Florence Vane;
My life's bright dream and early
Hath come again;
I renew, in my fond vision,
My heart's pain—
My hopes, and thy derision,
Florence Vane.

The ruin, lone and hoary,
The ruin old
Where thou didst hark my story,
At even told—
That spot—the hues Elysian
Of sky and plain—
I treasure in my vision,
Florence Vane.

Thou was lovelier than the roses
In their prime;
Thy voice excelled the closes
Of sweetest rhyme;
Thy heart was as a river
Without a main.
Would I had loved thee never
Florence Vane!

But, fairest, coldest wonder!
Thy glorious clay
Lieth the green sod under—
Alas, the day!
And it boots not to remember
Thy disdain,
To quicken love's pale ember,
Florence Vane.

The lilies of the valley
By young grayes weep;
The daisles love to dally
Where maidens sleep.
May their bloom, in beauty vying,
Never wane
Where thine earthly part is lying,
Florence Vane!

#### CHUNKY.

## A Mining Incident - One of God's Heroes in Rough Garb.

I see you're looking for my fingerends; you'll look a good while to find 'em; they an't been there for twentyyears : whole first joint gone-see but I kep' my thumbs an' I got a nail on one of 'em, too. That nail's handy to pick up with, mighty handy.

I suppose you'd like to know how l come by these 'ere stumps. Well, I rubbed 'em off on coal an' slate au rock-like you grate horseradlsh.

I was working then at the Nighthawk, an' me an' Chunky was to-gether; we was always together; lived under one roof you may say; yonder's the house—second o' them black double ones-No. 3 was his'n, No. 4 was mine.

Chunky he had a stepmother. She was real good to him, but he said she made him kind o' homesick for his own mammy. So he staid with us a good bit o' the time. When we started picking slate-that was at the Chenowith we worked alongside, an'my mammy she used to give Chunky his bath in our kitchen 'cause we had big tubs hesides, there were five on 'en over to Chunky's to get washed. six days in a week, as soon as he was dried off an' dressed, he'd say "Sure'n I'm obliged to ye, Mrs Deane "-only he called it Dane, 'cause he was Irish, Chunky was.

We kep' a cow, an' after work me an' Chunky used to go after her. She had the run o' the whole mountain, and sometimes we'd catch her down Soldier Creek, then ag'in way up by the Whippoorwill, or maybe she'd be Back Track. Often it'd be after dark when we'd get home; then my mammy she'd give us both some supper, Onct I lamed my toe going barefoot, so I couldn't walk for a long Chunky he went after the cov himself, an' my mammy she didn' want him to do it without pay. But do you think he'd take pay? No, he wouldn't; he said he was making it up square for the suppers an' scrubbings she'd given him. He hadn't no dark she'd given him. He hadn't no corners to him, Chunky hadn't.

I was a little older than him, ar bigger, so I left the breaker first an went inside to tend door. Then w couldn't get out at the same time; but Chunky 'd stay around an' wait for me

When I come up on the lift, there he'd be a-sitting under the trestling, his eyes most dancing out of his face and he'd say: "Here y'are Frid! He couldn't say Fred, you know, being

After I got to be door-boy he wasn' content to stay in the breaker, an' he sought for promotion; but just then we had a new mine boss come. He was a Welshman an' he did nothing but try to get rid o' all that wasn't of the same name. At any rate he'd put in none new but Welshman. He hated the Irish; but he couldn't hate Chunky, 'cause nobody couldn't do that, you know, so he didn't turn him away, but he wouldn't advance him.

When Chunky was seventeen an' I was near nineteen-I'd got to be driver then-we made up our minds to quit the Chenowith. The Fight-hawk was just built, an' the mine belonged to the Rainbow Company. We liked the superintendent an' the boss there, an' David Davis was getting too much for us. He went beyond what a boss is

meant for. So we applied at the new place and got laborers' positions together. This suited first-rate; we went down and up in company, ate our dinners together, an' went snacks, if the one of us had anything better than the other

in his pail. Then I got married. Taint much good getting married on laborers' wages, but youngsters want their own way, an' I had mine. I scratched on way, an' I had mine. awhile; then the first baby made me jump around a little more lively. went to mining and the boss set me to

work in a new vein. This was hard on Chunky. You see when you get married your mind's took up away from old friends. My woman an' me liked to have Chunk sit with us and talk, an' then we liked to have him go.

But Chunky he felt kind o' lonesome, an' when I was moved he couldn't stand it very good. One day he says: "Wouldn't ye like to have me working for you, Frid? Maybe the boss'll let you exchange laborers with Thorn-Thornton was him we'd worked for together. Then I see how he felt the separation, an'I says to him: "All

Thornton didn't like it much, 'cause

Chunky'd been the best fellow at the side. I'd say: "Chunky, we can't Chenowith, an' he was the best at the live it out;" an' he'd say: "We must Chenowith, an' he was the best at the Night-hawk-anywhere you'd put him he'd be the best; but the boss was with us, an' so it got fixed that I was to have Chunky, an' Thornton was to have one

o' my men. Then Chunky was happy, an' I liked it, too, for by that time I was ging. He wasn't ever so strong as me, getting kind o' used to being married, and he couldn't keep up on such short liked it, too, for by that time I was an' looked round a bit. Besides, when there was two babies 'stead o' one-an' it wasn't long 'fore there was twotwasn't so peaceful to home; so I got in the way o' going to Chunky's house, or walking with him like we did when

Well, do you know we growed that thick ag'in that my women she got jealous. She said Chunky an' me was jealous. too fond of each other; but Chunky said: "Is it me ve're beginning to be jealous of now Mis Frid?"—that's what he always called her—"sure an' ye had a right to be so always, for I've never let him out of my heart.

He'd stuck to me tight, that's th truth, an' he never let on that I'd dropped him for a while. He was true-hearted, Chunkey was.

He had a soft spot in him for babies, too. He could get my little ones t sleep quicker'n their mother could. The biggest one and him was great he was always having her friends along on a walk - she'd not cry a bit when she was on Chunky's shoulder.

Well, things went along pretty good. and then come the winter when third baby was born. That was a boy an' we was some proud to our house But you'd think our pride was nothing by the side o' Chunky's; he just took

that baby for his'n.

We wanted to call it Patrick Edward —that was Chunky's real name—but Chunky he said we must call it Fred or he'd go to law about it ; an' one day before we'd come to a conclusion, in walks Chunky with a silver mug marked Frederick Deane; from his friend Patrick Edward Mulroy. So

All this time Chunky was only doing laborer's work. I couldn't noways him to leave me for a better coax position, though the boss'd given him anything he'd ask for. It just seemed that by the side o' the pleasure o' working in my company wages was no account.

One day, when I'd been urging him. he says with a kind of trembling in his "I'm all right, Frid; let m throat: stick to you till the end." An' he did. Chunky did.

Next spring, when little Fred was going on six months old. Chunky said to me: "I've transferred me mone in the savings-bank to the name of Friderick Dane, jr.

"An' what made you do that?" says 'Because it's me pleasure to do it, says he, an' I knowed there was no turning Chunky when he made up his

mind; so I dropped it.
On the twenty-ninth of April w went down to our work, mean Chunky like we'd always done. My other man was sick, an' we too worked alone There wasn't many working near usour chamber was the last in the vein.

Chunky had just sent up a car, an the driver boy told us it was nigh onto twelve when he left the foot o' the shaft. So I said we'd ouit an' eat our dinner. I went an' fetched our pails from the gangway where we'd hung 'em away from the rats, an' I was ju handing Chunky his'n when he cried out sudden: "Look out!" an' I didn't look out none too soon, for the whole roof came down between us an' the gangway, an' there we was boxed up in the chamber like we'd been trapped.

Chunky blowed out my light quicker'n a wink, an' I blowed out his'n, an' for a minute we said nothing. waste breath that way long; we knowed the cave-in'd be discovered soon or late,

an' then we'd be missed. So we sat down an' waited. Waiting in the dark an't over ever pleasant, but when you're not certain ou'll ever see light ag'in it's like being alive in your collin. At length I says to Chunky: "We'd better eat some thing"—we'd never let go our pails At length I says 'All right" says he, "but let's only

take a wee bite, for maybe we'll require more before we get out." "Like enough," I says, but I didn't know what I was talking about then. Well, they say we was in there tendays; if they'd call it ten months I'd believe 'em easier. We hadn't no way to tell the time, an' it seemed like we'd

set there a week without moving, when Chunky says: "If they're not coming to dig u out, it's ourselves as must dig. Then he proposed we should find how

much victuals we had in the palls an set apart as little as we could get along on for one meal. After we'd done this I hunted round for the pick an' the drill, but they was nowhere to be found. Then I remem-

bered they was lying near the opening when the cave-in come, so that was the end of 'em. But we couldn't set still no longer We thought maybe 'twasn't much of a fall, an' we could dig through anyway

so at it we went.

You've heard tell o' tooth an' nailwell, that's the way we worked, but after awhile we found it worse business than we'd bargained for. The cham-ber was a good large one, but we didn't dare fill it up ; the best we hoped to do was to make a hole through to get more air. So we took turns boring. Sometimes we'd come ag'in a solid chunk o' rock that wouldn't be bored,

then we'd have to turn aside an' take another course for a distance. Whenever we struck coal we thought ourselves lucky; then we scratched like

rats under a red-hot pan. Do you wonder I an't got any finger

ends? All this time we heard no noise out-

try to."
The only way we knowed we hadn't been there for months was the way the victuals lasted us. Chunky was getting awful weak though. I knowed it by his voice, an' by the sound of his dig

I didn't know how 'twas, but the victuals held out wonderful. We only took a few mouthfuls at a time, but after I'd eat a good many times, my pail didn't get no lower. I mentioned this to Chunky, an' he says : "Maybo it's a miracle the saints is a-working He believed in the saints, for us. Chunky did; he was better'n I was every way.

At length he got so weak he couldn't work no more : I had to scratch along by myself. Now an' then we thought we heard picks outside, an' that kep

us up some, but we wasn't sure.

After Chunky got so weak I didn't like to take my sleep—'twas kind o' like leaving him alone. Once when I was resting a bit, an' trying not to shut my eyes, I spoke to him so he'd know I was awake; but he didn't answer me. That sacred me, an' touched him. He was breathing, but his body was like a bag o' bones.

Then a thought hit me on the side of my head, an' I felt for the dinner-pails. Chunky's was empty an' mine was more'n half full. Then I knowed why more'n half full. he was so weak: he'd chawed loud an made believe eat, but he hadn't took a

This beat me all to pieces, an' I just et there an' cried, an' that woke up Chunky. He says-his voice was like

"What's got ye, Frid?" An' I busted out: "What made you do it, Chunky?" An' Chunky he didn't say Then he heard me a the dinner-pail an' he knowed what was after, so says he: "I'm past ate ing now, Frid." An' I asked hin ag'in what made him do it; an' he was still like he'd died, but soon he says, choking a bit:

"I knowed there wasn't enough for the two of us.' That made me mad, an 'I says, speak

ing kind o' strong ; "You've as muc right to live as me."

Then Chunky he put up his hand an' felt round for my face, an' he patted me like he used to pat little

Frid, an says he: "No, ye'v the best right; ye're the one as's got the babies, An'I couldn't say more, 'caus Chunky'd take his own way anyhow. This was about the last talking he

did, only to say a little prayer now an'then. Well, you may know I didn't enjoy my bites much after that. wouldn't a' touched another crumb but for hurting Chunky's feelings; he'd made me swear I'd do my best to keep But I was growing weak my alive.

self by this time.

The day Chunky died I heard the picks outside for sure, but I went on digging to keep from going crazy. an' I didn't know when I was took out They said I was nigh dead what with the foul air I'd breathed, an' the stary ing and the grieving; and indeed was sick a long time. But I got well again—all but my finger-ends; they But I got well

My boy Fred he went to pay-schoo on the money what Chunky left him. He's a heap better eddicated than his daddy ever was, or Chunky either but all the eddication in the world won't never put a soul in him like Chunky had.—Edith Brower, in Catholic World.

## O'Connell's Rule of Life.

MR. EDITOR-In reading over the life of Daniel O'Connell a few days ago I came across the following, which was written by himself; and, if you think it worthy of space in your valuable journal, you might kindly publish it for the benefit of some of your readers to whom it may be new. Yours respectfully.

1. To avoid a wilful occasion of temptation. To appeal to God, and to invoke the Holy Virgin and the saints in all

real temptations.

3. To say the Acts of Faith, Hope and Charity every day. 4. To repeat as often as may be a shorter form.

To say daily, and as often as may be, a fervent Act of Contrition. 6. To begin every day with an unlimited offering of myself to my Cruci

fied Redeemer; and to conjure Him, by all His infinite merits and divine char ity, to take me under His direction and control in all things.

To meditate for at least half an hour each day if possible - longer if God pleases.
8. We fly to thy patronage, etc.,

and St. Bernard's prayer to the Blessed Virgin, as often as convenient daily 9. Ejaculations, invocations of the Blessed Virgin, Guardian Angel, and the saints, as often daily as may be.

10. To pray daily to God, His Blessed Mother, and the saints for a happy death, and as often as may be To avoid most carefully small faults and venial sins, even the small

12. To aim at pleasing God in all my daily actions; and to be influenced by love of God in all, rather than hope or fear.



#### THE CONTENTED COLONEL.

A Connellsville, Pa., pension agent having received word that an old soldier named J. H. Harriegton, living back in the hills, was anxious to secure a pension, recently started out to hunt the veteran up. He learned that Harrington and his wife lived in a cabin in a wild part of the county, with no neighbors within sight. The agent found the cabin, but as he approached it he was halted by the most surprising array of dogs that he had ever seen or heard of. Dogs of divers breeds and all sizes rose up about the cabin like ants on a hill, and their velping and baying and barking and snarling almost frightened the agent out of his wits. He stopped at safe distance from the dog-surrounded cabin to await developments. As he waited he noticed that there were cats mixed up quite plentifully with the dogs, and cats perched on stumps and stones here and there, and one big tom cat strode defiantly along the ridge pole of the cabin's roof minute or more passed before the agent saw the least evidence that there was any human life about the place. Then the door of the cabin opened and a decrepit old man appeared in the doorway. He said something to the dogs and they "charged" on the instant and lay flat on the ground as quiet as mice and motionless.

"Come in, said the old man. They won't hurt you."

The agent entered the cabin, stepping over a dog here and there, and passing between a couple elsewhere, but not a dog as much as turned its head to look at him. The room he entered was the whole size of the cabin. An enclosed flight of steps with a door at the bottom indicated that there was an upper appartment. A shoemaker bench, with cobbler's tools scattered about it, stood at one end of the room where the floor was littered with chips of leather and old boots and shoes But the wonder of the interior was its cats. There were as many cats inside as there were dogs outside. eats, black cats, Maltese cats, tiger cats, gray cats, yellow cats and spotted cats and a miscellaneous collection of equally variegated kittens in all sorts of positions were on the floor, and on the window sills, on the chairs, the work bench, the table, and wherever they could find a spot to loll, doze, stretch, or play. The old man brushed a couple of cats off a chair and bade his visitor sit down. The agent sat down. Instantly the two cats jumped on his lap and resumed the nap the old man had disturbed. Noticing the look of surprise the visitor cast about on the cats, the old man said:

"These hain't all of 'em! Lemmo looking the cats hastily over 'Siskyhanner, Blue Junyatter, Yaller Breeches, Monongahaly, Bloody Run and Sinnymahonin' hain't here

"You Siskyhanner!" cried the old man in a shrill voice.

Almost instantly a cat jumped up on the window sill on the outside and gazed through the window.

"That's Siskyhanner," said the old man. Then he called: "Blue Jusyat-ter, Yaller Breeches, and Bloody Run." There came a sudden scrambling down the stairway and a scratching at the stair floor. The old man opened it. Three cats jumped out and rubbed themselves against his legs.

"There they be!" said the old man. highly pleased with his pets.

The agent introduced himself and ound that the old man was Harrington, he vetern he was in search of. After earning from the old soldier that he had been in nearly every hard battle of the "rebellion" and had severely wounded eight times, and obtaining all the data he required for the pension, the agent went a little into matters personal.

see you are a shoemaker," he

said to Harrington. 'No, you don't!" replied the veteran "You don't see anything of the kind! I hain't a shoemaker, and if I was I wouldn't be able to work at it. It's all I kin do to 'tend to the dogs and cats. My wife's a shoemaker, though. That's her kit. She earns the livin' for us. She's gone to take a pair o' boots home that she's ben solin' an' neelin' for a man that lives five miles over the hill yonder. She'll be back 'fore long.

All this time the dogs had been lying flat on the ground outside, just as their master had left them. The agent brought up the subject of the dogs, and the old man and he went out doors. Harrington spoke to the dogs, and they all jumped up and scampered about There were sixteen of them.

'I had twenty," said the veteran regretfully, "but Rosecrans, Sigle McCiellan, an' Pope died on me this winter. Ev'ry one o' them dogs is named after a General in the army. winter. They're all sound as a nut 'ceptGineral Meade, over yonder. He tackled a wildcat t'other day, an' she chawed his leg half off' fore he killed her. But he'll get over it. We got nineteen cats and more is s'pected. ol' women gives a good many of em' away w'en they're kittens good many but if we let 'em grow up wunst they stay with us till they die. give a cat a name it can't leave these here premises alive. A'most always my cats arter rivers an' creeks. an' if I had forty cats ev'ry one of 'em d know it's name, an' 'd cume w'en I called it, if it was a mile away ; and as for them dogs, they kin go where they please if I hain't told 'em to stay here. got 'em broke so that arter I tell 'em to charge there hain't one on 'em but

don't give him the word to git up."

The veteran's wife did not return while the pension agent was at the cabin, but he learned from people living in the vicinity that she had

worked at the cobbler's bench for years to support her husband and the dogs and cats, of which they never kept les than the number at present on The woman was an excellent shoe-maker, and was entirely contented with pegging away day after day to keep things going for the "Colonel," as she called her husband.

Written for the Catholic Record.

#### SCIENCE AND RELIGION. THOS. A. DWYER, M. A.

Science and religion manifest their deepest harmony in that which they teach. Science conducts us into the outer court of the great temple of nature where we view the effects; but religion lifts the veil, tears away the scenery, and we behold the Divine Hand that flies the machinery. Both unite in showing us that there is a chain of mutual dependence running through all the kingdoms of nature, through all ranks of animated beings from mighty archangel to the worm in the dust; and, furthermore, that this chain

is linked to the throne of God, from

which an energy proceeds which keeps

n harmonious play the vast machinery

of the universe. Science and religion proclaim certain limits to the human mind. The mind of man is susceptible of high development ; yet, however great his intellect ual aquisitions, or however wide the range of his mental powers, there are limits beyond which he cannot transcend with safety; there are boundaries beyond which lie vast regions which the human intellect cannot explore. The Soul stands trembling on the confines of new wonders, whilst the sweet voice of Religion calls gently upon her ear "The secret and hidden things belongeth unto the Lord," and thus, after our loftiest efforts and highest achievements, we are made to admire the wisdom of Him who has spread out such vast fields of knowledge before

our minds. We live in a period of time upor which intelligence has shed her most genial rays and thrown a lustre around the walks of literature, so that all may cull the choicest flowers that grace the ample fields of learning. Our institu-tions of learning are like so many radiating points of knowledge. while men are expatiating upon the influence of literature upon society while philosophers are pushing their investigations still further into the recesses of nature, and one genius after another, like meteors, pass over us, it is to be found that the intellectuality of man attracts more attention than his morality or religion.

Man should cultivate both mental and moral powers : let science be the compass to guide our bark through life, but religion must be the pole star by which its variations are to be corrected. We can conceive of nothing more horrible or dangerous than the intellectuality of a man soaring above the masse whilst the moral is dragged through all the filth and pollution that can degrade our species. If we pay a studious regard to the development of the two natures the soul may cultivate so as to gather all her mighty energies to a point of concentration, and put forth influences which shall change from the murmuring rivulet into the laughing brook, swell into the bound-ing stream and widen into the magnif cent river, rolling its refreshing waters through all the valleys ociety, conveying blessings to thou sands; and as the splendor of the mid night heavens is reflected upon the watery surface so will the remains of Divinity in man be reflected upon the

world from his cultivated mind. On the other hand, if the mind is im properly developed it will roll its influences upon society in an impetuous current, arresting the attention of the world by the ruin that attends its headlong course. Planets would shoot from their orbits and roam madly through trackless regions of space unless bound by a powerful agency to their centre so the mind, unless bound by moral influence to God, will run through all the dark wastes of sin and have it God-like lustre quenched in the gloom

of despair.

Society has but little to apprehend from an uncultivated man; but the man of towering abilities, nursed by intellectual training, and skilled in all the arts of the wicked, may lay schemes that would ruin an empire. The learned Atheists of our country have opened fountains which are ever send ing forth streams of iniquity, rolling their dark waters over many a bright mind, blasting its moral and intellectual aspects; for as well might we expect the flowers to bloom and blush, the rose to bud and blossom where the sulphurous lava rolls its fiery waves over the earth, as to expect virtue to flourish in a mind under the influence of Atheism.

Science and religion exert a reciprocal influence on each other in man's cultivation. Perhaps I could not present to the mind of the reader a man in whom there is a more equal development of the intellectual and moral forces than in the much revered and esteemed Archbishop Walsh of Toronto. His mind is one of the loftiest capacities, enriched with all the graces of literature, adorned by all the discover ies of science, and possessed of all re finement that religion can impart. him we have a good model of a pro-perly developed soul; and whether we behold him in the pulpit, or seated in his study, or pontificating at the altar, we are thrilled by his eloquence charmed by his conversation, and ediwhat'll lay there till he starves if I fied by his profound piety and devo-

been reared in a religious atmosphere and had their capacities unfolded to the genial rays of the Sun of Righteous-Science may improve the perceptive faculties, cultivate the reasing powers, strengthen the judgment and impart great energy to the action of our minds; but religion starts where science stops, and introduces us into a higher and nobler sphere of thought; and there the mind may grasp grasp and take in knowledge and yet not be able to gather infinity within her mighty sweep of thought; there she may soar without the possibility of reaching the height of God's perfections and dive without ever fathoming

the depth of this glory. the intellectual Harmony between and religious nature of a man will ele vate him to the highest possible pitch of human happiness. Human happiness is always in proportion to the range and extent of the moral and intellect ual powers; and we do not hesitate to it down as an axiom that the men who take the widest range of thought with a corresponding improvement of their moral powers rank highest in the scale of human happiness. When men shall once appreciate the value of science and religion a change will come over the spirit of their dream, and a renovation in the constitution of soci ety will take place.

The scientific and religious man has

innumerable sources of enjoyment: planting himself in the great temple of nature and witnessing all agencies at work that minister to his comfort he may well consider himself rich. Such an individual lives in an entirely different world from the man whose thoughts never soar beyond the lowest sphere of appetite and gratification; his life is, as it were, sailing in a sea of thought : pleasures springing from every point in the universe freely through every avenue into his soul; his mind is associated with all that is elevated and pure; his language and his desires soar away above the gilded toys of this world, finding no object worthy their capacities until they rest in God. Truths big with importance then burst in upon the mind, and rise in progressive series bearing matter of new and mighty import. In grappling with these his soul rises to its loftiest exercise, and he feels an influence pervad ing his spirit filling it with that joy which is unspeakable and full of glory He beholds the vast aspect of the uni verse spread out before him, lit up with innumerable fires to cheer the night, worlds rising on worlds and creations vast standing out to his view, where the Deity reigns in all the grand eur of His perfections, peopling immensity with His wonders, moving in the greatness of His strength His unlimited empire.

The scientific and religious man bows down in adoration before the wisdom of his Maker, as he reads on the unfolding pages of time that all these myriads of glowing worlds shall have their lustre quenched and their brightness marked with desolation and decay; but, turning within himself, he is assured that his soul, with all its knowledge and piety, shall survive the darkest scenes that may convulse the universe. In contemplating all this, well might he exclaim with the poet "What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!" The scientific man who views the works of the Almighty hand in this light occupies a proud eminence, one which over-looks all the enchantments of a giddy world: he looks down to the duswhence he rose with eagle strength and pities those who drifted about or restless current of a world's the applause. To such an eminence it is the privilege of man to aspire, and to such an eminence it is the office of

science and religion to elevate him. Carmelite Monastery, Falls View, Ont

## Who are Catholics in the Church of England?

A straw will show how the wind blows; and a phrase employed by an Anglican paper in speaking of the late Archbishop of York suggests questions which we imagine our High Church friends would find it very hard, or quite impossible, to answer. "The late Primate," says our contem-porary, "gave us Catholics some very hard knocks." Clearly, then, the late Primate could not have been a Catholic himself-or at least he must have

been one without knowing it. Then, who are the Catholics of the Church of England? Is the Bishop of Liverpool, who boasts that he is a Protestant, and is about to aid a secular court in deciding the case of a Brother Bishop—is he a Catholic? The members of the Synod of the Irish Church, who have just made a formal declaration agains sacramental confession—are they Cath olics? The members of the Church Association who the other day applauded the protest that they would have no ecclesiastical law, and shouted "Down with the Bishop!"—are they Catholics? It is trifling with words to say that they are. But if they are not, the Church of England is, even on the Anglican theory, a composite body, some of whose Bishops, clergy and laity are Catholics, while a very large number of them are not. Can anyone seriously suppose that to belong to such a body is to be in the Catholic fold

## -Liverpool Catholic Times.

A Canadian Favorite. The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoza, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy. religious atmosphere pacities unfolded to he Sun of Righteousay improve the per-cultivate the reasongthen the judgment energy to the action

introduces us into a sphere of thought; ind may grasp and knowledge and yet ther infinity within p of thought; there out the possibility of ght of God's perfechout ever fathoming

dory. een the intellectual are of a man will ele ighest possible pitch ss. Human happiness portion to the range moral and intellect we do not hesitate to axiom that the men est range of thought ding improvement of rs rank highest in the appiness. When men reciate the value of gion a change will

rit of their dream, and he constitution of soci e. and religious man has in the great temple witnessing all k that minister to his well consider himself ndividual lives in an world from the man never soar beyond the appetite and gratifica-· pleasures springing very avenue into his is associated with all and pure; his lan-

in God. Truths big then burst in upon the in progressive series matter of new and In grappling with ls an influence pervad kable and full of glory t before him, lit up with

esires soar away above

of this world, finding

rthy their capacities

rising on worlds and tanding out to his view reigns in all the grand-tions, peopling immensonders, moving in the is strength His unlimic and religious man adoration before the Maker, as he reads on pages of time that all of glowing worlds shall tre quenched and their ked with desolation and rning within himself, he t his soul, with all its piety, shall survive the that may convulse the

contemplating all this, exclaim with the poet, ce of work is a man! eason! How infinite in form and moving how mirable! In action how! In apprehension how The beauty of the world! of animals!" The scienviews the works of the l in this light occupies nence, one which over-enchantments of a giddy ooks down to the dust ose with eagle strength se who drifted about on current of a world's such an eminence it is of man to aspire, and to

holics in the Church of England?

ligion to elevate him. onastery, Falls View, Ont

ill show how the wind phrase employed by an aper in speaking of chbishop of York sugs which we imagine our friends would find it very e impossible, to answer, mate," says our conteme us Catholics some very Clearly, then, the late

not have been a Cathoor at least he must have mout knowing it. Then, Catholics of the Church of s the Bishop of Liverpool, at he is a Protestant, and nid a secular court in dese of a Brother Bishop—is c? The members of the Irish Church, who have ormal declaration against confession—are they Cath-members of the Church who the other day approtest that they would esiastical law, and shouted the Bishop!"—are they it is trifling with words to are. But if they are not, f England is, even on the eory, a composite body, ose Bishops, clergy and holics, while a very large em are not. Can anyone pose that to belong to such be in the Catholic fold? Catholic Times.

nadian Favorite.

of green fruits and summer time when the worst forms of s, diarrhea, and bowel com-. As a safeguard Dr. Fowler's ild Strawberry should be kept For 35 years it has been the emedy.

INTERVIEW WITH THE ARCH-BISHOP OF DUBLIN.

Prospects of Parnellism.

Boston Pilot. Rome, May 14.

Speaking of the plea raised by the

truth is, that if we had taken public

action in the matter at any earlier

stage, some of those very gentlemen who now try to make capital out of the

fact that we avoided all precipitancy,

and kept silent so long as the faithful discharge of the duties of our office left it possible for us to do so, would have jumped at the opportunity of assailing

us on a charge of acting with unseemly

tion even if no episcopal declaration

ever were issued in reference to it.

But besides all this, there is the plain

matter of fact. They find it conveni-ent to ignore the fully detailed state

ment that was made by one of the Bishops, myself, making it plain be-

yond all possibility of question that we should have shown a deplorable forget-

fulness of the responsibility of our office if we had moved in the matter earlier

than we did. It was said recently, and

well said, by a speaker at a public meeting, that the silence of the Bishops,

up to the time when it was no longer

possible for us to keep silent, was an affectionate silence. It was that, in-

deed, but it also was something more. It

was a silence demanded of us by common

prudence, common charity and common

justice. Until Mr. Parnell had had an

opportunity which every one would recognize as a fair opportunity of

asserting his innocence, supposing him

to be in a position to assert it, we were bound to await the issue of that

opportunity. We did so. Mr. Parnell had that opportunity, then, on Tues-day, Nov. 25, the day of his re-election

to the chairmanship of the Irish party

but no vindication, no assertion of his

he was charged as had come from him

some days after Mr. Parnell's re-elec-

case as it affected individuals.

men who never were supporters of Mr.

Parnell, never had a good word for

him or for the work he was doing for

Ireland, never subscribed a penny to

help him in that work, or to help in extricating him from the difficulties and dangers in which his position as Irish

leader involved him. Of course, I do not speak of these. forces, as led by Mr. Parnell in the

past, have triumphed up to the present

point without the help of these gentle men, and need not trust to their help for the future. Then, too, there are some

whom the nation never again can

heat of the conflict they have revealed

have shown that they had been playing

the hypocrite for years, pretending to

be constitutional patriots, pretending to be faithful, loyal Catholics, pretend-

ing to be honorable men. Fortunately,

they have shown themselves to be what

they are in time to save us from some great disaster which the future surely

would have brought with it if they had continued to stand before the country as

being in reality what they had so long

pretended to be. As for these men, their only chance of continuing in public

life lies in their standing by the fallen

leader. Whatever Parliamentary seats

he may still have at his disposal, he

may be able to distribute amongst

them.

But I should hope for the great

themselves in their true colors.

losing faith in them then."

I had the best of reasons for

Richard Pigott.

Saturday.

ship, the Archbistrop said: "Yes, they keep on saying that there is no question of morality involved. If there were, they say, the bishops would have spoken earlier that they did. Now the I had an opportunity to-day of hav ing a conversation with Archbishop Walsh before his departure for Dublin. Archbishop expressed himself freely on the situation in Ireland.

In answer to a general question a to the prospects of Parnellism, His Grace replied that he had little to add to what he had already said or written on the subject. "Parnellism," he on the subject. "Parnellism," he said, "is breaking up. You can see this for yourself from the newspapers. But even outside all that appears in the newspapers, there is evidence of it in abundance. Almost every post from Ireland brings some further proof that Parnellism, as an effective national force in Ireland, has all but run its course. Mr. Parnell, of course, has followers. Almost everywhere he has some few, and in some few places they are fairly numerous. He can go on, then, holding meetings, especially when the attendence is helped out, as it usually is, by the introduction of a number of followers of his from miles and miles around by a well-organized service of special trains from all the centres of population within manageable reach of the place But all this only means of meeting. But all this only means that he has the power of keeping up not a thing that those who are now That is not a thing to boast of. It is discord and disunion in the country, helping him in doing it will afterwards look back upon with much satisfaction when the present turmoil is

"Your Grace, I think, has estimated that four-fifths of the constituencies will go against him at the general

elections? Yes; that would leave him one fifth or thereabouts. I made that estimate some time ago. I am told, however, that I altogether over-estimated Mr. Parnell's strength then, that estimate would be altogether excessive now. But let us give him the benefit even of that most liberal estimate, and see what it comes to. It comes simply to this, that the members sent to Parliament in protest against his persistence in endeavoring to force his leadership upon the country would outnumber his followers in the pro-

portion of four to one."
"Does Your Grace think that even in that case he would continue to keep his flag flying?"
"Why not? At least I believe that

he would, and that he would go on, just as at present, if he had not a dozen members of Parlia-ment to support him. The boast of his put faith, and I think not unnaturally, in his personal assurance reported to me by Mr. Davitt. But I had also lieutenants and champions in the press now is, not that they will sweep the other grounds. A number of detailed statements, all tending in the same country—they no longer dream of claiming anything like that—but that direction, had reached me from various they will succeed in carrying an election here and an election there, in cer tain constituencies up and down the country. They seem to think it will be a thing to exult in if they can suc-ceed in weakening the national repre-sentation in Parliament by sending over any dissentient element, no matter how small. Their aim, then, will be to find some few constituencies sufficiently wanting in national sentiments to send to Parliament avowed opponents of the policy which will have the approval of the nation by an over whelming majority of its representa tives. They do not seem to realize the sorrow and the shame that it must bring to Ireland to see Mr. Parnell and a small knot of Parnellite members in the House of Commons, with no more authority to speak for the Irish people than Colonel Saunderson, Mr. T. W. Russell, and their Unionist following have had in the present Parliament. It is deplorable to think of it; but we must, I suppose, face the possibility that some few constituencies, once Nationalist, will be found to take sides against the nation. Some of our constituencies are notoriously slow in coming into line at a critical moment. But these are few, very few, and even these will come right in the end."

The conversation having turned on the slowness of Mr. Parnell and his followers to recognize the moral aspect of the case, the Archbishop went on to say that he did not wonder at this. "If," he said, "they recognized the moral aspect of it, they should, of

few, most fortunately very few, individual members of Mr. Parnell's party, and hitherto active and useful members of it, to course, give up at once.

"The natural influence of prejudice explains a good deal. We must make give its confidence. The national movement is well rid of them. In the some allowance for that. But what seems to me really strange, and in-deed unaccountable, is that they fail to see that there are only two possible principles by which the case can be decided—the moral principle and the democratic principle, or, in other words, the vote of the electorate. In view of the revelations in the divorce court, and of the declaration of the Bishops, they very naturally strive to keep clear of the moral question. then they have nothing else to fall back upon but the democratic principle, the votes of the electorate. Now that can no longer be pleaded in justification of the confusion they are keeping up throughout the coun-Already two test elections have taken place-Kilkenny and Sligo. Both have gone against them. So we are now beginning to hear that even the general elections are not to be taken as a proper test. Where is all this to end? To me, I confess, it looks of fantastic claim to a 'divine right' to popular leadership, quite independent of the consent of the people who are to be 'led,' and subject to no authority or check or control of any kind. It is easy to see how a system of Home Rule would work if such an influence as that prevailed in Ireland."

so far as there may be a door in any way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. Mother Graves' way open for them, I, for one, will be restlessness during sleep. The sleep sleep sleep sl

STORIES OF CONVERTS.

Parnellites against the right of the Bishops to issue their declaration against Mr. Parnell's continued leader-The Daughter of Governor Worthing-

olic. Sarah Worthington was born in Chillicothe, Ohio, in the year 1800, her Virginia father becoming in early years Senator and Governor of his adopted State. When her father's adopted State. When her father's duties called him to the capital city of the United States he placed his two daughters in an academy in Maryland. Sarah was brilliant, attractive and was soon in society. At the age of sixteen she married Edward, son of Rufus King. She settled in Chillicothe, where her husband embarked in the legal profession. Surrounded by culus on a charge of acting with unseemly haste. You understand, of course, that this question of date has no possible bearing upon the case. They have introduced it to draw off attention from the real issue. Every one who knows what a moral question is knows that it would be a moral question even if no eniscopal declaration tivated friends, with a family growing up, Mrs. King seemed to enjoy the greatest earthly happiness.

When her husband removed to Cincinnati the circle of her influence in-A zealous member of the creased. Episcopal Church she was earnest in good works, and was one of the first to move in the establishment of the Cincinnati Protestant Orphan-Asylum.

The declining health of her husband and his death in 1836 were a terrible blow to her. She had sons at Harvard, and resolved to settle in Cambridge, to be near them. Having seen her sons complete their course she settled in Philadelphia, and indulged her taste for travel. She finally married Mr. Peter, British Consul at Philadelphia, a man of cultivation and learning Encouraged by him she was one of the active founders of the Philadelphia School of Design for Women, and organized an association for the proection and relief of women employed

in tailoring work. A tour of Europe in 1851 with her daughter and younger members stored her mind with all that the old world offered in scenery and art. At Rome she had an audience with the Pope. After extending her tour to the Holy Land Mrs. Peter returned to America, and again made her home in Cincin-Here she was soon active in nati. founding the Ladies' Academy of Art, and in its interest visited Europe again to select copies of great paintings and other works of art to serve as models.

innocence, came from him, no such During this tour she met Bishop Pur-cell and Archbishop Hughes in Rome, repudiation of the infamies with which and was then thrown into the English in the House of Commons in 1887, when he found himself charged with Catholic Society there. Her mind had been undergoing a change. She wrote in 1855, "Had I first seen the Catholic the authorship of the letter forged by "Up to that point, Your Grace, I believe, had every confidence that Mr. Parnell was in a position to clear him-Church in Jerusalem, I should long age have become a Catholic. There for the first time I saw a glimpse of the interior of the system. In often thought, and the unbounded faith and Christian love I self in this case as he had done in the case of the forged letters?"
"I had at all events a strong hope witnessed among the acquaintances I there made, and of their martyr-like that he would be able to do so. I had

devotion to their Church.' The impression deepened in Rome. She studied and prayed. After a retreat at the Trinita de Monte, and instructions by the Abbe Mermillod, she was received into the Catholic Church. Completing the mission on which she had come, Mrs. Peter quarters, some of them, I may say, of a highly sensational character. I did not altogether lose faith in these even for returned to Cincinnati, animated with new thoughts as an earnest Catholic. tion, not indeed until the following Mainly through her exertions and aid the Sisters of the Good Shepherd established a house in Cincinnati in In answer to a question about the 1857, her home trospitality entertaining the Sisters till their house was ready. In this community and its good she position of some prominent individual supporters of Mr. Parnell in opposition to the Bishops, the Archbishop indi-cated an unwillingness to speak of the continued to take an active interest. But she saw other work to be done, and wrung from Bishop Purcell a reluctant have always endeavored," he said, "to distinguish between Parnellism and permission to bring over Sisters of the Poor of St. Francis. She then went to uisanguisa between Parnellism and individual Parnellites. With very few exceptions, those who are now supporting Mr. Parnell in his career of decreasing and the particles of th Ireland and obtained a colony from the Convent of Kinsale which she had seen and admired. The work of the Sisters destruction will fall into line again.
I have no doubt of this. I had no of the Poor and their spread through Ohio justified her zeal and energy. doubt of it from the beginning. There

ity Mrs. Peters gave her own house and grounds, reserving two rooms, accessible from without, so as not to desturb the community. The success of these the community. Sisters in hospital work led to founda tions by them in Covington, New York, Columbus and Dayton.

During the war she accompanied the Franciscan Sisters to Grant's army, and was untiring in her visits to the sick and wounded during the operations which closed with the battle of

Pittsburg Landing.

To obtain a colony of the Little Sis ters of the Poor was the object of her visit to Europe. By this time she had become well known in Rome, and Pius IX. recognized her worth and esteemed her highly. In her trip to Rome in 1867 she solicited an audience through Cardinal Barnabo, but on entering the hall was surprised to hear His Holiness "Ah, Madame Peter! exclaim: peace molto vidervi, moltissimo." subsequent visit during some State eremonial she was taken within sight of the Pope, when he again recognized ner, exclaiming to an attendant:

Ecce nostra cara Signora Peter. Her vigorous health at last declined. She suffered from complicated diseases, and in a fall while returning from the chapel to her own apartments she broke her arm. She died almost suddenly, with little pain, February 6, 1877. Her life of activity, travel, love of art, did not check her deep, earnest, practical piety. Archbishop Purcell, in his eloquent funeral discourse, said: "I am almost reluctant to pray for Mrs. Peter. She was so good, so pure, that I would rather pray to her than for her." bulk of the Parnellite party there is a door still open to permit of their return to the national ranks. At all events,

A NOTED CONVERSION.

Granville Wood, an English Naval Officer, Enters the Church, - "An-other Sailor Jesuit."

The number of converts to the Cath olic faith in England during the pas few years is such as to have attracted considerable attention; and not the least remarkable feature connected with the matter is the large proportion of them who belonged to what is called aristocracy and the nobility. always interesting to hear the experi ences of such persons from their ow lips; it is interesting to hear them relate the difficulties with which the had to contend, the prejudice with which they were surrounded, obstacles thrown in their way through the mistaken zeal of friends, or the hostility of enemies, and the final advised to study and to master them. triumph of truth when the conviction

could no longer be stifled.

In the last issue of the Irish Monthly Magazine there is a very interesting story entitled "Another Sailor Jesuit, which records the conversion of Granville Wood, a young officer in the Eng-lish navy, to the Catholic faith. After relating how his mother, on his return from abroad, surprised and shocked him by telling him she had become a Catholic during his absence, as the re sult of a sincere and earnest search after truth, he writes as follows:

"I loved my mother dearly, but I was not prepared for this blow. I was so shocked I could not bring myself to go home with her. I set off on a walking tour through the north of England. After a couple of weeks I had walked my anger off, but not my sorrow and I went home to my mother. talked the matter over more

calmly "'My dear Henry,' she said, 'I need hardly tell you that before I became a Catholic I had a long and painful struggle. I spent many an anxious I prayed frequently to the Father hour. of Light to enlighten and direct me and, before I was convinced, before my doubts were solved and my difficulties were explained. I had many a consultation and a long correspondence with learned and pious men, both Protest-ant and Catholic. I shall put all these doubts and all this correpondence before you; and if you, my dear Henry, can solve these doubts and difficulties I promise you faithfully that I shall return to the Church of England with-

out a moment's delay.

"This proposal was so fair and so reasonable that I could not in honor or conscience refuse to accept it. Be-sides, I had such faith in the Church of England that I had no hesitation in thinking that I would easily solve all her imaginary difficulties.

"I took the papers and commenced to study them very carefully. After a few days I began to find out that the

difficulties were
MORE SERIOUS THAN I THOUGHT. I read on, and the more I read the nore I felt that I was getting deeper into a fog; instead of overcoming the difficulties the difficulties were overcoming me. My faith in the Church of England staggered, but I was not going to yield so easily. dear mother praying for me?

"About that time Lord Shrewsbury

had published a little pamplet on the "Ecstatica of the Tyrol;" in it he de scribed what he witnessed himself what he had seen with his own eyes 'the *Stigmata*' and the bleeding of the wounds. This little book fell into my hands while I was in this troubled state of mind. I read it very care-fully, and re-read it; and I said to myself these manifestations (if true) are certainly supernatural, they are miraculous; and whatever religion evidently believes they are, otherwise he, an English nobleman, would never give them the sanction of his But His Lordship may have been deceived, may have been im posed on; I shall go and see this Ecstaica and judge for myself.

'I started at once, and crossed over o Belgium, intending to travel slowly observing and inquiring as I went. Before I had reached the south of France, the 'fog' had passed away; my difficulties had disappeared; I recognized the one true Church—and I became a Catholic. My first care was write to my dear mother. You may magine what joy and consolation my letter brought her. Like St. Monica, she, too, had been praying for her err-ing child, who had been 'sitting in

darkness and in the shadow of death,"
It must certainly be a trying ordeal o one brought up in the practice and pelief of Protestantism to renounce his creed and embrace the "errors of Popery," as his friends tell him. As Cath s, we have not the faintest idea of the amount of ignorance and prejudice that exists in the average Protestant mind with regard to the tenets of our religion. With educated Protestants it is different; but some others will not educated, preferring to hold their erroneous opinions. This is probably best for their peace of mind, for it gen erally happens that when one of them starts out with a conscientious desire to get to the bottom of the religious question, untrammeled by prejudice and with an earnest desire to discove the true religion, he finds within the pale of the Catholic Church. The case quoted above is a good example, and it is only one of the many that have come about in a similar

Distrustful People

Make an exception in favor of Dr. Fowler's Extract of Wild Strawberry. Its known virtues as a cure for diarrhea, dysentery, cholera morbus and all bowel complaints cause all who use it to regard it as the most reliable and effectual remedy obtainable.

CATHOLIC DOCTRINE FROM A PROTESTANT MINISTER.

President Patton to the Graduating

Princeton, June 7.—President Pattor preached the baccalaureate sermon to day from the text "What is Truth" · I did not hear Pilate says these words said the preacher, "and I do not know whether he was jesting or not." In a long argument he set out to show what was and what was not truth, and the various vicissitudes through which truth passes, being accepted this age and rejected the next. He advised the and rejected the next.

students who were not going to make
theology their life work to let the
present heresies and controversies
alone, but those who are going to
desire themselves to theology he devote themselves to theology he

"There is no way," he continued "of keeping young men from coming into contact with the religious problem of the age. They cannot be educated men without coming into the contact with them, for the open questions in science and philosophy involve these It is not unnatural for young men to think that the old is false and the new s to supersede it and that this should have a disturbing influence upon the early faith of educated young men. "Now, young men, I tell you in all

plainness that you may be earnest, self sacrificing, charitable, full of good works; that you may crowd the prayermeeting and spend the entire summ Nazareth is distinguished in your mind both in person and in work by marked supernaturalism from every other teach er, your Christianity with all its earn estness is only a baptized Paganism.
When I see how men can carry the Christian name and really illustrate so many of the features of the Christian life, and yet by the positive denial of essential truth, or by their ignorance of it or indifference to it are sacrificing the dearest interests of Christian truth, I am disheartened. I am not contending here for a sectarian theology. I an preaching to you on the broad lines of Catholic Christianity, and am trying to present to you the essence of the Christian faith. I do not trouble you with the debates of theologians or the controversies that are vexing some denominations. I only wish that you will realize that Christianity-if it is anything, if it deserves any enduring place, if it has any exceptional claim, if it brings any word of comfort, if i has any voice of authority-rests upon the doctrine that Jesus Christ delivered for our offences and raised again for our justification.

"It is not true that Christianity is life and not a doctrine. It is a life be-cause it is a doctrine. The religion that sees only the human side of life, and always calls Him Jesus—the relig ion that looks only on ethical states and preaches only the moralities of life, the religion which holds that love is the greatest thing in the world, and is satisfied with the sweetness and tender-ness of Christian feeling—is a religion of which the best that you can say is that it is striving to keep the fruits of Christian living while it lays the axe at the root of the tree that bears them.

"Now I dare to say — would to God that men would heed me — that if I must choose between life and dogma, I vill say that Christianity is not a life but a dogma. Its great supposition is that a man is a sinner and that without the shedding of blood there is no remission of sin. Its great fact is that Jesus was the propitiation for our sins ; and not for ours only, but for the sins of the whole world. saying in a thousand ways that we cannot be justified by the works of the doubt of it from the beginning. There are, of course, two classes of persons to be excepted from this remark. There are, in the first place, those many who never were supporters of Mr.

Ohio justified her zeal and energy.

In 1858 she again visited Europe and obtained from the Archbishop of Cologne a colony of Franciscan Sisters to found a hospital. To this community of the com diameter of being from all the relig ions of the world.

Vigilant Care.

Vigilance is necessary against unexpected attacks of summer complaints. No remedy is so well-known or so successful in this class of diseases as Dr. Fowler's Extract of Wild Strawberry. Keep it in the house as a safe-arred

Low Sulphur Soap is an elegant tolet artice, and cheanses and purifies the skin most effectually.

THERE ARE MANY INDICATIONS of worms, but Dr. Low's Worm Syrup meets them in every case successfully. Minara's Liniment cures Dandruff.

SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON Opposite Revere House, London,
Have always in stock a large assortment of
every style of Carriage and Sleigh., This is
one of the largest establishments of the kin
in the Dominion. None but first-class work
turned out. Prices always moderate.

CINCINNATI BELL FOUNDRY CO

## Hood's Sarsaparilla

Is a concentrated extract of Sarsaparilla, Yellow Dock, Pipsissewa, Juniper Berries, Mandrake, Dandellon, and other valuable vegetable remedies, every ingredient being strictly pure, and the best of its kind it is possible to buy. It is prepared by thoroughly competent phar-macists, in the most careful manner, by

macists, in the most careful manner, by a peculiar Combination, Proportion and Process, giving to it curative power

## Peculiar To Itself

It will cure, when in the power of medicine, Scrofula, Salt Rheum, Elood Poisoning, Cancerous and all other Humors, Malaria, Dyspepsia, Biliousness, Sick Headache, Catarrh, Rheumatism, and all difficulties with the Liver and Kidneys.

It overcomes That Tired Feeling, Creates an

Appetite, and gives great mental, nerve, bodily, and digestive strength. Hood's Sarsaparilla is sold by all druggists.

Hood's Sarsaparilla is sold by all druggists. \$1; six for \$5. Prepared only by C. I. Hood & Co., Apothecaries, Lowell, Mass, N. B. If you decide to take Hood's Sarsapa-rilla, do not be induced to buy any other.

## 100 Doses One Dollar

EDUCATIONAL.

ST. JOSEPH'S ACADEMY. — UNDER the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Out. This educational establishment tighly recommends itself to the favor of parents auxious to give to their daughters a soil and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July. Terms (half yearly in advance): Board and tuition, per annum, \$70; music and use of piano, \$31; drawing and painting, \$15; bed and bedding, \$10; washing, \$12. For further information apply to the Sister Superior.

A SSUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C. S. B.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses,

And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

DOURGET COLLEGE, RIGAUD, P. Q.,
Onear the Ottawa River, on the Montreal and
Ottawa R. R.). Classical and English Commercial Courses. The Classical and English
Courses are thorough. Practical Business and
Banking bepartments. The best authors and
most approved system of teaching are adopted
and taught by competent professors. Most careful attention is paid to the business training of
young men. Piane, typewriting, Shorthand
and Telegraphy are optional. Board, Tuition,
Bed, Washing, etc., only \$22 a year. Diploma
are awarded to graduates. Studies will be resumed on Wednesday, September 2nd, 189.
For Prospectus and College catalogue address to
to the Rivo. O. Jolay, C. S. V., President.

to the REV. O. Jolly, C. S. V., Fresident.

ST. MICHAEL'S COLLEGE. TORONTO,
Ont.—In additation with Toronto University. Under the patronage of His Grace
the Archbishop or Toronto, and directed by
the Basilian Fathers. Full classical, selentific and commer-ful courses, Special courses
for students preparing for University matriculation and non-professional certificates.
Terms, when paid in advance: Board and
tuition, \$150 per year; half boarders, \$75;
day pupils, \$28. For further particulars apply
to
REV. J. R. TEEFY, President.

PROFESSIONAL.

CHARLES J. McCABE, B.A., BARRIS-TER, Solicitor, Conveyancer, etc., 69 Adelaide street east, Toronto.

POST & HOLMES, ARCHITECTS,—Offices
Rooms 28 and 29 Manning House, King
street west, Toronto. Also in the Gerrie
Block, Whitby.
A. A. Post, R. A. A. W. HOLMES.

DR. HANAVAN, SURGEON TO "D" Royal School of Infantry. Office and residence, 389 Burwell street, second door from Dundas.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds FRANCIS LOVE. R. H. DIGNAN.

DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND

SPECIAL BARGAINS

Hose Reels, Hose, Nozzles and Lawn Hydrants at SMITH BROS.

PLUMBERS, ETC. 172 King Street, London. Telephone 538.

STAIRED GIVASS

BRILLIANT CUT. BEVELEDS

SILVERED. BENT. PLATE 45 MCAUSDAND TORON

CONCORDIA VINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO.

Altar Wine a Specialty.

Our Altar Wine is extansively used and recommended by the Clergy, and our Claret will compare ravorably with the best imported Bordeau.

For prices and information address,

E. GIRADOT & CO.
Sandwich, Ont

Published Weekly at 484 and 486 Richt street, London, Ontario.

Price of subscription—2.00 per annum. EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Intidels." REV. WILLIAM FLANNERY, THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEX. Messis. Luke King, John Nigh, P. Neven and M. C. O'Donnell are fully uthorized to receive subscriptions and transact Il other business for the Catholic Record. Rates of Advertising—Ten cents per line each insertion, agate measurement.

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

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach condon not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address hould invariably send us the name of their ormer nost office.

## London, Saturday, June 27, 1891 THE METHODIST PILGRIM

The proposed pilgrimage to the home of Wesley at Epworth, England, is exciting so much interest among the Methodists that it is now found that one steamer will not accommodate all who are intending to take part in this demonstration, and the means of transportation has to be increased. On July 8th the first pilgrims will leave New York by the fast steamer "City of New York," of the Imman line, and the second section will follow as soon as arrangements can be made for the purpose.

The intending pilgrims are not deterred from their purpose by the fact that the fathers of Protestantism in all its forms have been hitherto unanimous in condemnation as idolatrous of all pilgrimages, even of those which are made to the holy places where events in the life of our Lord took place. Catholics have always maintained that such pilgrimages are an incentive to piety; but there is no Catholic practice which has been more uniformly condemned by Protestants.

The celebrated Lutheran preacher, Claude, said that pilgrimages to the holy places are vain, and, according to the Wickliffites, they are an act of idolatry.

John Calvin, in the fourth book of his Institutes, says that they are impious as well as unprofitable, and the Magdeburg Centuriators quote at length a sermon which they attribute to St. Gregory of Nyssa, in which they pretend that St. Gregory utterly condemns pilgrimages. The sermon in question is believed not to have been St. Gregory's; but at all events it is not in reality a condemnation of pilgrimages, but its purpose is merely to show that the bustle and distractions, and communication with people of the world, all of which are inseparable from pilgrimages, are not suitable for persons in certain conditions of life, especially monks and nuns, who should rather seek silence, retirement and quiet than expose themselves to the distractions of pilgrimages. But the sentiments of the Centuriators are made manifest by their making such a quotation to prove that pilgrimages are

an unmitigated evil. Is it the case that Protestantism has intentionally been misrepresenting Catholics as idolators for the last three hundred years, or have they found out that they were mistaken, and that after all the Catholics were right in believing pilgrimages to be an aid to devotion?

But there is another novel feature about the proposed celebration at Epworth. Over and over again controversial Protestant writers have re peated that it is idolatry to make images of the saints or to show respect to them in any way. We have heard it said that all this is positively forbidden by the second commandment. Jerome of Prague, the Hussite leader, whom the Protestants delight to call a precursor of the Reformation, cast down the images of Christ crucified, and threw them upon heaps of ordure, though in his own chamber he inconsistently had a statuette of Wickliffe crowned with a golden diadem. Some few years ago, also, the Protestant people of London, England, in an anti-Catholic demonstration, to manifest their hatred of Catholics, dragged through the mire the crucifix together with the image of the Blessed Virgin. This was in accordance with the teachings inculcated on them by their clergy of all denominations. But, strange to say, the Epworthian pilgrims are having prepared a special medal as a souvenir of their trip to John Wesley's shrine, and on one side there will be a bust of Wesley and on the other an inscription commemorating the visit, together with the name of the person who holds the medal.

Surely Protestantism is drifting rapidly from its ancient beliefs and methods!

contemplated by Catholics to do honor lies full liberty to give religious eduwould be stigmatized as idolatry of the it. Catholics do decidedly desire it. most gross kind.

We had occasion recently to make some comments on an essay which the synod shows the Anglicans to be; came from the pen of Rev. Principal McVicar, of Montreal, who endeavored to prove the necessity of sending Presbyterian missionaries to Quebec to convert the people of that province from their idolatorous practice of honoring images of Christ and His saints. The rigid disciples of John Knox will now have an ample field before them if they will only send missionaries to convert the Methodist pilgrims to John Wesley's

## HE SEPARATE SCHOOL QUESTION IN THE ANGLICAN SYNOD. THE

The Anglican synod of Toronto last week had under consideration the question of Separate schools for the Protestant denominations of Ontario. It was moved by Rev. Dr. Langtry, and seconded by Rev. Professor W. Clark, of Trinity College,

"That whereas the ultimate aim of education ought to be not the mere impartation of knowledge, but the formation of character, and as we are God through His holy taught Apostle Paul (see the Greek, Rom. vi. 17.) that His truth is the mould which He has Himself prepared for the fashion ing of human character, this synod cannot but regard with growing apprehension the practical exclusion of the teaching of that truth from the

Public schools of this country. "Thereby, be it resolved (1) That this synod do petition the Government of Ontario to adopt such legislation as will secure to all religious bodies the rights which their Roman Catholic fellow-citizens enjoy in regard to the religious education of their children That this synod invites the synods and assemblies of the different denominations now meeting or about to mee to appoint delegates for the purpose of agreeing upon as wide a Christian teaching as may be, with a view of urging the Government of Ontario to make the same a necessary part of the curriculum of every Public school in the land.

The resolution as first presented to the synod contained certain references to matters which, while not affecting the general principle involved, created considerable difference of opinion as to the political reference made therein, and it was finally put in the shape given above, as that which would best meet the opinions generally entertained by the delegates.

We have frequently found complaints made by the opponents of Catholic Separate schools that under the law, as it now stands, the Protestant denominations have not the same powers which Catholics enjoy of estab lishing Separate schools. It is by no means clear that this is a correct state ment of the case. During the last debate in the Ontario Legislature on the subject of Separate schools it was asserted both by Mr. Mowat and Mr. Fraser that under the Protestant Separate School Law any denomination nay establish a Separate school, should it think proper so to do. It is to be supposed that these two gentlemen understand the law and interpret it properly.

We are told, however, that it is only when the teacher is a Catholic that Protestants may establish a Separate school at all. This is undoubtedly the case; but it is certainly not from any desire of Catholics to restrict their liberties that this provision has been made. It is well known that Protestants themselves have made these restrictions, through the fear that by dividing their forces inefficient Protestant schools might be established; and the result of the introduction of the above motion into the Anglican synod proves that this is the case. The motion was strongly supported, showing that a large proportion of the Anglican body are convinced, equally with Catholics, of the necessity of religious education. There was, in the synod favorable to Dr. Langtry's cause of the peculiar method in which that body records its votes. The clerical vote was decidedly in favor of Anglican Separate schools, standing 30 to 16. The motion was defeated by the lay vote, taken by parishes, which stood 12 for and 16 against the motion. The motion was lost, therefore, not for want of a majority in its favor, but through non-concurrence of the clerical and parish votes.

should draw from all this a lesson of ligion! So thinks the writer as he sails to the laws of the

demonstration, the like of which, if intolerant as to refuse to grant Cathoto Jesus or His ever Blessed Mother, cation to their children if they desire They are by no means so evenly divided on the subject as the vote of and as we really believe that if Anglicans manifested a sincere desire for Separate schools the liberal sentiment of the Province would grant their request, why should not the same liberal ity be shown to Catholics by those who profess so loudly to be in favor of 'Equal Rights to all?"

We say it with regret: we have good reason to believe that the Protes tant body generally are not so disposed to show tolerance to Catholics as they are to other citizens, be they Jews, Atheists or Mormons. In the very same body which came so near demanding Separate schools for themselves, last week, most intolerant resolutions against Catholics were passed in 1889, at a time when a show of liberality would applause: have been a graceful act from the fact that anti-Catholic demonstrations were being held throughout the Province under ministerial auspices, and alnost every pulpit was made to ring with fiery denunciations against Catholics generally and Catholic education in particular.

There were honorable exceptions to this rule, of which we took due note at the time : but those who had the manliness to say a word against the malice of persecution were tabooed among their co-religionists, and, especially if they were clergymen, they were roundly denounced by their brethren in orders.

We may say with truth that the Toronto synod has virtually expressed its approval of the principle of separ ate religious education. It would, therefore, not be asking too much if we requested members of the synod, in future, to aid us in our efforts to make our Catholic schools a success, instead of joining in the senseless crusade against Catholic education. We do not feel it incumbent on us to humiliate ourselves by making such a request. but these gentlemen should themselves, if they are what they profess to betolerant and honest-come forward and defend the right all the more resolutely when their co-religionists excite themselves to frenzy against Catholic aggressions which have an existence only in their own fertile imaginations

## A MEMORABLE SPOT.

Grosse Isle, the quarantine station near Quebec, is, to the ordinary traveller, a bleak-looking spot, washed by the waters of the St. Lawrence; but, to an Irishman, whose soul is unwarped by time-serving subserviency, it was the theatre of a tragedy that can call forth all the holiest instincts of his nature. It is the tomb of hundreds of his countrymen. The year 1847 saw the fever ships sail up the St. Lawrence, and deposit their disease-stricken passencould not blast their lives, but the many went down to nameless graves. Far away from home, they, with lips murmuring in the musical Irish tongue the responses to the kneeling priests, sought a grave from the stranger; and the St. Lawrence's waves, breaking on the beach, seemed to sing their requiem.

Far away from home-victims of an oppression as barbarous as it is unparalleled - they, with visions of the old land before them, sank quietly to rest: and the traveller who sails past this island may reflect with profit on the devoted band, which turned away, and chose hunger, and weariness, and eat the bread of apostacy, and rest

content in alien abodes. They threw off the gilded chain which their persecutors would fain throw around them, for death, in all its horrors, was preferable a thousand fact, a considerable actual majority in times to a life shorn of the halo of Patrick's faith. That faith-heritage motion, which was defeated only be- of the glorious days when saint and scholar trod Erin's shores, and when no sovereignty but that of the intellect was acknowledged - that faith which grew up side by side with the national spirit, and which, in dark and bitter days, lit up the Irish heart with a hope that was bright with dreams of the future—was a treasure too precious to be bartered for things of this world.

Surely it is a monument to the earn-Surely our Protestant fellow-citizens est love the Irishman has for his re-

emigrants. They were indeed worthy successors of the men who, cross in hand, confronted the pagan and warlike inhabitants of America, and sent the stream of Catholic faith and purity goursing from the St. Lawrence to the Mississippi.

The present occupant of the See of Quebec - Cardinal Taschereau - was one of the devoted band, and the zeal he then displayed augured well of the energy which has characterized the years of his episcopate.

#### CHURCH AUTHORITY.

In the discussion which took place last week in the Anglican synod of Toronto on the Sunday street car service. Professor Clark said that "those who were loudest in their protest against street cars were most prone to hire cabs on Sunday." Many members denied this to be the case, whereupon the Rev. Professor continued amid

"Well, some who are most unbending in their Sabbatarianism have their own carriages, and use them too, on the Sabbath. We are not to-day under the Fourth Commandment, for there is no authority in the New Testament changing the Sabbath from Saturday to Sunday. No one has the right to say how he should spend the Sabbath. He would yield to no one in his reverence for or love of the sanctity of that day and in the particular question which had been referred to, he, with those who had voted with him, had only desired to grant the people their undoubted right to settle the matter for themselves. The experience of those cities where the street cars were run on Sunday was that they were no more heathenish or less civilized than this self-complacent and self-satisfied city of

Toronto. While Mr. Clark is perfectly correct in saying that there is no Scriptural authority for the change of the Satur day Sabbath to the Sunday as the Lord's day, he surely makes an error in supposing that we must infer that every individual is to establish for himself the mode in which Sunday should be kept as the Christian weekly day of rest. The Sunday was authoritatively appointed by the Christian Church, and the Church has as much authority to decide how the day should be kept as it had to appoint it in the first instance.

The professor would be logical if he acknowledged the consequences of his statement. The consequences are that the Bible does not contain all that we are to believe and practice, and that the Church has authority to supplement the teachings of the Holy Scripture. But in this case the Professor should submit to the authority of the Church in other things as well as this. He cannot be consistent with himself without accepting the teachings of the Catholic Church in all things.

## THE BATTLE OF CREEDS.

Dr. Talmage, of Brooklyn, preached on Sunday, 14th inst., on "the Battle gers on its shores. Some recovered, to in so many of the Protestant Churches. He is of opinion that religious creed are not worth fighting about, and he practically advocates, therefore, that everyone should believe just what he thinks fit. It matters little whether or not a doctrine be revealed: there ought to be no disputing about doctrinal matters. He declares that he has not spent two minutes in thirty years in studying controverted points of theology, nor will he "devote the thousandth part of a second to such explorations, should he live thirty years longer.

Concerning the ecclesiastical courts which have recently been occupied in considering heresy cases, he says:

"Some of the ministers in all the denominations who before the present acerbity were good and kind and use reproach, and calumny, rather than ful, now seem almost swearing mad. These brethren, I notice, always open their violent meetings with before devouring each other. thus saying grace before meat. read the imprecatory Psalms of David with such zest as Briggs and Newton and MacQueary and Bridgeman and Brooks questions got into full swing. May the rams of the sheepfold soon have their horns sawed off! Before the controversies are settled a good many ministers will through what they call liberalism, be landed into practical infidelity, and others, through what they call conservatism, will shrink up into bigots tight and hard as the mummies of Egypt which got through their controversies three thousand years ago.'

He declares that these controversies are entirely the work of satan, and expresses the hope that his hearers will not enter into them; which is certainly a very convenient course if truth be a matter of indifference, but in land, therefore, deprive the working moderation towards Catholics when past the little island, slumbering in the if it be God's will that men should discussing the question of Separate shadow of Cap Tourmente. We may not accept the truth as Christ revealed it, schools. When a Protestant synod forget to lay our tribute of love and the proper course to follow is to be schools. When a Protestant synod lorger to lay out tribute of love and the proper course to be defined by the Catholic Church, which are derived from the laws of this undoubted that when His Grace

that this is the only conclusion at the State cannot deprive him. It may

#### THE FAMOUS ENCYCLICAL.

The Encyclical Letter of the Holy Father, Pope Leo XIII., which appeared in our last issue, has attracted great attention in all parts of the civilized world, but not more than its importance demands. It is on a subject to which the world has had its attention strongly directed of late, especially as many an opportunity has been afforded to demagogues to promulgate false principles under pretence that they were defending the rights of the poor and of the working classes against the aggressions of tyranny and oppression, while they were in reality advancing principles subversive of all society and especially hurtful to wage - earners whose advantage they made it their pretence to advocate.

Left to their own resources of mere natural reason, man is liable to wander off into the most dangerous vagaries. The propounding of such wild theories is not confined to the most ignorant classes either, and the very worst principles have been inculcated by those who have styled themselves philosophers, or those who pride themselves upon their knowledge of what is demanded by law and order.

These false teachers inculcate doctrines irreconcilable with each other. because, while truth is always one and self-consistent, error has more varieties than the moon has phases. Revelation is a truthful guide, but the socalled philosophy which is based upon unaided reason, the truths of Revela tion being set aside, leads its votaries into errors from which they cannot extricate themselves. Hence some say with Rousseau and the St. Simonian Socialists, that all property is robbery and that all goods are to be made the common property of mankind, while others maintain the absolute inviolability of property to such an extent that large proprietors are put under no obligation to aid their fellow-creatures who are in want; and others again, like the modern Infidel school, make right depend upon the proprietor's might to retain what has come into his possession, or limit it only by a sentimental philanthropy which sometimes indeed leads the worshipper of humanity to extend relief to those in need.

These self-complacent humanity wor shippers claim that without acknowledging any allegiance to God or His Church they can fulfil their whole duty. But the Supreme Pontiff tells us that the Church alone can solve the social problem. She alone has the certain knowledge of the true principles which must be applied to the solution of this important matter; and she alone has the authority to claim obedience. because she has her mission from on high. This being the case, the Holy Father declares that being the chief guardian of religion, and the chief of Creeds" which is at present raging dispenser of what belongs to the Church, he must not by silence neglect his duty, all, whether rulers of States, employers of labor, the wealthy or the working men.

> ciple, which is that "private property in land is an injustice" is contrary to reason, Holy Scripture, the laws of civilized nations and the consent of mankind. The soil, even when divided among private owners, ministers to the needs of all, to such an extent that they who do not possess it contribute their labor to it, and thus "all human subsistence is derived either from one's own land or from some laborious industry which is paid for, either in the produce of the land itself, or in that which is exchanged for what the land brings forth."

The Holy Father shows by irrefrag-

able reasoning that the Socialist prin-

Besides this, of the products of the earth man makes provision for the future. The earth is that unfailing storehouse which is needed for the supply of his future wants. It could not fulfil this purpose unless man were capable of stable proprietary rights in the soil, which he has made his means of subsistence by putting his labor upon it. The land in which a man invests his labor is simply his wages in another form, and to deny him pro prietary rights therein is to deprive him of his wages. Upon the land which he cultivates he spends his that the unjust law violates the Conmental and bodily work. He leaves on it the impress of his own personality. and it is just he should keep it without molestation. Those who deny property man of his wages for his labor.

But the Supreme Pontiff also points out that man has inalienable rights enter Confederation.

The Catifolic Becord, lay Methodists are to take part in this needful Protestants should not be so in the face, labored on by the dying pity that Mr. Talmage does not see the laws of any State. Of these rights which the true Christian should arrive. | not abolish or absorb parental rights. Neither should the State or the rich man deprive the laborer of adequate wages for his work, nor, in the case of the indigent, the right to live out of the superfluities of society. "He that hath a talent," says St. Gregory the Great, "let him see that he hideth not : he that hath abundance, let him arouse himself to mercy and generosity. He that hath art and skill let him do his best to share the use and utility thereof with his neighbor."

In accordance with these principles, the Church has always made provision for the necessities of the poor; and the State should do similarly. All cannot contribute equally towards this object, but, in proportion to their means, the obligation of contributing is general.

He demonstrates also that labors above their ability should not be imposed upon workingmen, nor, for a still stronger reason, upon children and women. Children should not be put to hard work till their bodies and minds are sufficiently mature.

The Holy Father favors the multiplication of property owners, and maintains that the State should legislate with this object in view, so that property may be more equitably divided. All men cannot be in like position: for nature itself at once raises inequalities. but all should be placed beyond want and indigence, as far as it is possible for society to effect this.

For Catholic associations for mutual benefits and insurance the Holy Father speaks most encouraging words: but he urges that they should be organized on a religious basis.

This Encyclical has met with the greatest praise from Protestant equally with Catholic sources, as being based upon the true principles of Christian ethics. There is no doubt it will result in much good for the working classes throughout the Christian world. This is the purpose for which it was issued, and as the Pope speaks with that Divine authority which fanciful philosophers cannot claim, it must bear more substantial fruit than those theories which are merely the result of individual imagination.

#### THE MANITOBA SCHOOL QUESTION.

In consequence of an inquiry for papers bearing upon the unjust School Law of Manitoba, letters were laid on the table of the House of Commons on Thursday of last week, petitioning for the disallowance of the Act. Among the petitions there were several from members of the Manitoba Legislature and of the House of Commons, resolutions of the convention of Manitoba French-Canadians, and letters from the Catholic Bishops, all of which made strong representations of the injustice and persecution inflicted by the Act upon the Catholic minority. The petitions also protested against the law abolishing the official use of the French language as an unwarranted violation of the promises secure the entry of Manitoba and the North-West Territory into Confederation with the Dominion.

Archbishop Tache's letter to His Excellency the Governor General says:

"I consider such laws as a deadly blow to the very constitution of this Province. They are detrimental to some of the dearest interests of a portion of Her Majesty's most loval subjects. If allowed to be put in force, they will be a cause of irritation. They will destroy the harmony which exists in the country, and leave the people under the painful and dangerous im pression that they have been cruelly deceived, and that because they are a minority they are left without protec tion, and that against the promises made twenty years ago by the then representative of Her immediate Majesty that right should be done in

His Grace, therefore, most earnestly prays "that His Excellency, as the representative of our most beloved Queen, should take such steps that in his wisdom will seem the best remedy against the evils that the above mentioned and recently enacted laws are preparing for this part of Her Majesty's

A letter from Bishop Lafleche, of Three Rivers, addressed to the Hon. J. A. Chapleau, Secretary of State, was also among the documents presented His Lordship represents to Mr. Chapleau federation Act, which guarantees the official use of the French language on the same footing as the English, and the maintenance of Separate schoolsconditions without which the Catholic and French-speaking population of Manitoba would not have consented to

ite. Of these rights eprive him. It may sorb parental rights. e State or the rich laborer of adequate k, nor, in the case of right to live out of f society. "He that ays St. Gregory the see that he hideth abundance, let him mercy and generosart and skill let him e the use and utility eighbor."

with these principles. ways made provision of the poor; and the milarly. All cannot y towards this object, to their means, the tributing is general. tes also that labors ity should not be imkingmen, nor, for a ason, upon children nildren should not be till their bodies and ently mature.

er favors the multipliy owners, and main-state should legislate in view, so that propore equitably divided. e in like position; for nce raises inequalities, e placed beyond want as far as it is possible ect this.

ssociations for mutual insurance the Holy ost encouraging words; that they should be religious basis. cal has met with the

rom Protestant equally ources, as being based principles of Christian is no doubt it will good for the working out the Christian world. pose for which it was the Pope speaks with thority which fanciful nnot claim, it must bear ial fruit than those are merely the result nagination.

#### VITOBA SCHOOL UESTION.

nce of an inquiry for upon the unjust School ba, letters were laid on e House of Commons on st week, petitioning for ce of the Act. Among here were several from e Manitoba Legislature ise of Commons, resoluconvention of Manitoba ians, and letters from ishops, all of which made entations of the injustice on inflicted by the Act atholic minority. The protested against the g the official use of the age as an unwarranted the promises made ry of Manitoba and the Perritory into Confedera-

Tache's letter to His Ex-Governor General says:

Dominion.

r such laws as a deadly very constitution of this They are detrimental to earest interests of a porjesty's most loyal subjects. be put in force, they will of irritation. They will narmony which exists in and leave the people inful and dangerous im-I that because they are a y are left without protecat against the promises years ago by the then representative of Her right should be done in

therefore, most earnestly His Excellency, as the re of our most beloved ld take such steps that in rill seem the best remedy evils that the above menrecently enacted laws are r this part of Her Majesty's

from Bishop Lafleche, of s, addressed to the Hon. J. , Secretary of State, was the documents presented. represents to Mr. Chapleau just law violates the Con-Act, which guarantees the f the French language on oting as the English, and nance of Separate schools vithout which the Catholic r-speaking population of ould not have consented to deration.

ubted that when His Grace Tache was sent for to Rome the Dominion Government and the or foreign war. It was politico-relig-people of Manitoba, when the latter ious war his country was then engaged took up arms because they were sus-picious of the designs of Canadians, eral-in-chief. The O'Gorman Mahon it was one of the conditions on which, threw himself into the strife with all peace was restored that the rights of the intrepidity of a Dugueselin and peace was restored that the rights of the people then settled in the country the and Tom Steele met the advo should be respected; and it was on cates of Toryism on every public this understanding that the Archbishop consented to act as mediator. The addressed in burning eloquence thousands who assembled on the hillsides on passage of the obnoxious laws was a gross violation of this understanding, chapel yards after Mass on Sundays, this undoubtedly the duty of the The whole county Clare was thor and it is undoubtedly the duty of the Dominion Government to keep faith

#### DEATH OF THE O'GORMAN MAHON.

with the old settlers.

A great old chieftain has disappeared in the person of The O'Gorman Mahon, M. P. for the county Carlow. In his demise a living link has been removed that united the politics and men of to-day with the stirring events and mighty struggles of sixty years ago. Scarcely a living man can travel back in memory as far as the political agitations in which The O'Gorman Mahon was actively engaged. We must look up history and the lithe, active, energetic and elo- believe to be true." quent The O'Gorman Mahon, in the thick of the battle-smoke during the Clare election of 1828.

The chosen leader of the Irish people at that date was the great Literator, Daniel O'Connell - the man of the people, as he was then universally called in his own country. He acted in the capacity of a general-in-chief, and his most trusted lieutenants and aidede-camps were The O'Gorman Mahon and the chivalrous Protestant, honest Tom Steele. When a vacancy oc curred in the representation of the Mr. Vesey Fitzgerald, the Tory candidate, should be opposed, as he and his father, although Protestants, were always favorably disposed towards their Catholic fellow-countrymen. He was also a supporter of the administration of Wellington and Peel, who had lately repealed ation Act drawn up by O'Connell, or rather by a Father L'Estrange, a Carmelite Friar, and which admitted Protestant dissenters to election for office, of which they had been debarred for nigh two centuries. >, The emancipation of dissenters, Baptists, Methodists and others paved the way towards and bigoted Beresfords. The O'Gor-Catholic emancipation; but none the man Mahon was returned triumphantly less should the Methodists and Baptists be grateful to the memory of Daniel O'Connell for the boon of official recognition in the British Empire.

The Catholic Association in Dublin carried the resolution that Mr. Vesey Fitzgerald should be opposed.

But who should dare oppose him? Who would have any chance of success against one who was so popular among the Catholics and who enjoyed the full-est trust of all the landlords and aris-tor." In every scheme devised for Mahon and Mr. Steele were sent to Clare to inquire into the dispositions of command, and never once during the priests and people and ascertain if a sixty years of his political life did he Protestant Liberal, Major McNamara, forfeit the confidence or the love of his would not be acceptable to all. country. He died poor in the world's "O'Gorman Mahon," says Mitchell, in his history of Iraland, "came heek in his history of Ireland, "came back in which he loved and served so long and two days. He reported that the major's well. family lay under such obligations to Mr. Vesey Fitzgerald that he could not think of opposing him." Meanwhile the "Ascendancy party," as well as the Liberal Protestants of Clare, were actively engaged in working for their candidate already in the field, and boasting that no gentleman in the county would stoop so low as to accept the patronage of the Catholic Associa-

These gentlemen were soon to re ceive a lesson. There was earnest consultation one night at O'Connell's house in Merrion Square. Next day Dublin city was startled, and soon all Ireland was aroused by an address from O'Connell himself to the electors of Clare, soliciting their suffrages and declaring that he was fully qualified to be elected, notwithstanding an oath which he said the most bigoted enemies

would see the necessity of removing Several members of the Catholic Asso ciation were at once sent down to Clare in order to excite the people and prepare them for the great event of elect the British Parlia ment. Among the delegates from Dub lin none were so remarkable or produced such enthusiasm among the people as The O'Gorman Mahon, who went about, in company with honest Tom Steele, from parish to parish, from valley to hill-top, everywhere address-ing crowds of tenants who were under the lash and threats of their landlords vote for Vesey Fitzgerald or

the Dominion Government and the of active employment, whether in civil dead that they may be loosed from their who were practical Catholics. He week days and pious crowds in the

> oughly aroused; the influence of aristo cratic landlords was forever broken. People and priests moved together in solid phalanx, and O'Connell was elected in spite of penal laws-in spite of wealth and bribes and every intimidation that create in the hearts of the people.

O'Connell walked into the House of Parliament, and was tendered the usual oaths of "Supremacy" and of "Unbelief in the Mass." He refused to take these oaths. He was then heard at the bar of the House, where he claimed the right to sit and vote. His claim was disallowed by a majority of the House. The old oaths were once more tendered to him. He read over the stupid thrash (says the historian) in an audible voice; then said, raising his head, that he declined to take that gaged. We must look up history and oath, because "one part of it I know trace the ancient magazines to find to be false; and the other I do not

The oath, however, was abrogated : O'Connell was re-elected, Catholic Emancipation was declared; and through his own genius and bravery and through the courage and perseverance of his lieutenants and co-workers The O'Gorman Mahon and others, Tre land was advanced a stage towards freedom and national independence.

Several Catholics were arrested during the heat of the election contest, and brought to trial in Ennis for disorderly and riotous conduct. A special com-mission was named and judges appointed to punish the rioters, who were condemned beforehand. O'Connell appeared for the prisoners, however, and obtained their acquitthe crown prosecutor. The latter, seeing a tall young man arrayed in green, looking down from the court house gallery in a menacing attitude. called the attention of the judge to the circumstance, and inquired aloud who was that man. The O'Gorman shouted (pointing to the attorney for the crown),
"If that gentleman will send his name Peel, who had lately repealed to this gentleman (pointing to himself) the Test Act and the Corporthis gentleman will have great pleasure in sending his name to that gentle

man. On the 4th of February, 1830, Parliament was dissolved and a general election took place. This time O'Connell contested the county Waterford, and achieved another for his native county. Clare. then but twenty-seven years old; but he was the soul of honor, the ideal of the people and the staunchest and mos constant friend and follower of Daniel

O'Connell. Such he remained all through life When Smith O'Brien and the young Irelanders abandoned their leader to choose armed rebellion, and failed in the ttempt, The O'Gorman stood faithfully true to his allegiance, and never if not the actual leader, was second in

#### THE LATE SIR JOHN MAC-DONALD.

Right Rev. Father Flannery, P. P., St. Thomas, Editor Catholic Record, London. Ont.:

REV. FATHER-To settle a dispute l had a few days ago with some Catholic friends—I was assured by them that Sir A. John Macdonald died a Roman Catholic, notwithstanding that he was attended by Protestant ministers both before and after death. However, the only proof they could give me was the initials R. I. P. which headed the account of his death and burial in some Catholic newspapers, notably the True Witness of Montreal, and which they say are never used only for Catholics; and as a Protestant I know we never pray for the dead.

Hoping you will excuse all this trouble of a stranger to you, I remain, yours, William McIlwaine, a native of

Belfast, Ireland. Mr. McIlwaine does not furnish us with his address, yet we have no doubt of the sincerity of his inquiry. It concerns not us or Mr. McIlwaine, but the soul of the late Sir John Macdonald, whether or not he died in the Catholic faith. No information has been vouchsafed to us on the subject. Let us hope, however, that Sir John died fortified and cleansed in spirit by the holy sacraments which Christ left to leave their homes and choose exile or the poor house. The O'Gorman souls. We are sorry to learn that Mr.

in 1869 to act as a mediator between of a soldier; but of a soldier impatient wholesome thought to pray for the admitting to their ranks only those sins.

#### DIOCESE OF LONDON.

AN EVENTFUL DAY IN CHATHAM. Chatham Planet, June 15,

Last Sunday was a day of much in-terest for the Catholics of Chatham, owing to the presence of His Lordship Bishop O'Connor, who came for the purpose of administering the sacrament of confirmation to a carefully prepared class of one hundred and fifty boys and one hundred and thirty-one girls, whos answering reflected the highest credit on the indefatigable parish priest Father Paul, O. S. F., and on their own careful study. The children occupied seats in the centre of the church and fronting the altar, the girls being armed force and landlord threats could tastefully dressed in white and bearing white veils. The High Mass was most impressive, the musical portion being superb. Before the confirma-tion, the Diocesan addressed the candidates, expressing his pleasure in being enabled to give them the sacrament, and explaining its spiritual signifi-cance, as feeding the life of the sou and as an earnest of immortality. through its neutralization of the poison of original sin. The descent of the Holy Ghost or Paraclete, the Third Person of the Trinity, was enlarged on, and the presence of the Comforter promised as a consequence of confirmation. The Spirit would set its mark on the faithful for time and eternity, but in hell that same mark would be the index of everlasting shame. After the confirmation was over the Bishop again addressed the young people, comforting them by the declaration that they had as truly received the Holy Ghost as did the Apostles on the day of Pentecost. He warned them, however, that they must co-operate with God in the work of their own salvation. He then gave practical instructions as to the cultivation of prayer and the due and frequent reception of the Holy Sacrament, The boys he warned against disobedience to parents, profane language and other vices, and spoke very strongly on the evils of intemperance. By unanimously rising, they solemnly county Clare it was seriously debated in the Catholic Association at Dublin if that The O'Gorman Mahon challenged themselves to become total abstainers till they came to the age of abstainers till they came to the age of twenty-one. The girls were specially cautioned against the reading of im-

> His Lordship concluded by imparting the episcopal benediction to the congregation

An address of welcome from the congregation was then read by Principal Killackey, and suitably replied to by

His lordship. After Mass the poople adjourned for dinner, which by wise forethought was provided in the large malthouse, en route for the Hospital. The ladies (Mrs. Macdonald, Mrs. Pennefather and others) were kept very busy and about 1,000 people enjoyed a plentiful repast. At 4 p. m. a procession, mar-shalled by riders on horseback headed by the city band and including the St. Augustine Commandry, Knights of St. John, No. 8, C. M. B. A. and C. P. R., was formed, in which the carriage of the Bishop and priests was conspicu-ous. On the unfinished hospital building a platform had been erected, from which the actual laying of the cornerstone was seen, and from which the Bishop and others spoke. He took his text from Matthew, "When the Son of Man shall sit in his majesty, etc.," enlarging very forcibly on the corporal, as distinguished from the spiritagainst one who was so popular among the Catholics and who enjoyed the fullest trust of all the landlords and aristocracy of the county? The O'Gorman Mahon and Mr. Steele were sent to Mahon and Mr. Steele were sent to summoned by the patients, would be Judge Woods expressed his welcome. sense of the great instruction gleaned from the address and bore testimony to the admirable care which had been bestowed by the Sisters on his deceased brother. Dr. Bray, from a medical standpoint, endorsed the praise of the hospital and the Sisters. As an Episcopalian, he rejoiced in the erection of this building and felt sure that from it no sectarian impulses would emanate. Mr. W. E. Hamilton read a long letter from His Worship Mayor Carpenter, who was unable to attend, but sent an expression of his appreciation of the ceremony, sympathy with the movement for the erection of a hospital at an early date. Mr. Hamilton followed with a comment

> tion to the institution, under the title, "The Sir John A. Macdonald ward. At 3:30 p. m. the members of the C. M. B. A. assembled in the branch hall. Bishop O'Connor, escorted by Chancellors Killackey and Marentette, and accompanied by the Rev. Father Henry, entered, and the following able address, splendidly engrossed, was read by Chancellor Killackey:

of his own, among which was a sugges

tion for the erection by public subscrip

tion in town and country of an addi

To the Right Rev. Denis O'Connor, D. D., Rishop of London:

Bishop of London:

MAY IT PLEASE YOUR LORDSHIP—We, the members of Branch 8, of the C. M. B. A., beg to avail themselves of this our first opportunity to assure Your Lordship of the satisfaction we felt at your elevation to the high office of chief pastor of this diocese, while sympathizing with you in the pain you experienced on being called upon to sever your connection with the noble seat of learning which under your devoted guidance has long been the pride of this diocese. Your Lordship will find our association and its members ever auxious to cooperate in all works in which you may in your wisdom require our assistance. We invoke Your Lordship's blessing upon our immediate spiritual equire our assistance. We invoke Your Lord-ship's blessing upon our immediate spiritual guides, the good Franciscan Fathers, to whom we mainly owe our success, and upon the mem-ical part of the property of the property of the pro-duction and their familles.

re mainly owe our success, and upon the mem-ers of the association and their families. W. J. McRENER, J. E. WELDEN, Rec. Sec. Chatham, June 44, 1891.

CONFIRMATION AT WINDSOR. Evening Record, June 16.

At 8 o'clock this morning a class of 187 candidates were admitted to first Communion and confirmatism at St. Alphonsus Church. It was Bishop O'Connor's first official visit to Windsor, and the church was crowded to see and hear their old friend the beloved chief priest of the diocese.

The Bishop said the Mass, assisted by Father Cushing, president of L'Assump-tion College, Sandwich; Very Rev. Dean Wagner, Father Scanlon, Father Beaudoin and Father Gauthier. The Bishop gave the children a brief instruction on the great sacraments they were about to receive and also on the obligations they were bound to fulfil in order to persevere in the path of Christian charity and love of God.

During the offertory Mrs. Kilroy gave a solo—"Ave Maria." At the conclusion of the service Messrs. Francis Cleary, M. A. McHugh and several other gentlemen of the congre gation advanced to the sanctuary rail ing and presented the following address

to the Bishop: To the Right Rev. Denis O'Connor, D. D. Bishop of London:

Bishop of London\*

May 1T Please Your Lordship—Although the Catholic people of Windsor, in common with their co-religionists in the county of Essex, offered their felicitations to Your Lordship on the occasion of your retiring from the presidency of the college to assume the more responsible office of Bishop of this diocese, we deen if our duty, as well as a pleasure, to avail our-selves of the opportunity which your first official visit to this parish affords us, to again congratulate you and bid you a hearty welcome.

We are convinced that Your Lordship possesses, in an emiaeut degree, those qualities We are

Your Lordship an able exponent dvocate, in the furtherance of everyted to promote Catholic interests, those not of the Catholic faith, ve, practical, with administrative highest order, the dlocese of Lonin Your Lordship, as it indeed hasized, a worthy successor to the beloved Bishop who preceded you o tender Your Lordship a cordia are parish, to assure you of our per and attachment and to acknowlituda obedience to you in all maining to your exalted office, ion we have to express the carnes with the control of London. We beg

to perform the sacr 4 duties of chief pasto the diocese of London. Signed on behalf of the congregation, Francis Cleary, M.Twomey, Hypolite Reat E. Hanrahan, Alex, B. Marentette, F. Meloche, M. A. McHugh.

The Bishop responded feelingly, re fering to his visit to Windsor as a home-coming. He was welcomed by familiar faces, voices and scenes. He did not speak of the congregation in particular, but to his numerous non-Catholic friends, of whom he could, in all honesty say, "God bless them."

VISIT TO AMHERSTBURG.

From the Echo, June 19. Right Rev. Dennis O'Connor, D. D. Bishop of London, made his first official visit to Amherstburg on Wednesday evening and the Catholics of the parish took advantage of the occa-sion to give him a reception in keeping with the high official position he occupies. The Bishop arrived per M. C. R. in the evening, and was received at the railway station here, by the members of the St. Jean Baptiste Society, the C. M. T. A. and C. M. B. A., in a body, headed by the Am-herstburg band. The procession was re-formed, with the societies leading, and followed by carriages containing the Bishop and visiting and local priests and the Presidents of the societies. In the first carriage the Bishop, Rev. Father Cushing, Father Ryan and Thos. Ouellette; The next carriage contained Rev. Father Brennan, Father McMenamin, Father Arriving at the church, magnificently decorated and brilliantly lighted, the Bishop was given a grand reception, the church being crowded to After the opening services the doors. were concluded, addresses from the French-Canadians of the parish, the societies of the church and the married ladies of the parish were read and presented to the Bishop.

N. A. Coste, supported by Zenobie Morin and Joseph Reaume, read an address in French as follows:

To The Very Rev. Denis O'Connor, D. D. etc., Biskop of the Diocese of London: etc., Bishop of the Diocese of London:

MONSKIGNEUR—The French-Canadians of the
old parish of St. Jean Baptiste, of Ambersburg,
are happy on the occasion that is offered to
them on your first official visit since your elevation to the episcopate, to assure you of their
attachment to yourself and to our floly Father
the Pope, who has had the goodness to give
them, in you, a Bishop, whom they have known,
respected and loved so many years. You are
welcome, My Lord, in your official position to
the parish of Amherstburg, as you have been
every time you have come here, and he assured
that all the parishioners, and certainly the
french-Canadians, in the name of whoid a
didess has been especially prepared, when you
health and success during your read and that if
may be permitted to work the grace of God
to do much off when the decided to
complete the present of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St.
Compose the greatest part of the parish of St. ste, are pleased, M heir Bishop in the n great part Fi f their ancestors Church, for ex

of the French-Canadians of the St. Jean Baptiste, of Amberstburg er of the committee named for tha President of the Society of Ste. Jean Baptis and Reeve of Malden. J. David Burk, supported by T. B.

the poor-house. The O'Gorman Mahon was then but twenty-five years of age. He was tall of stature, broad-shouldered and handsome, the beau ideal of the Scripture says "it is a holy and shouldered and handsome, the beau ideal of the Scripture says "it is a holy and should be a most suitable and the societies:

His Lordship made a most suitable response, giving the members very valuable advice, putting particular and do what was in the heart of every member of the parish. From the moment your appointfollowing address from the societies:

people of this county, for none had had our opportunity of knowing the value of the treasure fodd was bestowing upon us. Living and acting in our midst, under our eyes for so many years, and conducting the largest institution of the diocese with marvellous prudence, you were already designated by public opinion before the voice of Rome was heard at all. And when that sacred utterance reached us every Catholic heart answered: "Tis well: Thanks be to food for the choice." For we knew you are by nature pursuing who had the the ways a man of high administrative cap must the ways for any other pursuing who had the ways to reach the county of the pursuing who had the ways of the county objects which the Church puts before her clergy. We need not mention your gift of indgment, which drew thousands to your presence for counsel and direction, nor the tast and firmness and charity which sent every one may satisfied; for no one is ignorant of these. Your Lordship, who, in knowing us, knows our sincerity in these statements, can, therefore, understand how pleased and proud we are to day, in the name of the societies of St. Jean Baptiste, the Temperance and the C. M. B. A., and of the whole parish, in welcoming you, on this, your official visit. Not a man here but is happy to receive you, not one but would speak, if occasion allowed, more strongly and affectionately than we have been able to do. May the good God, who has been so kind to us, watch over Hisown gift, to your greater happiness and our greater good.

We kneel for Your Lordship's benediction.
Signed in behalf of the societies and of the parish of Amherstburg.
Z. Morin, T. B. White, N. A. Coste, T. J. Park, M. D., and J. D. Burk.
After the reading of these two ad-

After the reading of these two addresses Mrs. Lambert Bertrand, Mrs. L. N. Deneau and Mrs. Jos. Reaume, on behalf of the married ladies of the parish, presented the Bishop with a handsome episcopal chair, in walnut and purple plush, and Mrs. Bertrand read the following address:

Right Rev. D. O'Connor, D. D., Bishop of

London:

My London At the occasion of your first official visit amongst us each one is desirous to draw near Your Lordship to tender congratulations and speak her extreme satisfaction that your merit was rewarded and our wishes real zied, when God appointed you our Bishop and first pastor. Expressions of affectionate re-Lord, we will receive additional pleasure to see you occupying it frequently and during many more years. We trust that God will answer our prayers in making your administration one of success, and enriching your soul with every spiritual favor. My Lord, we humbly kneel for your benedic tion; let it ever dwell upon us and upon our

The Bishop was very much affected by these tokens of the love and esteem of the members of the Amherstburg parish, and, in replying to the several addresses, referred to the presentation and the Ladies' address first. He said he was sincerely thankful for the manifestations of the people's love for him. He was especially thankful to the ladies, not only for their magnificent present, but also for the great interest taken and the zeal shown in church The ladies of the parish of work. Amherstburg were always willing and eager to do anything to advance the interest of the church and he was thankful for an opportunity to compli ment them on their work and the taste and artistic skill displayed by them in

lecorating the church and altar. He replied to the French-Canadian people's address in their own language expressing his thanks for the many kind remarks, congratulations and well wishes set forth in their address.

To the societies the Bishop expressed himself as very grateful for the recep-tion given him. He felt deeply their kindness in turning out to meet him, notwithstanding the unfavorable and inclement state of the weather. They not only showed their love and respect for himself, as their Bishop, but also their devotion to the Church

After replying to the addresses the Bishop brought the services to a close by pronouncing the benediction of the Blessed Sacrament.

The first Communion and confirma tion services were held on Thursday morning, at 8 o'clock Mass, by Bishop O'Connor, assisted by Revs. Fathe Cushing, Superior Sandwich College one hundred and ten adults and children confirmed and seventy children received first Communion. ices were very impressive. The Bishop is an eloquent and fluent speaker and he feelingly referred to the significence of the services being held and the duties of the people to the Church.

In the afternoon at 2 o'clock the

first Communion children and other members of the Church were enrolled and received as members of the Scapular of the Blessed Virgin and League of the Sacred Heart.

The Bishop was given a reception and an address by the children of the Sisters' school at 4 o'clock in the after-

At 7.30 Thursday evening the Bishop received fifty young ladies as members of the Sodality of the Blessed



Superior to every other known. Used in Millions of Homes-40 Years the Standard.

Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome. No other baking powder does such work.

Virgin and also gave them then Benediction of the Blessed Sacrament. LEAGUE OF THE SACRED HEART.

In St. Thomas, at the close of he mission on last Sunday afternoon, a men's branch League of the Sacred Heart was inaugurated by Rev. Father Devlin, S. J. About sixty members joined, and chose officers for the current year. They are: President Mr. John Amyott (M. C. R.) First Vice-President John King (H. M. C.), Second Vice President P. L. M. Egan, Secretary and Treasurer W. P. Reynolds. Messrs. Terence Brady, of Glanworth, and J. H. Price were appointed Promoters. The aims and objects of the Men's League are all printed in a leaflet, which was distributed among the members of the congregation during Mass. A copy of its principal regulations will not, we think, be out of place here—

The Men's League is an association of men desirous of promoting, by prayer in union with the Sacred Heart of Jesus, reception of the sacraments and practice of the Christian virtues, especially temperance, not only their own spiritual welfare, but also by their example and influence that of their fellow-men of all classes of society.

uni welfare, but also by their example and inthence that of their fellow-men of all classes of
society.

PRACTICES.

To the essential practice of the League of the
Sacred Heart, viz. Morning Prayer and Offering of the day to the Sacred Heart, they add
two promises proper to this association.

1. To offer five Communions of atonement to
the Sacred Heart every year on days appointed
by the local Director, about Christmas, Caster,
Feast of the Sacred Heart, Assumption, All
Saints and All Souls.

2. To discountenance by example and influence the use of stimulants in bar-rooms, hotels
and places of public resort.

ORGANIZATION.

It is composed of a body of Associates who
adopt the said practices, and a conneil with
officers under the Local Director of the League
of the Sacred Heart.

COUNCILLORS.

It is the duty of the Councillors to promote
the association, by adding to the membership,
securing a large attendance at the general
Communions and meetings preceding them,
obtaining the co-operation of the Associates for
any good work undertaken for the globy of God
and the good of religion, such as library, reading-room, procession, etc.

It is the proper function of the council to
accept or reject any such work, with the
approval of the Local Director and the majority
of inembers; to accept or reject names that have
been proposed for membership; to strike from
the roll the names of those who have not been
faithful to their promises or who have given
discillication after having received due warning
from the Director.

Any Associate may become an active member
and enjoy all the privileges of Promoters of the
Holy League who will induce four men to join
the associates shall be attentive to the following points:

\*\*CASCUATES\*\*

The Associates shall be attentive to the fol-

Associates.
The Associates shall be attentive to the fol

The Associates shall be attentive to the following points:

1. The Morning Prayer and Offering to the Sacred Heart, for which, Our Father, Hail Mary, Creed, the aspiration, "Sweet Heart of Jesus, grant that I may love Thee more and more," and the formula of offering written on the ticket of admission are sufficient, as also for the Indulgences of the Holy League and Roman Archeonfrateruity.

2. They shall not, without grave reason, be absent from general Communions of men.

3. They shall not touch intoxicating drinks in taverus, hotels, bar-rooms, etc.; and if anything more is needed follow the advice of their confessor.

more is needed follow the advice of their confessor.

4. On becoming members they shall obtain a ticket of admission to the Holy League and Roman Archeonfraternity, also an ornamental badge which they shall wear at the General Communions, religious processions, etc.

The Associates shall receive timely notice of the meetings to be held on the Friday preceding the General Communion or oftener, if desirable. There shall be a special meeting of the Council a quarter of an hour before the time of general will be considered.

1. The meeting shall open with Our Father, Hall Mary, Creed, aspiration "Sweet Heart of Jesus grant I may love Thee more and more," after which the Director shall give a short exhoration for five minutes on the approaching Communion.

2. The minutes of last meeting shall be read.

scussed.

3. There shall be a discourse, or lecture, or ading, by one of the elersymen, or by a layer on the invitation of the Director, having one relation to the ends of the use original former, the control of the



TVERY HUMOR OF THE SKIN AND LY Scalp of infancy and childhood, whether torturing, dieffiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedly, permanently, and economically cured by the CUTICHA REASON, and Examines, consisting of CUTICHAR, the great Skin Cure, CUTICHA SOAP, an exquisite Skin Purifier and Ecautifier, and CUTICHAR RESOLVENT, the new Blood Purifier and greatest of Humor Kemedies, when the best physicians and all other remedies fail. Parenta, save your children years of mental and physical suffering. Sold everywhere, Price, CUTICHAR, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases."

Kidney pains, backache, and muscular-rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.

MASS WINE.

WILSON BROTHERS

Have just received a direct importation of the Choicest and purest Mass Wine, SOLD AT REDUCED PRICES.

They hold a certificate, attesting its purity, rom Rev. Emmanuel Olea, Vicar-General f the Archdiocese of Taragona. The rev. leagy are respectfully invited to send for imple.



-IMPORTER OF-

Bronzes, Church Ornaments, Chasubles, Altar Wine.

Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc.

1677 Notre Dame Street, MONTREAL

guest of the Fisher family, and con-

firmed the two daughters of Colonel

Charles Fisher, a gallant Southern Soldier, killed in the battle of Bull Run.

The family had become converts. I found myself, a Catholic Bishop,

occupying the very same room in Col-

to Bishop Ives, when he was the Pro-

testant Episcopal Bishop of North Carolina. The Fisher family is one of

the oldest and most intellectual in the State. The eldest daughter, Frances,

is the southern writer know as Christian Reid. The family had been

Episcopalian. Salisbury has now a

Catholic congregation, school-house and church. In my visitations I

could not but remark how many Catholic families, single or in

groups of two or three, were settled over the State. Whilst I saw in this

isolation a danger to themselves (that

is, to their faith), yet I saw how they

were a means for the enlightenment of

centres of Catholicity all over the State.

The few zealous priests regularly visited them, sustaining and encour-

aging the Catholics, and helping on

great demand. They supplemented

the work of preaching. The great Bishop England, on his first

visit to a mission, little or great, began

to form a library for the diffusion of

medium of conversion I fully recognized.

sermons, preached in the missions to

udiences almost exclusively non-Cath-

olic, were particularly prepared for

them, and aimed entirely at their con-

version. Hence, they were partly

moral and partly doctrinal appeals to

the heart and mind in the interest of

truth that can save the soul. At the

then "The Faith of Our Fathers.

urgent instance of Father Gross I wrote

the absurd view that leading Presby

age brains and much more than aver-

age education can live all their lives

in a country and yet know little or

nothing of the mass of its population.

The Irish Presbyterians have an asso-

ciation which they call their Colportage

Society. It is simply a tract distribut-

ing agency. A meeting of the society was held in Belfast a couple of days

ago under the presidency of the personage styled the Moderator of

the General Assembly. The Modera-

tor holds office for one year; and dur

ing that year his position is virtually

that of president of the Presbyterian

tor was full of the crisis. He told his

audience that it was "a most marvel-

lous cleavage in Irish society-a most

wonderful separation between the great

mass of his Roman Catholic fellow-

countrymen and their spiritual teachers

and leaders"; and he added that "it

was a thing which should make Presby

terians thankful for the opportunity

given them to insert into these crevices and openings the word of divine

been given, an ex-Moderator named

Lynd followed with the same tune. He

expresed his conviction that the minis

ters of his sect have now "a prospect

of access to the people such as never

existed before," and he "sincerely

trusted that they would rise to the oc-

way piped to the same measure; and,

Christian Irishman asserted that "the

Church of Rome had come to a turning

point in this country," and that the

Presbyterians "had such an opportun-

ity as had never been afforded them

To anyone who is even fairly

acquainted with the Catholic laity of

Ireland talk of that kind is the very

cream of unconscious humor, and

Such cleavage as does at present ex

vently hope that it will not las

years not a solitary Irish Catholic would be found to have gone over to

the Presbyterians. Ireland is the most profoundly Catholic country of

Europe—and in all probability the most profoundly Catholic in the world

and the religious union of priests and

political difference than by a fall of

terian folk are merely deceiving them

What Does It Mean?

Those over-sanguine Presby

people can no more be affected by

certain

those

one - it is morally

that at the end of

selves very badly.

people in the smallest degree.

provocative of laughter.

The key-note having thus

Then a presbyter from Gal

the editor of a print styled the

At this meeting the modera-

republic.

truth.

before.

Catholic truth among the people.

A good book is a powerful ally.

religious instruction

work of conversion. Books of

were

their homes became little

Fisher's residence formerly given

#### A Poetic Prelate.

Archbishop Ryan, of Philadelphia, laying the corner-stone of the new
Joseph's Theological Seminary, Yonker, fell into the following:

Here is the school of Christ-the upper room-Where men shall learn to know the bud and Of saintly lives: where Christ Himself shall

teach, Hlame the mind and wake the chords of speech Here men will dwell to learn God's holy will. That He who built the Church will guide her Christ has not lied: this pompous world ha

of high inspiring word and God-like deed,
of men who lift themselves above the clay
And yearn to show their fellowmen the way;
off men whose spotters souls are all adame
To teach the sweetness of the saving name;
Whose words and works, though, like their
Lord, assailed. Whose words and works, though, like the Lord, assailed,
Prove that the gates of hell have not availed.

## INTERESTING MISCELLANY.

Points fer Boys.

A gentleman standing beside a calm, self-possessed old captain on the deck of the vessel, remarked: "I suppose, Captain you know where every rock and shoal is along this whole coast, do you not?"

"I know where they are not!" was the decided reply, and there was where-in lay the safety of those who entrusted

There is a great deal of knowledge which one is wiser and better for not possessing. If you learn exactly where there are not rocks or bars, you may sail safely and profitably. A good old merchant prince once met a man who approached him in a very confidential way on a new scheme by which he could make a sum with a small out-He was never averse to making money in the right way, so he patiently heard him compound a theory for making an imitation of vinegar which cost but a trifle, but could b sold as the real cider vinegar. The old merchant came down upon him like a thunderbolt when he understood fully the scheme, and hurried him from his presence with such words of stinging rebuke and warning that his ears must have rung for a day. The grandsons of that merchant carry on his great business to-day with honor and pros-

#### Creek and Roman Chestnuts.

Genuinely witty stories, too, are rare. Wendell Phillips declares that there are but twenty-five original witty stories in existence, and that all the others are founded upon or borrowed

"He tells us that the story of a man who was writing a letter as follows: "My dear friend, I should tell you more if there was not an impudent fel low looking over my shoulder and reading every word."—"You lie sir, I have not read a word you have writ ten"—comes from Egypt, and is two hundred and fifty years older than the New Testament. So with the story of the man who said, "I would have been a very handsome fellow if they had not changed me in the cradle."

'Take the Irishman," Phillips, "who carried around a brick as a specimen of the house he had to sell; take the Irishman who shut his eyes and looked into the glass to see how he would look when he was dead take the Irishman who bought a crow, alleging that crows were reported to live two hundred years, and he was going to set out and try it; take the Irishman who met a friend who said to him, 'Why, sir, I heard you wer? 'Well,' says the man, 'I suppose you see I am not.' 'Oh no,' says he, 'I would rather believe the man who told me than you any day.' Well all these are Greek: a score or more of them of a parallel character come from Athens.

## Love for Children.

The late Cardinal Newman had the rare faculty of making everyone with whom he came in contact feel the influence of his sweetness and geniality of The children of the Bir mingham Catholic schools, it often happened, obtained permission to spend a day at Rednal, where the disposition. Oratorians have a small country house, and where Cardinal Newman has been buried. On one occasion a school had this privilege while Dr. Newman was seeking repose at Rednal from the wearing cares of the Oratory. delighted was he to have the opportun ity of ministering to the happiness of these little children - the sons and daughters, most of them, of poor people—that he went out to meethem, conducted them through the conducted them through the little chapel and house, the pleasureground, over the mountain side, and on to its very top, his face beaming with his manner as complaisant as if he had been showing the attention to the children of nobles. Cardinal Newman always took a singular delight in young people. His has been, to some the natural outcome of an exceedingly amiable disposition; for in no man of conspicuous mark in the world of thought has the combination of sweetness and light been more strikingly exhibited.

Our dear little daughter was terribly sick.
Her bowels were bloated as hard as a brick,
We feared she would die
Till we happened to try
Pierce's Pellets—the cured her, remarkably
quick.

Never be without Pierce's Pellets in the house. They are gentle and effective in action and give immediate relief in cases of indigestion, biliousness and constipatton. They do their work thoroughly and leave no bad effects. Smallest, cheapest, easiest to take. One a dose. Best Liver Pill made.

take. One a dose. Best Liver Pill made.

There is no Evaporation or Deterioration in strength about Dr. Thomas' Eclectric Oil.

The ingredients of this incomparable anti-rheumatic and throat and lung remedy are not volatile, but fixed pure and imperishable. Pain, lameness and stiffness are relieved by it, and it may be used with equal benefit externally and internally.

OCCASIONAL DOSES of a good cathartic like Burdock Pills are necessary to keep the brood pure and the body heilthy?

## THE CARDINAL'S PAPER ON NORTH CAROLINA.

Read at the Catholic Historical Society-Judge Gaston-The | Faith Our Fathers-Christian Reid.

At the recent meeting of the United States Catholic Historical Society at De La Salle Institute, in this city, a reminiscence of North Carolina by Cardinal Gibbons was read by John Gilmary The Cardinal was formerly the shea. Vicar Apostolic in that region, when Catholics there were very scarce and his account of the gradual growth of the faith in North Carolina was exceedingly valuable and interesting. He writes of his first experience in his new "After the departure of the Arch-

bishop and Father McManus I was left to feel the loneliness of my situation, more trying than its material poverty My sole clerical companion in Wilming ton was the Rev. M. S. Gross. Our accommodations here (we had no house consisted of two small bed-rooms and two other small rooms, one for an office and the other for a library, attached to the rear of the little church. But my work ahead left no leisure to breed home-sickness. Everything had to be tarted : missions inaugurated, schools their lives and property into his hands. established, priests to be had, conver-sions to be made. The last item was sions to be made. the first great work, one which called for extensive travelling, and much ele mentary preaching. I started out, with Father Northrop, to visit Newberne, and his district of a hundred miles and more in extent. At Newberne we ound a congregation of seventy-five Prominent among them was souls. Hon. Judge Mathias Manly

son-in-law to Judge Gaston.

is asserted sometimes, by the ene-mies of the Church, that a good Catholic cannot be a good American citizen. Gaston disproves so wanton and gratuitous an assertion. He was the best citizen and the most learned judge North Carolina ever had. Permit me here a moment's digression to say a word in reference to this renowned Carolinian. There is no man whose memory is more tenderly enshrined in the hearts of the people of North Carolina than that of Judge Gaston. His name is a household word in every fown and hamlet throughout the old North State. His parents were married in Newberne about one hundred and twenty years ago. his mother was a pious English Catholic His father warmly espoused the lady. cause of American Independence, and on that account he was the object of special hatred to the British and the Tor-When the English, aided by Tories, nade an attack on Newberne in 1781, the first object of their assault was the elder Gaston, who, with with his wife and two little children, fled to the river in hopes of escaping from his pursuers. He jumped into a boat, leaving his wife and children on the shore. His trembling wife fell on her knees and begged the soldiers to spare the life of husband, and not make her a widow and her children orphans. But, needless of her entreaties, they fired over her head, and slew him before her eyes and those of his children. Henc t was afterwards beautifully said of young Gaston that "he was baptized

o liberty in his father's blood. From that moment Mrs. Gastor spared no pains in the religious and moral training of her children. was then the only Catholic lady in Newberne. Her son lived to fill the highest positions in the State, that of Judge of the Supreme Court of North Carolina, to which he was elected in 1834.

Up to the year 1835 a clause remainel in the constitution of North maine 1 in the constitution of North Carolina forbidding a Catholic to hold certain important offices of trust. Judge Gaston was a member of the convention which that year framed a new State Constitution. He delivered speech in favor of Catholic emancipation, which for theological learning, soundness of argument, consummate tact, and sublime eloquence, has selbeen equalled in the halls of lation. By that speech, unaided legislation. and alone, he struck the fetters off the feet of his Catholic brethren, and established religious liberty in North

Carolina. Judge Gaston was always fond of referring to his mother, and he attrib-uted to her not only the heritage of his faith, but also those high moral qualities which endeared him to his

ellow-citizens. From Newberne, accompanied by Father Northrop, we visited the distant out-missions, preaching and administering confirmation at various posts. Our visits seemed to cheer the faith of At Newberne I every household. learned with grateful feelings of the daring and timely interference of a Capt. McNamara, of the Federal Army, whereby a Catholic church was sayed from desecration. Riding past the edifice and observing a body of persons about its doors and apparently in charge of it, he asked their business

We have occupied this church for school purposes," said one of them, advancing and speaking for the rest. "Where is your authority?"

manded the Captain. What Does It Mean?

"100 Doses One Dollar" means simply that Hood's Sarsaparilla is the most economical medicine to buy, because it gives more for the money than any other preparation. Each bottle contains 100 doses and will average to last a month, while other preparations, taken according to directions, are gone in a week. Therefore, be sure to get Hood's Sarsaparilla, the best blood purifier.

Los Ragulin, M. D., Hull, P. O., writes: "Our authority," the school-mistress replied, "is that of the United States

Government and of Jesus Christ. "Well," rejoined the Captain, pretty good authority; but, as a ederal Officer, I am wont to obey Federal written instructions. Can you show papers from the sources you have mentioned?"

Sarsaparilla, the best blood purifier.

Jos. Beaudin, M. D., Hull, P. Q., writes:
Dr. Thomas' E ectric Oil commands a
large and increasing sale, which it richly
merits. I have always found it exceedingly
helpful; I use it in all cases of Rheumatisn,
as well as fractures and dislocations. I made
use of it myself to calm the pains of a broken
leg with dislocation of the foot, and in two
days I was entirely relieved from pain."

Minard's Lindment. The teacher stood silent and crestfallen, when the Captain added: "As you can't produce the papers my orders are that you vacate this

church at once; and enter it no more Visiting Salisbury, I became the Minard's Liniment cures Eurne, etc. for such purposes.

AN INCIDENT IN A MISSION. BY THE REV. R. F. CLARKE, S. J.

Ave Maria. At the beginning of Lent I gave a mission in one of the large towns of Scotland, in which there is a Catholic population of nearly 30,000 souls, almost exclusively Irish. The following incident in it may be of interest to the readers of the Ave Maria and to all who have any devotion to Our Lady of

Lourdes: One day, as I was about to leave the church, there came up to me a little maiden of some twelve summers, sent by her mother to ask me to call at their house at the dinner hour of the breadwinner of the family, whose earning too often found their way into the coffers of the whiskey shop instead of into his wife's hands. I promised to come, and at the appointed time find my little friend watching for me at the corner. She carefully warns me not to let her father know that I have been invited to call, and adds: "Mother asks you to be kind, and not scold I promise, and she tells me that she will follow in a few minutes, and begs me not to say that I have seen

I clamber the dark winding stair, and enter the room as if by chance. The father is eating his dinner, civil and respectful, but in no way inclined to present himself at the tribunal of penance. So I talk about his work for five minutes or so, and presently little friend comes in. I "jesuitic greet her as a stranger, and in ally quire her name. She appreciates the humor of the situation, and tells me that she is called Maggie — Maggie O'Brien. I had already noticed that the poor child limped, and on further inquiries find that on her left heel is a painful and angry swelling. here I may recommend to every missioner to provide himself with what I have found invaluable—a vial of Lourdes water. God certainly give PRESBYTERIAN FOOLISHNESS. many graces through it, not to say works miracles.) So I produce my bottle, describe the wonderful efficacy The most curious thing which I have vet noticed in connection with the political crisis here, says the Dublin of the water, and tell one or two stories place at Lourdes. "Perhaps it may be the will of God to cure Maggie's heel." Then I kneel days orrespondent of the Catholic News, is of miracles that have actually taken terians take of it. They actually regard it as furnishing them with an opening for turning the Catholic laity into fol-Maggie does the same, and we three "Hail Marys" together. Mrs. lowers of Calvin and John Knox. It s strange that men of more than aver-

O'Brien kneels also; and presently Mr. O'Brien, pushing his plate away, also slips down on one knee.

The "Hail Marys" ended, I take Maggie's foot on my knee, and gently rub in some of the Lourdes water, ask ing Our Lady meanwhile for her gracious aid. "Does it hurt you, gracious aid. Maggie?" I inquire, as I give a final rub with extra energy. "Not now, Father; but it did at first," says Maggie, full of faith that she is to be "Now try if you can walk Maggie walks across the better." coom with scarce a trace of her former Then "Oh, I can walk fine!" limp. I turn once more to Mr. O'Brien, and the Lourdes water has worked for him a more wonderful change than tor his little daughter's heel. He promises without further difficulty to "to go to his duties"; and the next morning, when I enter the church at seven o'clock, there are all three-father, mother, and little Maggie-waiting outside my confessiona Not long after I see them go up door. tegether to the altar. We will hope that henceforward the week's earnings

will reach Mrs. O'Brien unimpaired by the ravages of the whiskey shop. This story is but one out of many like it for which we have to thank God and Our Lady. I do not say it was cured: I will only say that next time I met her she was not limping, and told me that her foo was "fine.

Tiresome Talkers.

There are many women and some nen who are so talkative about little things and nothing in particular, that life within hearing of their chatter is truly a burden. This is an unpardonable waste of energy. It is a wise economy to talk just enough to be charming and, like a skillful orator, leave the listener desiring more.

Mr. Henry Graham, Wingham, writes us "For fitteen years I have suffered with Indigestion, and during that time I could got nothing to give me relief, although I tried a great many different kinds of medicine recommended for that complaint. I now feel like a new man, and this wonderful change has been accomplished by the use of four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine." ist between priests and people here is entirely and essentially political, and does not affect the sound faith of the licity is as firmly enthroned now in the hearts of all sections of the Irish laity as it was in the time of the penal laws. Should the unfortunate controversy go on for the next ten years—and I fer-



RHEUMATISM Neuralgia, Sciatica. Lumbago, Backache, Headache,

Toothache, Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere Fifty Cents a bottle. Directions in 11 Languages.

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

## SOMETIMES NAUGHTY SOMETIMES NICE!

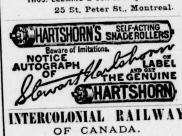


This little chap may at sometimes b naughty, but for all that, he is the joy of the home. In this latter respect resembles "Sunlight" Soap, whi brings joy and comfort to the house which uses it, -lessening the labor of wash-day. saving the clothes from wear and tear, doing away with hot steam and smell. bringing the clothes snowy white, and keeping the hands soft and healthy. a happy user of "Sunlight" Soap.



TO any Mother sending us her name as address on a postal card, we will send wo sample tins of Nestle's Milk Food, suffi ient for four meals. Nestle's Food require he addition of water only in its prepara The best and safest diet to protect infants against Summer Complaints.

Talk with your physician about it. THOS. LEEMING & CO., Sole Agents,



The Direct Route between the West and all Lawrence and Baie des Chaleur, Province of Quebee; also for New Brunswick, Nova scotia, Prince Edward and Cape Breton Islands, Newfoundland and St. Pierre.

Express trains leave Montreal and Halifax daily (Sunday excepted) and run through without change between these points in 28 hours and 55 minutes.

The through express train cars of the Intercolonial Railway are brilliantly lighted by electricity and heated by steam from the locomotive, thus greatly increasing the comfort and safety of traveliers.

New and elegant buffet sleeping and day cars are run on all through express trains.

CANADIAN-EUROPEAN Mail and Passenger Route. Passengers for Great Britain or the Conti-nent leaving Montreal on Friday morning will join outward mail steamer at Halifax

on Saturday
on Saturday
The attention of shippers is directed to the
superior facilities officed by this route for
the transport of flour and general merchandisc intended for the Eastern Provinces and
Newfoundland; also for shipments of grair
and produce intended for the Europear

and produce intended for the European market.

Tickets may be obtained and all information about the route; also freight and passenger rates on application to N. WEATHERSTON,
Western Freight and Pass. Agent,
93 Rossin House Block,
York Stregt, Toronto.
D. POTTINGER, Chief Sapi.
Railway Office, Moncton, N. B. {
Nov. 24th, 1899.



Unshrinkable Ceylon Flannel Shirtings Stripes, Checks and Silk Stripes.

The ladies that bought this line of Flan nels from us last summer pronounce them the very nicest goods for Summer Costumes as they wash easily and retain a fresh ap

PETHICK & McDONALD 393 Richmond Street. BELLS! BELLS! PEALS & CHIMES FOR CHURCKES. School Bells. Clock Tower Pells.

House Bells. atalogues & Estimates Free

JOHN TAYLOR & CO.,

INSURANCE.

Phœnix Fire Insurance Co'y. 

Agricultural Insurance Co'y. Established 1854.

Cash Assets ... \$2,083,190,15

Paid in losses on dwellings alone ... 6,343,677.24

A share of your patronage respectfully solicited for these old and wealthy companies.

I osses promptly paid. Life insurance effected. Money to loan at 6 per cent.

J. H. FLOOD, Agent,

488 Richmond Street, London.

Two doors north of Free Press office.

McShane Bell Foundry. Chimes and Peels for CHURGHES, COLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction gran-anteed. Send for price and catalogue, HY. McSHANE & CO., FAUTIMURE, Md. J. S. Mention this paner. MENEELY & COMPANY

WEST TROY, N. Y., BELLS averably known to the public and 126. Church Chapel, School, Fire Alarm and other hells, also Chimes and Park THE DOMINION

Savings and Investment Society, LONDON, ONTARIO. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:

Real Estate:
Having a large amount of money on hand, we have decided, "for a short period," to make loans at a very low rate, a cording to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal with any instalment of interest, if he so desires.

Persons wishing to borrow money will consult their own interests by applying personsult their own interests by applying persons.

Persons wishing to borrow money will co-sult their own interests by applying person ally or by letter to F. B. LEYS, Manager. Office opposite City Ha



THE FRASER HOUSE" PORT STANLEY.

THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. William Fraser who has conducted it for 29 years), as has been rumored. He is still at the helm, and will be pleased to meet all old friends and as many news ones as can make it convenient to call. The house has been thoroughly renovated for the reception of guests. Fine sandy beach, good bathing, boating, fishing and driving. Beauting scenery, excellent table and the comjorts of a city hotel. Sanitary arranagements perfect. All modern conveniences.

W. FRASER. Proprietor. THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the sys-Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

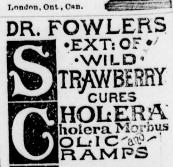
For Sale by all Dealers.

For Sale by all Dealers. T. MILBURN & CO., Pronrietors, Toronto. BENNET FURNISHING COMPANY LONDON, ONTARIO.

CHURCH. SCHOOL AND HALL

FURNITURE. Write for Illustrated atalogue and prices.

BENNET FURNISHING CO'Y,



**IARRHŒA** 

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR

CHILDREN OR ADULTS. Royal Canadian Ins. Co'y. HENRY TAYLOR, AGENT. Taylor's Bank Richmond St.

ful life, and tha superior to the His voice, espec public, has reta nasal, by the w lost none of th the most strik meets the Holy is the almost co his hands. age, as is pret from which he years ago. So that Leo XIII. When he has to

JUNE 27.

An Interesting Pontiff by a

the current num

Reviews, Mr. Stion, which is Mr. Ste

America, which i

certain things

which might otl

a very fine produ

parts of the pape

interesting to the

man's Journal.

none more enthu

ation of his chara

"Leo XIII.," views, "has jus first year. His

tures, his alaba

trembling of his

the almost diag

entire figure, wo

But when he sp

mated this impre

ishes, and one

beneath this fra

A PE

An account of

POPE

obliged to hold hand with his ! able to trace 1 wise be unrea each stroke is favored with temperament happy men-I race of nervo spite of what p stitution is son strong, becaus break. In sp cacy and frag gifted with an not possess. For thirteen imprisoned in Vatican, with walking in a hundred yard in a part of R noted for its the enormous ment of the weight. Is n

of temperame

support witho

life at such a

have already Holy Father

of State die a

of the ecclesi him were ill. men who ar claimed the I that since Le anything mo Pecci famil brother, die years; anot remained at reached the years. M.C. said a short tion of the P very well liv does not cate It would see life will not runs short o

memory. A recall to him

ance of a pe

once in his

Few old men degree the ual facultie one vears, 1 prompt and most occup sovereigns. but which ployment 1 Leo XIII. g o'clock he c action de g partakes of coffee and He then set ments, to s draw up attention receives si of the varie

See, have e clear state ters that r No detail into; he e of everyth Pope expe

port seem spect, his dissatisfac Holy Fath

#### POPE LEO XIII.

An Interesting View of the Great Pontiff by a Protestant Writer.

An account of Pope Leo appears in the current number of the Review of Reviews, Mr. Stead's London publica-tion, which is also being issued in America, which is exciting much atten-tion. The bias of the writer has allowed certain things to creep in that mar which might otherwise be considered a very fine production. We give the parts of the paper which will be most interesting to the readers of the Free-man's Journal, than whom there are none more enthusiastic in their admir ation of his character and work:

A PEN PICTURE.

dry.

ELLS

N

Society,

Manager. and street,

TS.

HURT

BREAK

RUST

s Houses

100

ONE C

ER HOTEL hands of Mr. ucted it for 20 He is still at o meet all old as ean make use has been reception of the still be the

use has been reception of good bathing, g. Beautiful ne comforts of gements pers.

Proprietor.

ALTH.

ver, carrying

ning the sys-foul humors

me time Cor-e Stomach, Dyspepsia, Heartburn, of the Skin,

sion, Jaun-pelas, Scro-Heart, Ner-Debility; all

ar Complaints
of BURDOCK

tors Toronta

G COMPANY TARIO.

LERS

T: OF

**YBERRY** 

ERA a Morbus Can MPS

RHŒA

NTERY

COMPLAINTS

HE BOWELS

LIABLE FOR

n Ins. Co'y.

lehmond Sh

ILD.

JRES

EY.

"Leo XIII.," says the Review of Reviews, "has just entered his eighty-first year. His thin and angular features, his alabaster complexion, the trembling of his hands, his bowed form, the almost diaphonous aspect of his entire figure, would mark him as a man on the threshold of extreme old age. Is a large guests around instante. Sputing the figure, would mark him as a man on the threshold of extreme old age. But when he speaks and becomes animated this impression immediately vanishes, and one feels that there is still beneath this fragile envelope a powerful life, and that the blade is infinitely a severe and sharp economist. He superior to the shade that covers it. His voice, especially when he speaks in superior to the snade that covers it. administers with scrupulous care His voice, especially when he speaks in public, has retained its ring, slightly nasal, by the way, and his eyes have lost none of their fire. . . . . One of little to meet the innumerable needs lost none of their fire. . . . One of the most striking things, when one age, as is pretty generally supposed, but the consequence of typhoid fever, from which he suffered at Perugia some years ago. So great is this trembling that Leo XIII. can no longer write. When he has to sign a document he is obliged to hold the wrist of his right hand with his left hand in order to be able to trace letters that would other-wise be unreadable, and even then each stroke is an infinity of tiny zigzags. "Contrary to Pius IX., who was

favored with a robust and sanguine temperament — the 'temperament of happy men—Leo XIII. belongs to the

race of nervous men. However, in

spite of what people say, when the con stitution is sound the nervous are the strong, because they bend and do not break. In spite of the apparent delicacy and fragility of Leo XIII., he is gifted with an extraordinary resisting force, which the most robust of men do not possess. Just think for a moment. For thirteen years now he has been imprisoned in the narrow limits of the Vatican, with no other exercise than walking in a garden and park a few hundred yards square, and this situated in a part of Rome that has always been noted for its insalubrity. Add to that the enormous work which the govern-ment of the Church gives him daily. and of which he supports the principal weight. Is not a prodigious elasticity of temperament requisite in order to support without breaking down such a support without breaking down such a life at such an advanced age? Others have already perished under it. The Holy Father has seen four Secretaries of State die at his side. One day most of the ecclesiastical digni aries around him were ill. 'It is only we young men who are not broken down,' ex-claimed the Pope gaily. The truth is that since Leo XIII. has lived in the Vatican he has never suffered from anything more serious than a passing cold. Longevity is hereditary in the Pecci family. Cardinal Pecci, his brother, died last year at eighty-four years; another of his brothers who remained at the village of Carpineto, remained at the village of Carpineto, reached the ripe old age of ninety-one years. M. Coccarelli, the Pope's doctor, said a short time ago: 'The constitution of the Pope is so solid that he could very well live another ten years if he does not catch any malignant disease. It would seem that the Pope's lease of

life will not be violently

that he will die out like a lamp which

runs short of oil. 'The Holy Father has a wonderful After many years he can memory. After many years ne can recall to himself the name and appear-ance of a person that he has seen but once in his life, perhaps in passing. Few old men have retained in the same degree the possession of their intellectual faculties. In spite of his eighty one years, no symptoms of decrepitude are noticeable. His intelligence is as prompt and vigorous as twenty years Leo XIII. is undoubtedly the most occupied and the most active of Not a minute of the day but which has its purpose and its em-ployment rigidly fixed. The Pope's daily life is the following: As a rule Leo XIII. gets up at six o'clock, and often at a still earlier hour. At seven o'clock he celebrates Mass in his private chapel, and listens to a second one—d action de graces. At eight o'clock he partakes of a light repast consisting of coffee and milk and a few biscotti, of which His Holiness is particularly fond. He then sets to work to examine documents, to study questions of policy, to draw up letters or encycliques, etc., and at eleven o'clock he gives his attention to general business, and receives successively his Secretary of State, the ambassadors, the secretaries of the various congregations, who, like the ambassadors attached to the Holy See, have each their special day of reception. Leo XIII. insists on having a clear statement made to him of all matters that need his personal attention. No detail is too small for him to go into; he endeavors to go to the bottom of everything. A worker himself, the Pope expects the same application on spect, his severe expression betrays his dissatisfaction to the unfortunate ecclesiastic who has, in the opinion of the Holy Father, been negligent or inat-

tentive. When he is satisfied it is VERY REV. J. J. McCANN, V. G., rarely that he expresses his satisfac-tion in words, so that when a prelate secures a word of praise from him it is a supreme recompense. As he is not liberal in compliments, those that he

does give have a greater value.
"At eleven o'clock the Pope takes a light broth, which suffices till dinner time. This, according to the old Roman custom, is at 2 o'clock in the afternoon. The repast is very simple; it consists invariably of boiled meat, a fruit for dessert.

EVERYTHING LIKE LUXURY IS BANISHED from his table, which cannot cost more than five francs a day. The doctor have ordered him to take Bordeaux wine, and the Archbishop of that city never fails to address him barrels of nave guests around his table. Up till 1870 Pius IX. went went every summer to Castel Gandolfo, and he was always surrounded by distinguished guests. Leo XIII. is not only an adroit politician. a sagacious diplomentation of whom no better index of more construction. politician, a sagacious diplomatist, he is also an excellent administrator, administers with scrupulous care

the most striking things, when one meets the Holy Father for the first time, is the almost convulsive trembling of his hands. This is not the result of his hands. This is not the result of meeting all requirements of the ecclesion meeting all requirements of the ecclesion of the convices. Of late years he has and ever-increasing requirements of astical services. Of late years he has sensibly cut down useless expenses, and reduced the outward luxury of his Court to the strictly necessary. Some have thought to revenge themselves upon him, accusing him of avarice, but bitter feeling alone has been able to express this reproach. No one is more open-handed and generous than

the Pope when it is the question of sustaining some useful work or of succoring some great misfortune. Periodically he aids the Propaganda with Royal munificence; he has given half a million francs to the anti-slavery movement, and only lately he decided that the sums offered to him on the occasion of his jubilee should be dedicated to African missions for the abolition of a grand artistic work — one which greatly honors him—the restoration of the apse of St. John Lateran, which costs five million of francs.
Others have murmured the word
'nepotism.' This, it is well known,
was long the reproach of the Roman Pontificates, but now this accusation can

only be taken as a ridiculous anachron ism. The dower which Leo XIII. gave to his two nephews and to his niece when they married does not ex ceed that which a rich grocer usually gives to his children. The fantastic figures which have been published by newspapers do not approach the truth HE LOVES AND UNDERSTANDS THE CENTURY.

"Leo XIII. is a modern Pope as far as the Pontifical traditions will allow.

Leo XIII. loves and understands his century; it is for this reason he has been able to act upon it to a high degree. Nothing in this century is strange to him. If in his Encyclical Letter he has convided all its weak. Letters he has sounded all its weak-nesses, he has also understood all its needs and its healthy aspirations. The social question, this redoubtable enigma which lies on the threshold of the twentieth century, has become the untiring labors. centre of his pre-occupation, and at the present time he is putting the finishing touches upon an Encyclical Letter in which he utters his word upon the divers solutions which this memory of all, and need no words of terrible problem calls for. Of the press he understands the necessity and the strength, although at times h hesitates to make use of it. Leo XIII. is an assiduous reader of newspapers and reviews. Leo XIII. has always had a weakness for journalism, and has particular organs which he subsidizes. The Popes of the Renaissance paid their weight in gold for antique nanuscripts to enrich their libraries. Is it not to-day as useful, as meritorous a work in its kind, to sustain an organ which propagates the ideas and defends the interests of Catholicism? Crushed and humiliated as was the Crushed and humiliated as was the Holy See at the close of the reign of Pius IX., Leo XIII. has restored to the Pius IX., Leo with the respect of Governing the Figure 1. The Future even higher than the future even higher ments and people, that prestige and influence which were her attributes during the heroic times of her history Rarely has the tiara shone with so bril liant and pure a light, or shed its rays so brightly and so far. The Popedom has lost the material possession of Rome, but, on the other hand, thanks to Leo XIII., she is preparing to take possession of the world, or, at any rate, she has splendidly enlarged the sphere of her social action and the dominions of her moral conquests. Catholicism may be proud to salute in its actual head a man whose greatness of character and whose intellectual superiority command the admiration and the esteem of his contemporaries, which place him unequalled amongst the sovereigns of the nineteenth century.

That tired feeling now so often heard of, is entirely overcome by Hood's Sarsaparilla, which gives mental and bodily strength. Why Struggle.

Why struggle with exhausting diseases when you may be promptly cured by the use of nature's remedy—Burdock Blook Bitters—the perfect cure for dyspepsta, biliousness, constipation, sick headache and all forms of bad blood from a common pimple to the worst

Rector of St. Michael's Cathedral.

Toronto Catholic Review. impassable no sickness, however con-tagious, is formidable to the charity that burns within a priest-he is the father, friend and physician of his flock.

Of none more truly can the above be Roman custom, is at 2 o'clock in the afternoon. The repast is very simple; it consists invariably of boiled meat, a roast dish, seasonable vegetables, and parents, he combines within himself the best features of these two grand nationalities, the Irish and Canadian. As a pulpit orator he has few equals in the ranks of the clergy of the archdiocese, his commanding appearance greatly adding to the charm of the apt words the choicest brand. Traditional eti-quette requires that at Rome the Pope shall eat alone, and it is only when he shall eat alone, and it is only when he capabilities are well known, and eviis outside the Eternal City that he can have guests around his table. Up till necessary to here dwell upon them. (of whom no better judge of men exists, and who, during his long career as

Bishop and Archbishop has not had recorded against him a single mistake in the matter of his official appointments)-at a period when careful administratorship is most necessary. As Secretary-Treasurer of the Separate Rooney, he has done valuable work for the cause of Catholic education, and undoubtedly will continue to fight the

good fight. Vicar-General McCann's ecclesiastical career practically commenced in 1859, in which year he commenced the study of classics at St. Michael's College, Toronto. After five years of assiduous study at this famed institution he entered the Grand Seminary, Montreal, where, at the expiration of three years, he received deaconship. Returning to Toronto, he, in St. Mary's church, of which His Grace the Archbishop (then Father Walsh) was at that time pastor, on the 21st June, 1867, was ordained priest by the late Archbishop Lynch, of happy memory. Father McCann was given charge of the parish of St. Catharines for three months, during the absence of its pastor, and in the following November was appointed assistant at St. Mary's church to Father Proulx, Father Walsh having been appointed Bishop of Sandwich leaving to take possession of his Episcopal See. In December the parish of the Gore of Toronto was committed to his charge. There he labored with good results for two years, at the expiration of which time, much to the regret of his parish-ioners who had formed a strong attachment to him, he was recalled to the cathedral as assistant to Vicar-General Jamot, the following year being transferred to St. Paul's on the removal of Vicar-General Rooney to the parish of St. Mary's. In 1872 he was appointed pastor of Oshawa and Whitby, and five years subsequently was named rector of St. Michael's Cathedral. In 1882 Father McCann took charge of the parish of St. Helen's, at Brockton, then a suburb of Toronto, where he remained stationed until his appointment to the

cathedral as rector in January, 1891. When he entered on his occupancy of St. Helen's the parish was small and the church accommodation meagre, but icent proportions, and the present church of St. Helen's, which he built, is a standing monument to his zeal and

ours to give expression. They mourned his severance from them as the son does that of a father, so closely had he entwined himself around the tendrils of their hearts. In 1890 he was made Dean of Toronto by His Grace the Archbishop, and on Holy Thursday last was named Vicar-General; on which promotions he received the congratulations of the entire secular daily press of the city as well as those of his own co-religionists. That he may long be spared to enjoy the honors so unstintedly bestowed upon him, and to wield the force of his intellectual lance in the good fight, is the heartfelt wish not that in the future even higher honors await him than in the past.

## Relics for Protestants.

The famous and much caricatured Talmage, of Brooklyn, has just dedicated a big new tabernacle. A Protestant paper says: "The church has four holy relics," in the shape of four stones fixed in the wall. One is from Golgotha, two from Mount Sinai and one rom Mars Hill.

Surely there is something wrong here. "Holy relies" in a Protestant tabernacle! And yet these people who a piece of wood of that cross upon which the Saviour of the world died for us. A little reflection and comparison would be a capital mental exercise for the people of the Brooklyn Tabernacle sort. -Sacred Heart Review.

Jack Frost at Work.

Jack Frost at Work.

While Jack Frost is at work it is well to know what will cure his bites, and Mr. Lorenz Nippoldt, Woodbury, Minn, U. S. A. writes, January 28, 1800; "St. Jacobs Cil was used in my family for frost bitten fet and it cured them thoroughly. It is excellent, also, for fresh cuts. I speak from my own experience." Every family should have it.

A Protestant Editor on Purgatory.

Father Mulhane, of Mt. Vernon, Ohio, was recently the recipient of a letter from the veteran editor of the New York Journal of Commerce, David M. Stone. The correspondence was concerning the Catholic doctrine was concerning the Catholic doctrine of Purgatory, or what the daily press now calls the "Doctrine of Future Probation." Last fall, in a series of articles, the Journal of Commerce valiantly defended "Prayers for the Dead." The following is the interesting portion of the letter:

Brooklyn, N. Y., May 7, '91.

482 Franklin Ave.

Ber. L. W. Mulhame:

Rev. L. W. Mulhane:
Rev. Dear Sir—A clergyman in sermon said that the departed might pray for us, but we could not pray for them. I took this up, and, in an article on "Prayers for the Departed," showed, as I thought, conclusively, that our prayers for those who have left us were scriptural, reasonable and logical in the very nature of things. This was very widely copied in this country and Europe. Of course it led to sharp crit-icism, and I followed it with a still more elaborate essay on "Prayers for Those Gone Before Us," and in further answer to a variety of questions, I added yet another on: "For What Men May Pray." We reprinted these twice; and the whole set, besides being copied into a large number of news School Board in conjunction with its chairman, the Very Rev. Vicar-General admirers in pamphlet form. All of our editions were completely exhausted. Yours truly.
DAVID M. STONE.

BEAUTIFUL TILLAMOOK.

BEAUTIFUL TILLAMOOK.

DEAR MR. EDITOR—Allading to the article in your second last issue, though no very alarming exodus need be anticipated on account of it, I should say it must engage the attention of a great body of your readers. Catholics are, as a rule, the poor and the laboring—those sceking to acquire honestly a home and happiness—and to these was addressed, in a special manner, the abovementioned article. Allow me the privilege, please, through your columns, of a brief, and, if pleasing, to becontinued correspondence with the distant writer.

With the respect due to all good men and to men who labor in a good cause, I would request of you, Reverend and dear sir, to give, at your early convenience, further and detailed information of the advantages and prospects existing in beautiful Tillamook—this as well for my own as for the enlightenment of many others in whom I know a movement to have been caused by your article.

Truly sad is the picture you revert to of the Catholic coming in at the last hour, either to buy his land at an exorbitant price or remain the hireling and dependent of those who may be enemies of his religion. Fact but too frequently substantiates the assertion. Emigration is, indeed, on the one hand, a most powerful and noble weapon in the hand of the laborer against the capitalist; on the other hand, colonization, or the terminus ad quem of emigration, is replete with the gravest responsibilities in respect to its promoters or leaders, and certainly of vital concern to those led. Upon its success depends the elevation or disappointment, the prosperity or ruin, of people; the progress and well-being, or the disaster and misfortune, of the country. Success in this scheme of bettering the condition of our downtrodden and poorer fellowmen implies the harmony of many and various circumstances. It necessarily concerns the individual, his religion, nationality, age, condition, habits and antecedents, upon which depend his adaptability to the region and its climate. Plain it is, then, that colo

cacy can be justified in him only who possesses proportionately long and wide experience.

It is not a new thing to have held out to us the fairest inducements by land syndicates, Government agencies and the like. Common sense, the experience of hundreds in whose cases bad has been made worse by irreparable ruin and bankruptey, caution us to be wary of rascally and selfish motives. But when we see held out to us by one of our own clergy such fair inducements we are inclined to give ear and to heed the appealing advice from one whose profession of sanctity and science puts beyond all doubt Christian and charitable motives.

The region to which you invite us, the scene of your missionary labors, Reverend and dear sir, is so distant, all experiment in such a project so costly and vital, that venture is unjeracticable without much more information that would give something like certainty of success. We have here, yet untilled, fair and extensive tracts of land, intersected by chains of beautiful and serviceable labes and rivers. Few people have any notion how blessed by nature is the soil of Canada. One would think, with reason, that Canada—with her inexhaustible treasures of forest and mineral wealth, with here broad stretches of rich alluvial soil, so level, so feranada—with her inexhaustible treasures of est and mineral wealth, with her broad etches of rich alluvial soil, so level, so fer , so ripe for cultivation, and with a clite so mild and favorable—was destined to ome a central granery for the adjoining tinents. Her path to glory, though, is as locked up; and how long it will remain we know not. We should know though twhether the primeval forests of spruce fir of Tillamook county are of any more ethan our counties of tamarack; and as gricultural products, what is an average I per bushel of the grain sowed, and lessure you. Reversal and a sessure you. Reversal and a

value than our counties of tamarack; and as to agricultural products, what is an average yield per bushel of the grain sowed, and market prospects.

I assure you, Reverend and dear sir, much like information will be gladly heard from you. In the meantime, perhaps, the secret to success in life for many at least, may be found nearer home. Let a man be sober, industrious, animated with energy; and if in this way be cannot better himself he will not, anyway, become worse. Life's battle is an onerous strife; to this we are heirs, and we ought to make this strife homorable by our earnest and houest efforts. Let no man persuade himself that without labor and purpose he will find himself in any land, placed in a comfortable cabin surrounded by ripening harvest fields that own no proprietor but himself.

self.
I am yours, Reverend and dear sir, cooperating for the good of the
Poor MAN.

Like Paralysis.

here. "Holy relies" in a Protestant tabernacle! And yet these people who honor four stones from sacred places, and call them holy, are filled with pious horror at the "debasing superstition" of Catholics who cherish and call sacred a piece of wood of that cross mean which the same as if paralyzed. I suffered awful agony for months and could not sleep, but now, thanks to your Burdock Blood Bitters, I am strong again, have no pain and can work well, eat well, and sleep well."

When Harry Pourson, Hawton, writed

Mrs. Hammerton, 23 Charlotte St., Toronto.

Mrs. Harry Pearson, Hawtrey, writes:
For about three months I was troubled with
fainting spells and dizziness which was
growing worse, and would attack me three or
four times a day. At last my husband purcharsed a bottle of Northrop & Lyman's
Vegetable Discovery, from which I derived
considerable benefit. I then procured another, and before it was used my affliction was
completely gone, and I have not had an
attack of it since.

Dysnensia.

Dyspepsia.

Dyspepsia.

This disease may be traced to a variety of causes, such as constipation, liver troubles, improper food, etc. There is one cure—Burdock Blood Bitters—which may be thoroughly relied on to effect a permanent cure. It has cured obstinate cases of 25 years



T IS NEWS TO MANY WOMEN

WHAT IS ?

HE"SURPRISE WAY" of washing clothes with . . "SURPRISE SOAP"

without boiling or scalding a single piece-snowy white linens and cottons-colored goods brighter, woollen softer and a saving of half the hard work. A great many women wash this way with these results-you can too. "SURPRISE"

is not a high priced Soap. Ask your grocer. READ the Directions on the Wrapper. | "SURPRISE SOAP" can be used for any and every purpose a Soap is used.

#### THE TYPE

Used in this paper is on the Point System, made of copper metal, by the Toronto Type Foundry. Durability guaran-teed. Special arrangements for newspaper dresses and new outfits. Every article required in the printing business carried in stock of the best quality and at the lowest prices. For terms and all particulars address, J. T. JOHNSTON,

80 and 82 Wellington Street West, Toronto, Ont.

#### LARDINE! LARDINE!

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

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

## McCOLL BROS. & CO. TORONTO.

# THE DROVINCE OF QUEBEC LOTTERY AUTHORIZED # 11 LEGISLATURE

Bi-Monthly Drawings in 1891.

3rd and 17th June

1st and 15th July

5th and 19th August

2nd and 16th September 7th and 21st October 4th and 18th November

LIST OF PRIZES

2nd and 16th December.

3134 PRIZES WORTH - \$52,740.00

CAPITAL PRIZE

WORTH - \$15,000.00

TICKET, - - \$1.00

11 TICKETS FOR \$10.00 3134 Prizes worth \$52,740.00

ASK FOR CIRCULARS.

S. E. LEFEBVRE MANAGER. 81 ST. JAMES ST., MONTREAL CANADA.

JOHNSTON'S FLUID BEEF Is the only meat preparation that makes Strength - Giving Beef Tea.

HEALTH FOR ALL.

# HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restors to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. Eor Children and the aged they are priceless THE OINTMENT

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

FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Giandular Swellings and all Stin Dissases it has no rivai; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment,

78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON-And are sold at is. 1 d., 2s. 9d., 4s. 8d., lis., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vendor, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address

. UNDERTAKER.. UNERALS FURNISHED AT MOD-ERATE PRICES. . . 479 Queen Street West, . . TORONTO.

180 KING STREET. John Ferguson & Sons. The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373; Factory, 543.

JAMES KILGOUR Undertaker and Importer of Fin Funeral Furnishings at their real and proper value. 355 RICHMOND STREET.

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

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 484 RICHMOND STREET.

R. LEWIS. BUILDERS' HARDWARE.

GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS.

JAMES REID AND COMPANY 118 Dundas Streel, London, Ont.

Commercial Hotel, 54 and 56 Jarvis.

Street, Toronto. This hotel has Leen refitted and furnished throughout. Home comforts. Terms \$1.00 per day.

M. Donnelly, Proprietor.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'c ock at their hall, Albion Block, Richmond Street. P. F. Royle, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

The Separate Beneficiary Clause.

DEAR SIR AND BROTHER—On receiving my copy of the RECORD yesterday, I sent it to Dr. Bourinot, that he might see the letter of the Supreme President, his ruling respecting the separate beneficiary clause, and my reply. Unasked, and unexpected by me, Dr. Bourinot, this morning, sent me a letter, a copy of which I give below. It needs no comment from me.

Ottawa, 20th June, 1891.

Ottawa, 20th June, 1891.

COPY OF DR. BOURINOT'S LETTER. House of Commons, Canada. 19th June, 1891.

DEAR DR. MACCABE—I have read the letters which appear in the CATHOLIC RECORD of this week, with respect to the interpretation to be put on art. xvii. sec. I p. 38, of the constitution of the C. M. B. A. I have never heard or read any argument to alter my opinion as to the meaning of that clause. The (unsustained) assertion of the Supreme President is extraordinary, and cannot be justified by a single argument worthy of attention. We must construe the clause as it appears, literally; and it is the first time I ever heard the plural made singular. The first and most elementary rule of construction is, that a phrase or a sentence is to be construed according to the rules of grammar. (See Maxwell on Statutes, page 2.) Not only is the language plain, but the application of the principle that should govern the relations between the Supreme Council and the Grand Councils—a federal system, as it were—shows that the opinion of the Supreme President is unsound and dangerous in its consequences. Yours very truly,

J. GEORGE BOURINOT.

J. GEORGE BOURINOT.

The editor of the Detroit official organ has concluded his crippled arguments against separate beneficiary by indulging in some fanciful sketches. "Runnors are afloat," he says, that some dreadful plot is at the bottom of the agitation for separate beneficiary. We hope the editor will, through his trusted lieutenants in Canada, nake the very fullest investigation as to the existence of any scheme of selfish motives governing the actions of those who do not see eye to eye with him in C. M. B. A. matters. If our friend will agree to the bargain we are willing to help him pay the salary of a Pinkerton detective, who might be sent over with instructions to ferret out the parties who are implicated in this nefarious business of placing dynamite under the C. M. B. A. in order that they may reap profit out of the ruins. The supposition that the present agitation owes its origin to a plot or a scheme such as that referred to is dictated by a spirit very foreign to that which should be a guidding motive of the genuine C. M. B. A. man.

Branch 9, Kingston, will hold a re-union on July 22nd, not the 25th, as already advertised. We doubt not this will be a most successful affair, as Branch 9 is one of the oldest as well as one of the best branches in the Canadian jurisdiction.

Death of a Worthy Brother in St John.

St. John Daily Sun, June 16.

St. John Daily Sun, June 16.

The many friends of Hugh O'Connor, the well-known and popular bookkeeper for W. H. Quinn, will learn of his death with regret.

Mr. O'Connor was about attending to his business as usual last Friday, and on that evening he was taken ill and died last evening. Although a young man he took a deep interest in the welfare of the city and was prommently identified with the Liberal-Conservative party in Sydney ward for some years. Mr. O'Connor was also an earnest society man, being a charter member of Branch No. 134, C. M. B. A., and at the time of his death its Financial Secretary; he was also an old member of the Father Mathew Association and of the Irish Literary and Benevolent Society. Mr. O'Connor leaves a widow and two children, who will have the sympathy of the community in their sad bereavement.

Daily Sun, June 18.

Association and of the Irish Literary and Benevolent Society, Mr. O'Comnor leaves a widow and two children, who will have the sympathy of the community in their sad bereavement.

Daily Sun, June 18.

The funeral of the late Hugh O'Connor took place from his late residence, corner of Germain. The attendance was very large and fully testified to the esteem in which deceased wheld. The floral tributes were very handsone and included a wreath from the late hugh of the grant part of the late of Brack 100. 134, C. M. B. A., composed of Brack 100. 134, C. M. B. A., composed of Brack 100. 134, C. M. B. A., composed of Brack 100. 134, C. M. B. A. composed of Brack 100. 134, C. M. B. A., composed of triangle with a cross and anchor, both being in rod and white carnations, while on four corners of the double triangle were the letters "C. M. B. A." in purple immortles; large anchor of cream and white roses, ferns, etc., from W. H. Quinn; cross from St. John the Baptist T. A. Society; crescent of pink and white roses and ferns from Mrs. W. H. Jones. The funeral procession was in charge of Thomas Kickham, Marshal of Branch No. 134, C. M. B. A., and the order was as follows: coaches; before the men and the shall; rish Literary and Edward Kickham; Branch No. 134, C. M. B. A., and the order was as follows: coaches; before the shall it is a state of the shall be compared to the shall be shall

ing us on this subject, pays the following

ing us on this subject, pays the following tribute to our deceased brother:

"If you can imagine a total darkness where, but a moment before, everything was bright and happy, you can form a slight idea of what the death of Brother O'Connor means to us who for years have been his companions, who knew him as one of God's noblest creations—a Christian man, devoted to his family, apright in all his actions, charitable with the faults of others, and ever faithful to his friends. To this the tear-dimmed eyes of his brother members at the last meeting of our branch testified more eloquently than words ever spoken or penned. Had death entered any of our homes I doubt if the blow could have been more severe or our feelings of loss more intense. Pray for him."

## Resolution of Condolence.

At the regular weekly meeting of Branch 134 C. M. B. A., St. John, N. B., held on Tuesday evening June 16th inst., the following resolution, moved by Brother First Vice President Gorman, seconded by Brother John Fitzgerald, was duly carried:

Whereas it has ulessed Almighty God to carl

Fitzgerald, was duly carried:
Whereas it has pleased Almighty God to call
unto Himself our dearly beloved Brother Mr.
Hugh O'Connor, therefore
Resolved, that we, the officers and members
of Branch No. 134, of the Catholic Mutual Benefit Association, while bowing with submission
to the Divine will, do testify our feelings for
the loss of him who has been taken from us in
the fulness of his manhood and at a time when
we might reasonably expect for him years of
usefulness and bonorable life; of one to whom
we were attached by the strongest ties of
friegdship, affection, and brotherly love; who

was unsparing of his time and unceasing in his labors on behalf of the association, and to whose energy and zeal this branch is indeted for no small part of its success; that we record our appreciation of his genuine worth as a friend, an officer, and a brother, and our sense of the irreparable loss we have sustained by his early and unexpected demise; and that we tender to his sorrowing wife and infant children our sentiments of sympathy and words of condolence in this the hour of trial and offer our heartfelt prayer that He who doth all things well may give them strength to bear their burden of sorrow as we will ever humbly pray that He may give eternal rest to the soul of His departed servant. And further Resolved, that this be recorded in the minutes of our branch and a copy sent to the widow of the deceased.

SYMPATHY OF BRANCH 120, C. M. B. A.

SYMPATHY OF BRANCH 129, C. M. B. A.

Whereas God's divine message of death has been conveyed to another Brother-member of our branch calling to Hinself from our midst, Brother John Madden, be it

Resolved, That at this adjournment of three weeks, we, the members of Branch 129, at this our first meeting since the death of our late Brother, do now tender our sincere sympathy to his sadly afflicted wife and bereaved son in their grent loss by the almost sudden death of a kind and affectionate husband, and a loving father. Let us pray that God in His mercy may comfort and protect them. Further be it

Resolved, That in the death of our late lamented Brother we also acknowledge the loss of a zealous and painstaking member. Be it further

Resolved. That the charter be draped in mourning for the space of sixty days in respect to the memory of our departed Brother, and that a copy of these resolutions be sent his wife and son, also to the Irish Canadian, CATHOLIC RECORD and local papers for publication.

R. TWOHEY, President. Secretary.

Petrolia, June 16, 1801.

Port Colborne, June 15.

Petrolia, June 15, 1851.

At the regular meeting of Branch 27, Petrolia, it was moved by Brother G. A. Bayard and seconded by Brother A. Kavanagh:

Whereas it has pleased Almighty God to remove by death the mother of our worthy and esteemed President, Brother Wm. Gleeson, be it Resolved, That we, the members of Branch 27, extend to Brother Wm. Gleeson and family our sincere and heartfelt sympathy in the sad bereavement which it has pleased the will of divine Providence to inflict on them. Be it meeting the second of the Brother Gleeson, and copies sent to the CATHOLIC RECORDAND C. M. B. A. Journal, respectively, for publication.

G. A. BAYARD, Rec. Sec.

G. A. BAYARD, Rec. Sec.

New Branch.

New Branch.

Branch No 160 C. M. B. A. was organized in St. Patrick's parish, Halifax, on the 25th May, 1891, by the Rev. Father E. F. Murphy, District Deputy, Halifax, assisted by President O'Mulin, Secretary J. R. Cragg, and other Brothers of 132 and Brother W. Delaney of Branch 50, Montreal, who has been instrumental in having this branch formed. Rev. Father Murphy explained the objects of the C. M. B. A. to the satisfaction of all the applicants, touching on the duties of members to the branch, to their religion and the benefits attained by membership; and at the close of the ceremonies a standing vote of thanks was extended to the Rev. Father Murphy and the visiting brothers, and the proceeding were brought to a close by the Spiritual Adviser, Rev. Father Foley, who spoke briefly on the benefits of the C. M. B. A.

LIST OF OFFICERS LIST OF OFFICERS.

Spiritual Adviser, Rev. Dr. Foley
President, Win. Delaney
First Vice-President, John Flynn
Second Vice-President, M. Foley
Recording Secretary, W. J. Delaney
Assistant Secretary, James Coleman
Treasurer, Patrick Connolly
Financial Secretary, Michael Shine
Marshal, James F Vaughan
Guard, John Joyce
Trustees, for one year, Jas. F Vaughan, John
Joyce and John R. Power: for two years, V. M.
Leblanc and Rev. Dr. Foley.

officers of branch 49, New Hamburg.
Spiritual Adviser, Rev. Father Hubert.
President, J D Hopf
First Vie President, John Buckel
Second Vice President, Louis Buckel
Recording Secretary, Joseph Bahler
Financial Secretary, J. Hartman
Treasurer, J Hartman Treasurer, J Hartman Marshal, Robert Sprafta Guard, Anton Meyer Guard, Anton Meyer Trustees, for one year, A Meyer and J Shultz; for two years, J D Hartleib and Louis Buckel. Meeting nights 1st and 3rd Wednesdays.

ANNUAL PARADE.

The annual parade of the association will be held, according to custom, on the anniversay of the great O'Connell—August 6. The various branches will assemble on that date in the city of Hamilton, and, judging from the correspondence, it will be the largest parade that has taken blace for some years. We would impress taken blace for some years. We would impress of being present if possible, it being a good opporter Brother members and of talking over the working of the association; and for those requiring information upon any matter it gives them a better chance of obtaining it, as it is a well-known fact that more information can be gleaned from a short conversation than a long correspondence; therefore make an effort. Brothers, to be present, and so prove that you have the interests of the association at heart.

The officers and members of the Pioneer Branch of Emergentialism, No. 1, of Hamilton, are making every arrangement possible for the comfort and pleasure of the visiting members and their friends. Dundurn Park is engaged for the picule, and a large number of valuable prizes will be given for the various games and contests that will take place. No exertion will be spared by the committee to make it a grand success.

It is expected that many of the Very Rev.

success.

It is expected that many of the Very Rev. and Rev. clergy will be present as usual, thereby showing that they take an interest in the good work the association is doing in their respective parishes.

W. LANE.

Grand Secretary.

## COMPLIMENTARY.

The CATHOLIC RECORD, of London, came to hand last week in a complete new dress, and looking brighter than ever before in its history. This paper is a splendid representative of the cause it advocates, and, with the assistance of the able pens of Rev. Fathers Flannery and Northgraves, easily takes the front rank among publications of its class,—Amherstburg Echo.

The new organ recently placed in the Cathedral of Notre Dame, Quebec, is the largest in Canada. It cost \$50,000, and it has 5772 pipes.

### OTTAWA UNIVERSITY.

Annual Commencement and Confer-

Ottawa Çitizen, June 17. At the Ottawa University of Doctor of Laws was conferred upon following gentlemen: LL. D., Q. C., M. P., of John J. Curran, LL. D., Q. C., M. A., LL. D., Q.

Montreal.

Dennis Ambrose O'Sullivan, M. A., LL. D., Q. C., of Toronto.

Maurice Francis Egan, LL. D., Professor of English Literature in Notre Dame University, Indiana.

Rev. Alphonse Nolin, O. M. I., M. A., Professor of Aucient and of French Literature in the University of Ottawa.

Henri Glassmacher, M. A., Professor of English Literature in the University of Ottawa.

MASTERS OF ART.

Henri Glassmacher, M. A., Professor of English Literature in the University of Ottawa.

Rev. William Joseph Murphy, O. M. I., B. A., Professor of Mathematics in the University of Ottawa. and Rev. Terence Wade Smith, O. M. I., B. A., Professor of English in the University of Ottawa, were created Masters of Arts.

Having passed with success the recent examination required, the following gentlemen have received the degree of Bachelor of Arts. With great distinction—E. J. Joseph Landry, of Quebec, P. Q.; Cornelius C. Delaney, of Burlington, Vt.; Michael T. Fitzpatrick, of Norwood, Ont.; Jerentish Moriarty, of Orillia; Francis French, of Renfrew. With distinction—Patrick O'Brien, of Raliton; Rich. W. Ivers, of Springheld, Ont.; Patrick O'Rourke, of Trenton, Ont.

Bachelor in Literature—Duncan McDonald, of Giensandfield, Ont.

The following gentlemen have successfully passed the special examination for honors in Philosophy—E. J. Joseph Landry, with 2nd class honors; Cornelius C. Delaney, with 2nd class honors. In French Literature—E. J. Joseph Landry, with 2nd class honors. In French Literature—E. J. Joseph Landry, with 2nd class honors. In French Literature—E. J. Joseph Landry, with 2nd class honors. In Mathematics—Jeremiah Moriarty, with stelass honors.

The following gentlemen have successfully

them to be steadfast in their unity in all essenials: that they would be, but he also inculcated broad liberality when the right of judgment existed, that liberality they would cherish, and in this mixed community they would cling to the teaching of Christian charity in all things. That charity, the love of one's neighbor, was more especially needed here; they must extend the right hand of fellowship and generous sympathy to all men of every race and creed who were anxious to be good citizens of our Canadian home. (Applause.) Thus they would live down prejudice and fanaticism, of which there were unfortunately some indications in certain quarters. He would conclude his remarks to each of the young men now about to embark upon the voyage of active life with the lines of the poet:

Be thou like the great apostle,
Be thou like heroic Paul,
If a true thought seek expression
Speak it boldly, speak it all;
Speak it boldly, nothing fearing
The gibbet, rock or rod,
Speak it boldly, all unearing,
And leave the rest to God. (Great applause.)

## OBITUARY.

Patrick Brennan, Eganville.

Eganville Star, June 19.

One by one we are going home. One by one the early pioneers of this section of country are passing away to enjoy the eternal reward which the Omnipotent Judge has prepared for them. This week it becomes our sad and painful duty to record the death, at the age of fifty-two years and three months, of one who has been a popular and highly esteemed eitizen of Eganville for thirty years. The deceased, Patrick Brennan, Esq., was born in the county of Kerry, Ireland, and came to America in 1854, removing to Eganville after a short residence in the United States, since which time he has resided continuously in this place, and has contributed in a large degree to the growth and prosperity of the place. In 1863 the deceased gentleman was united in wedlock by Rev. Father Byrne to Bridget Curley, daughter of Lawrence Curley, Esq., who survives him. With the widow, four softs and six daughters are left to mourn the irreparable loss—amongst whom is Sister St. Bartholomew, of the Grey Nuns, Lowell, Mass. It was the deceased gentleman's especial pride to give to each member of his large family an education that would fit them for the battles of iffe when the paternal hand would no longer be present to shield them from the wiles of a wicked world; and his cup of joy must have been well filled when one of his household solemnly decided to forego the pleasures and luxuries of the world and devote herself entirely to the service of God. The late Mr. Brennan has been engaged in various businesses in Eganville. Being a blacksmith by trade, he first started in that business; he afterwards conducted with considerable success advagoed sconducted with considerable success afty goods conducted with considerable success afty goods condu e by one we are going home.

ing, while for the past six years he has mive with conspicuous ability a lucrative position under the Ontario Government.

He had his faults, but they were faults which remain behind as a monument to his memory, and will serve for many a long year to moisten the grass on the mound which shall indicate the resting place of the honored dead. Possessed of a large and generous heart, which throbbed to the core in sympathy with the less fortunate of the human faulty, he proved himself by his deeds to be not only a kind and affectionate husband and father, but many outside of his own relations can look back upon the years that

have rolled away since he first set foot upon the free soil of Canada and testify to his goodness and largeness of heart, to his sincere and earnest desire to help a fellow being in distress. Indeed, we have heard it remarked, and truly, that but for that warm Irish heart, inspired by the faith and characteristics of the chivairic race to which he belonged, he might long since have retired in affluence. Always courteous and affable, with a vein of humor and sparking Irish wit, the late Mr. Brennan wove for himself a network of true admiring friends, all of whom will learn with deep sorrow of his demise, after an illness from inflammation of the lungs extending over a period of seven or eight weeks. Fortified by the rites of the Church, he passed peacefully away to enjoy the reward prepared for him at 11 o'clock on Sunday last, and at 9 o'clock on Tuesday morning the funeral took place to St. James' Church, and was a fitting tribute to the memory of one who for over thirty years has been amongst our foremost citizens. To the bereaved family we tender our heartfelt sympathy, and we desire to unite with their host of Irlends in placing our wreath upon the cofin of the dead and breathing the plous ejaculation Requirescat in pace.

#### LATEST CATHOLIC NEWS.

There are twenty-three priests in the German Reichstag, all of whom are members of the Catholic party.

Cardinal Taschereau, on account of declining health, has asked the Pope to appoint a Coadjutor for the dioces

Fifteen thousand Catholics were in he procession in honor of the most Blessed Sacrament, at the Church of Our Lady of Sorrows, Philadelphia, on the Feast of Corpus Christi.

The Sisters of Charity, of St. Louis Mo., have ordered the finest set of vest ments which can be procured at Lyons. France, to be presented to Archbishop Kenrick, on the occasion of his jubilee. At the funeral of a venerable priest

who died lately at Lowenburg, Silesia, the Jews of the city united in placing a wreath on the coffin, while the bells of the Protestant churches tolled the funeral knell. A Catholic priest of Columbus, Ohio, Rev. John B. Eis, preached to Protes-

tants in a Universalist church on May 21. The doctrine of the Church on the Real Presence of Our Lord in the Blessed Sacrament was the theme. Owing to the strides of Socialism in

Europe the students of the Catholic University of Louvain have organized a society whose object is to train the members to be able to cope as public speakers with the Socialist evangelists. The Freemasons of Madagascar are

exhibiting great hostility to the Jesuits. They succeeded in gaining a libel suit against Mgr. Cazet with damages fixed at £400 and a fine of £40, but the case has been appealed. In 1851 there were 118 Catholic

priests in Scotland, now there are 347; at the former date there were 123 churches and stations, and now there are 329; there were no monastic institutions, and now there are 14; there were no convents, now there are 36; there was only only 1 college, and now

St. Patrick's grave, a neglected spot in the old burying ground attached to the cathedral in Downpatrick, Ireland, is about to have erected upon it a suit-able monument, through the generosity of the late Rev. Samuel West, rector of of the late key. Sainter West, Tecor of Killough, county Down, who, previous to his death, requested that a sum of £100 should be applied to the erection of a monument over St. Patrick's grave.

A cable despatch was received in St. ouis from Rome announcing that at the recent consistory held in the Holy City Archbishop Ireland, of St. Paul, Minn., had been "reserved in petto" by the Pope for the next American ardinalate, and that he would accordingly be declared a Cardinal of the Roman Catholic Church at the consistory to be held in December next.

The Rev. T. B. Toomey, of Polo, Ill., is a member of the Grand Army of the Republic. Father Toomey participated in fifteen engagements while in the naval service, and received a dangerous wound before Fort Sumter, in Charlestown Harbor, March 17, 1865. Of a family that contributed five sons o aid the nation he is the sole survivor. One brother fell at Gaines Mill, one on the Kearsage, and another before Richmond.

Bishop Brennan, of the new diocese of Dallas, has made arrangements with Sister Catherine (Miss Catherine Drexel) for the establishment of a school for colored children at Dallas, Tex. Sister Catherine is to provide the money, and members of her new order are to manage the school. This will be the first work of the order which Sister Catherine has founded with the special object of laboring among the Indians and negroes of the United States.

A very pretty and devout Spanish custom is called la corte de Maria. On certain days the newspapers of Madrid announce the names of the churches in which the levee of the Blessed Virgin is to be held. The members of the confraternities of the BlessedMother of God visit these churches and spend some time in reciting the Rosary. A small offering is made by Rosary. A small offering is made by each member for the decoration of churches and the purchase of statues of Our Lady.

The grand colossal statue of Arch-Hughes which is intended as one of the decorations of St. John's College, Fordham, N. Y., has been erected on its granite pedestal. The

that the only chance of safety lay in covering the wound with a lapping of human skin, and looked about for a subject where they could obtain it, when Sister Cecilie spontaneously offered her arm and bore the cruel operation without a murmur. The child would have died were it not for the Sister's heroism.

Dr. Talmage commends Dr. Bridgman for resigning when he could no longer preach the doctrine of his sect, and says that when he himself changes his religious views he will also resign and announce that " hereafter he will preach night and morning at Agnostic Hall, corner of Doubtful avenue and Skeptic street." Mr. Spurgeon once spied a railway

Mr. Spurgeon once spied a railway porter wheeling a truck toward him. He thought, "I'll try and say a word to this man about his soul." They met; Mr. Spurgeon said: "Well, friend, it's a warm day, and you have a big truck there to carry a very small parcel on.'
The immediate rejoinder of the truck man was: "It is hot, sir, very hot; and you are the first gentleman I have met likely to give a fellow a drop of beer." Spurgeon says he received a lesson from the man. The man was intent on his beer and went right to the point at once. Mr. Spurgeor dallied and was baffled.

La Semaine Religieuse states that the Order of the Grey Nuns in the diocese of Montreal now numbers over 1,200 members located in about a hundred establishments. At the Mother House in Montreal there are 460 nuns and 160 novices. The number of adults under the daily care of the Sisters is 932, and the children number about 5,000. The visits paid to families for charitable purposes numbered over 22,000 in a year.

#### A DANGEROUS COUNTERFEIT.

The man who counterfeits a coin or a bank note, or who is detected in an attempt to pass a counterfeit is speedily placed in prison as a person too dangerous to be permitted to be at large. How much more dangerous is the person who, for the sake of paltry gain, endeavors to impose upon the public a dangerous and worthless counterfeit of a popular medicine. The great popularity achieved by Pink Pills, and the wonderful results that have followed their use for the treatment of all female complaints, nervous diseases, and general debility in both males and females, has induced some unscrupulous parties to place upon the market a worthless imitation, resembling the genuine Pink Pills in appearance only. The public are cautioned against these spurious imitations, and are asked to see that every box they purchase bears the trade mark and name of The Dr. Williams' Medicine Co., of Brockville, Ont. Do not permit any dealer to palm off upon you any imitation of the genuine pill, as not only will they not produce the expected results, but may prove positively harmful. No other pill made can produce the results obtained by the use of Dr. Williams' Pink Pills. Sold by all dealers or sent post paid, on receipt of price (50c, a box) by addressing The Dr. Williams' Medicine Co., Brockville, Ont. The man who counterfeits a coin or a bank

#### MARKET REPORTS.

MARKET REPORTS.

London, June 25.—GRAIN (per cental) — Red
winter, 1.73; to 1.75; white, 1.73; to 1.75; spring.
1.73- to 1.75; corn, 1.20 to 1.25; rye, 90 to 1.90;
berley, malt, 1.10 to 122; barley, feed, 1.10 to 1.95;
bats, 1.40 to 1.43; peas, 1.25 to 1.30; beans, bush.,
1.99 to 1.50; buckwheat, cental, 90 to 1.90.
VEGETABLES.—Potatoes, per bag, 1.40 to 1.60;
cabbages, per doz., 50.
Prototte,—Eggs, fresh, dozen, 13; eggs,
basket, 12; butter, best roll, 14; butter, large
roll, 12 to 13; butter, crocks, 12 to 13; butter,
creamery, retail, 22; dry wood, 4.50 to 5.50; green
wood, 4.50 to 5.60; soft wood, 2.50 to 3.50; honey,
lb., 11 to 13; tallow, rough, 25; tallow, cake,
45 to 55; lard, 10 to 11; straw, load, 2.75 to 1.60;
clover seed, bush, 4.50 to 5.00; alsike, bush,
7.50 to 8.00; Timothy, bush, 1.25 to 1.60; hay,
ton, 14.00 to 15.90; flax seed, bush, 1.40 to 1.50;
apple syrup, per gal, 1.00 to 1.10; maple syrup, per gal, 1.00 to 1.10; maple syrup, per gal, 1.00 to 1.10; maple syrup,
Poultray (dressed).—Spring chickens, per

beeves, 4.50 to 5.00; spring lambs, 3.50 to 5.00.

LONDON CHEESE MARKET.

Saturday, June 29, 1801.—This was the largest market of the season with 33 factories represented and a total of 6,203 boxes. The bidding was sprited, and prices ranged from 8; to 813-16. The Utica Jeratol, in speaking of the cheese situation on the other side, says "the tone of the cheese market last week was rather dull, but steady own to Friday, with a fractional shading on white stock, owing chiefly to the absence of strictly choice goods of that class. It will be seen by reference to our table of quotations that the receipts of this week vary considerably from the country have been almost as badly affected with drought as Central New York. During the early part of the week arrivals were comparatively light, and the desire of shippers of a fairly brisk market and steady prices. After Wednesday, however, home trade was light and shippers proved to be rather conservative, and as a consequence it became difficult to sell anything at the top quotations unless it was very nearly perfect inquality. The figures still stood at 2c for colored and 9; for white, but home traders insisted on getting goods as cheaply as shippers, and the balk of the offering sold below those rates. The weather also tried the arrivals more critically than the from of buyers, and heat made some of the best lots, which left home in good condition, sell at ½ to 2; under what the owners had a reasonable right to expect. The market closed decidelly weak with 8; the odnessed and it to be decidedly weak with 8; the odnessed and it is not be the colored and 9; for white, but home traders insisted on getting goods as cheaply as shippers, and the balk of the offering sold below those rates. The weather also refet the arrivals more critically than the from the producers' standiumonint, it would some at it head offering sold below those the colored stock.

And in looking at the market from the producers' standiumonint, it would some at its and the colored stock. LONDON CHEESE MARKET.

right to expect. The market closed decidedly weak with \$\frac{1}{2}\$\text{c}\$ te top on both white and colored stock.

And in looking at the market from the producers' standing point, it would seem as if there ought to be no further decline this season. In cheese it may be that a shortage will exist throughout the cheese-producing regions, and as that is a special production in a comparatively limited area, it is more liable to be short in the total yield than some articles of more general production. To-day 3,055 boxes were sold at \$\frac{3}{2}\$ cents per pound; 1,029 boxes at \$1.1-6\$; 340 boxes at \$\frac{3}{2}\$; 270 boxes at \$8.13-16\$, and 50 boxes at \$\frac{3}{2}\$.

Toronto, June 25.—WHEAT—Red winter, No.

at 8].
Toronto, June 25.—WHEAT—Red winter, No. 2, 1.95 to 1.07; hard Mau., No. 2, 1.13; hard Man., No. 3, 1.09 to 1.02; spring, No. 2, 1.03 to 1.05; harley, none; peas, No. 2, 75 to 76; oats, No. 2, 53 to 56; corn., 75 to 74; flour, extra, 4.40 to 4.60; straight roller, 4.75 to 4.85.

ceremony of erection took place on the ceremony of Philadelphia, and was an eloquent tribute to that illustrious prelate. The cost of the statue was \$10,000.

A heroic act of charity was recently performed by Sister Cecilie of the Convent of Our Lady of Perpetual Succord at Levallois-Perret, in France. A child of four was brought into the convent hospital last November with an arm severely burned from the elbow to the shoulder, and had since been a prey of terrible sufferings, the bone being almost laid bare. The doctors decided decidedly about 10 cars; but the demand to next to nothing. A few loads were taken by burchers, but the bulk of the sale stock in the yards for several days past holds over unsold, numbering all of 36 cars notly of the common order, and the prospects are anything but encouraging for next week. Singer And Lambs—The market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; a few orders were in the pens at the opening of the market, and 6 to 8 cars held over unsold; and the fee

#### For the Orphans.

The Sisters of St. Joseph will hold the usual picnic on Dominion Day on their grounds at Mount Hope in this city, in aid of the orphans. Many attractions will be offered to render the day one of real enjoyment to all who attend. Choice music and refreshments will be prominent features of the occasion. Those who attend the picnic will have the satisfaction of knowing that they are lending their aid to a work that should ommend itself to the hearts of all-a work that will most assuredly bring with it the blessing of God—the support of little orphans and those other helpless ones who are passing the few remaining years of their lives in the care of the good Sisters.

DIED On June 5, at his late residence, Cloon-tumpher, County Leitrim, Ireland, in the seventy-eighth year of his age, deeply regretted by a large circle of friends, Mr. Peter Hayden, cousin of Luke Hayden, M. P., Louth, and father of Rev. F. M. J. Hayden, of the Archdiocese of Toronto, Requiescat in pace; Barrie Gazette, Collingwood Enterprise, Pickering News, Whiley Chronicte and Bramp ton Conservator please copy.

C. C. RICHARDS & CO.

SIRS,-I was formerly a resident of Port La Tour and have always used MINARD'S LINIMENT in my household, and know it to

be the best remedy for emergencies of JOSEPH A. SNOW.

#### TEACHERS WANTED.

A YOUNG, ENERGETIC CATHOLIC male teacher, to teach mathematics, Book-keeping, penmanship, etc., in a Catholic College. Duties to begin September 18, 1891. Applicants will send their qualifications, experience, and references to "A B. CATHOLIC RECORD, London, Ont. 660-to. FOR THE PERTH ROMAN CATHOLIC P Separate school, a principal (male) a first or second class professional co-Duties to commence after the summer h Applicants will please state qualificati perience and salary expected. Address

Will Say

To Attend the NORTHERN BUSINESS COLLEGE of Owen Sound. Ont.
If you desire the best dusiness Education obtainable in Canada. For particulars call at the College or address C. A. FLEMING, Principal.

## ROBSOWS HAIR RESTORER NO MORE GRAY HAIR.



Why allow your gray hair to make you look prema-turely old, when by a judicious use of ROBSON'S RESTORER you ld age? Not only does ROBSON'S RES-TORER restore

The most flattering testimonials to AL, PHYSICIANS and many other citizens testify to the marve of BOBSON'S HAIR RESTORER For sale everywhere at 50 cts per bottle.

Sole Proprieros

JOLIETTE P. Q., Canada

## TO EDUCATORS.

School Books for Catholic Children.

1 to 5, primary short course 67
Sadlier's P D & S Copy Books, Nos.
1 to 12, advanced course 10
Sadlier's Patent Cover and Blotter, for primary short course 62
Sadlier's Patent Cover and Blotter, for advanced course 10
Sadlier's Pominion Language Tablets, 12 numbers 10
Sadlier's Dominion Arithmetical Tablets, 12 numbers 10
Sadlier's Edition Points of Eilguette for Girls 10
Sadlier's Edition Points of Eilguette for Girls 10
Sadlier's Edition of How Boys Should Behave 10
Nugent s French and English, English and French Dictionary, with pronunciation 10
A New Edition, Revised, Enlarged and Improved of Butler's Catechism for the Province of Ontarlo, Per dozen 10
Questions and Objections Concerning Catholic Doctrine and Practices, answered by Most Rev. J. J. Lynch, D.D., Archbishop of Toronto. 10c. each; per 100 10

D. & J. SADLIER & CO.

Catholic Publishers, Church Ornaments and Religious Articles.

1669 Notre Dame St. | 123 Church St. MONTREAL. TORONTO.

porter of the M

VOLUMI

The Cath

London, Satu

REV. DR. DO

a few days ago

EDITOR

recent delivera ference concern The Doctor, in t intended to ca waters set in 1 tian and ill-ter has succeeded infinitely wors The rev. gen intelligent me that too nume who wear the while perform the Master's w

than those tha distinguished Thompson, a feast of St. Al days ago. H mis-statement relied for the their ignoran far as such m concerned," remarked th would never crop of liars. MR. JOHN

TRUER WOY

Nationalist. answer to t that the Iri oppress the Home Rule speech rece meeting in "The re raised by M priestly dict am one of

member of I

gal, a Pro

returned m a majority Catholic 'a the district testant M votes, whe Munster, Salisbury 933. It is ant consti so treate political Donegal l as a patri

without n

in the wa

people of

indignar

Catholic cor

Protestar Christian conseque annoved minister tired of t among 1 themsel great w of the churche eral Pro the Au recogni and hi creed 1 which : faith, to hold on other on wha

> betwee reveal FRO that o Presb in the Dr. B land burg. sidesthe

> > semb

be dra

essenti certain