

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 27, 1891.

NO. 62.

VOLUME XIV.

The Catholic Record.

London, Saturday, June 27, 1891

EDITORIAL NOTES.

We again call attention to the retreat at the Sacred Heart Convent, opening Monday, June 29, at 7:30 p. m., and closing Saturday morning, July 4. All are cordially invited to attend. Hours 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, *Boite and Bleu* alike, continue to denounce 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 people, liberty-loving souls, proceed to ostracize a public man because he chooses 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 wore 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 were given the right to go in that direction which conscience pointed out 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 pour—shouts will fill the air, flags will fly and yellow-bellied horses will prance, keeping time to the lively air of "Protestant boys." "Equal Rights to all and special privileges to none" will be the stalwart shibboleth on the tongues of all, while ostracism and persecution of Catholics will be a motto firmly imbedded in the inmost 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 Deenwell, 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 receive such a communication, surely there should be some rule, either to keep it to himself or to tell it plainly to the whole world. Catholic priests know what their duty is under such

circumstances, but it would appear that ministers are altogether in the dark as to what they ought to do when their penitents put such confidence in them.

TORONTO is undoubtedly a city in which prevails a very large degree of narrowness and intolerance, but once in a while its legislators display a spirit of fairness for which they should get due credit. Recently a grant of \$500 was given to the Sisters of the Good Shepherd, and that already given to the 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 application is made for a grant, whereas, when assistance is sought on behalf of institutions under Protestant auspices the city is so quick to speak, thrown wide open. This state of things is, without doubt, a reflection on London's city fathers, and the conviction will force its way into people's minds that they exhibit a degree of unfairness and prejudice which will tend to promote discontent and resentment in the minds of many citizens. This is not as it should be, and it is to be hoped our aldermen will sooner or later—sooner, we hope—permit the light of generosity and justice to shine upon their actions in the apportionment of grants for charitable purposes.

THE Canadian General Assembly of the Presbyterian Church have a way of their own of revising the Westminster 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 nearer in blood than of her own;" and that "such incestuous marriages cannot ever be made lawful by any law of man," the reason of this being that such marriages are "forbidden in the word." (Chap. 24.) But in spite of this express declaration of the law of God on this subject, the Assembly, at 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!

The London correspondent of the *New York Recorder* thus speaks of the work of the Catholic and Protestant Churches, respectively, in correcting 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 worthless. It dares not, any more 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 Tournaï, 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 continent among the greatest cities 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.

THE *Star*, a Protestant paper of South Wales, took a census of the number of persons of the various denominations in Cadoston, near Cardiff, attending Church services on a recent Sunday. Catholics are few in the neigh-

borhood, and the Catholic mission there has only been established three years, nevertheless the Catholics, in proportion to their numbers, attended Mass and Vespers much better than their Protestant neighbors. At Mass there were 108 adults and 45 children, and at Vespers 70 adults and 32 children. At all the Protestant morning services there were 386 adults and 180 children, and at the evening services 838 adults and 282 children. Twelve Protestant churches and chapels are enumerated in the figures given.

JUSTIN D. FULTON, popularly nicknamed the Filthy, has not yet succeeded in drawing out the Evangelist Moody to debate with him the question "whether or not the Catholic Church, is the representative of Beelzebub, seeking out those on earth whom it may devour." Dr. Moody, in a recent sermon in Boston, severely reprehended those who endeavor to excite ill-feeling by misrepresenting Catholics and their doctrine, and Fulton takes this as an offence offered to himself; but it appears that Mr. Moody is not disposed to enter the polemical lists with one of so unsavory a reputation as his would-be adversary. Mr. Moody would lose caste by descending to Fulton's level, and he acts wisely in having nothing to do with the writer of obscene literature, whose object is to advertise his filthy wares.

In reference to the numerous false reports sent from Roman correspondents to the British secular press, the 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 such papers as the *London Chronicle*, *Standard*, or *Times*, it may be safely presumed that it is a mere concoction. Such items of news are generally quoted on the authority of "an eminent ecclesiastic," but the gentleman is never named, and it may be taken for granted that he is a mythical personage.

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 publish 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 account of the proceedings of the Assembly, but it was scarcely to be expected that the delegates should so forget how a Presbyterian Sabbath should be kept. The spirit of John Knox must have grown 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 revered 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 glad 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 family our heartfelt sympathy with them in their bereavement.—EDITOR CATHOLIC RECORD.

SINCE the general election of 1886 there have been 113 bye elections for the British House of Commons, without counting the unopposed return of the Cabinet Ministers on their acceptance of office. In 1886 the Conservatives

and Unionists carried 67 and the Gladstonians 46 of these seats, but at 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 is 670, if Mr. Gladstone wins at the same rate at the general election he will have a majority of 77 in the next 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 Britain should he live two years longer. He will then be in a position to carry out his promise to grant Home Rule to Ireland.

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 of the Blessed Virgin were not used until after the Council of Ephesus in the fifth century is an error.

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 unshattering championship of the rights of the laborer to a human existence, and his reiterated insistence on the duties of employers to their employees, are sufficient to find some way in it; but it is to be hoped that 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 Baxton's motion to prohibit children under eleven years of age from working in manufacturing shops. The majority for the motion was sixty-six, though the Government opposed it. It is the second defeat which the Government has sustained, but though they evidently can no longer control the House they will cling to office if possible until they are turned out by the voice of the people at the next general election. Mr. Henry Matthews, Secretary of State, has announced to the House that the Government cordially accept 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 to an equal degree, and the wisdom 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.

The Bishop Honored.

Caledonia Sabbath, June 17. The Right Rev. T. J. Dowling, D. D., Bishop of the Hamilton diocese, held Caledonia a visit on Saturday last. The band awaited 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 very much on their appearance and showing in a practical way his appreciation of the honor they were conferring upon him by making them a handsome donation.

CONFIRMATION SERVICES. 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 beautiful chaplets of flowers which they wore, combined to make a beautiful procession. Mass was celebrated by Father Halmon, Hamilton, after which the members of St. Patrick's Church presented the Bishop with the following address of welcome, it being his first visit to them as Bishop:

To the Right Rev. Thomas Joseph Dowling, Bishop of Hamilton: MAY IT PLEASE YOUR LORDSHIP—We, the

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 parish. Although being your first visit as Bishop of this diocese, we beg to assure you that you are not a stranger among us. Not only have we frequently been pleased to read of your good work through the public press, but you have been more than once on our soil, and we can sincerely assure you that those who have been in your presence know that time has in no way weakened our interest in you. We were delighted to learn of your elevation to the See of Peterborough, and overjoyed when His Grace was pleased to transfer you to the diocese of Hamilton.

It is with feelings of gratitude that we reflect on the occasion of your last visit, for then it was and by your able assistance that a sum was raised which formed the nucleus in the erection of our present parochial residence.

Through the zealous efforts of our good pastor we have received the benefit of a recent mission, performed by the Rev. Father Connolly, and we feel very grateful for the present countenance.

We hope and pray that Your Lordship may be long spared to fill the exalted position to which you are called, and we trust that you will accept our assurance that we, as children of the Church, will do our best to assist in whatever you may see fit to counsel or direct for our good.

We ask the prayers of Your Lordship for the future prosperity of our people; that they may ever be true, faithful servants of Christ and the Church.

We are, My Lord and Bishop, on behalf of the congregation, Your Lordship's humble servants, James Madigan, P. Egan, Thos. Keating, J. Barrington, D. Kennedy, W. Breen, Thos. Flynn, Alex. McDonald and Wm. McEann.

His Lordship made a very happy reply to the address. The candidates for confirmation were next questioned by the Bishop concerning the chief doctrines of their Church, and 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.

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 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 at St. Michael's College, who accompanied His Grace, as chaplain.

The following clergy were present in the sanctuary: His Grace the Archbishop, Rev. Fathers Egan of Thornhill, Kenne of Uxbridge, Kiernan of Brock, Hogan of Uptergrove and McMahon of Brechin.

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

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 instructed 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 an address from the congregation, which is as follows:

To the Most Rev. John Walsh, D. D., Archbishop Toronto: MAY IT PLEASE YOUR GRACE—We, the parishioners of St. Andrew's Church, Brechin, joyfully cluster around you today 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 arch-episcopal See of Toronto.

We were glad to see that the choice of His Holiness was hailed with acclamation throughout the length and breadth of this vast archdiocese by priests and people, and that every opportunity was available 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 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 feel that we can depend with the utmost confidence in your discerning 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, and then, as the word of God, feed us with the "Bread of Life," heal our wounded spirits and edify us by your dignified priestly department.

No doubt Your Grace will be pleased to learn that our parish is in a most flourishing condition. We have everything that we need for the worship of Almighty God; and our children enjoy the blessing of a sound Catholic education—thanks to the deceased Mr. Foley, who provided them with this home by founding and endowing our Separate school, which is known as the "Foley Institute" and which shall stand for years to come as a monument to his great Christian charity.

It is with pleasure that we call attention of Your Grace to the improvements that have been recently made in our church, and presbytery—improvements which point to the zeal and energy of our esteemed pastor.

It is a source of gratification to us to express to Your Grace our admiration of his labors since he came among us. His solicitude for our spiritual and temporal welfare, his active interest in the education of our children, and his own exemplary life are worthy of our most hearty approval.

We now ask Almighty God to spare you length of days in His vineyard that we may enjoy the benefits of your kind advice and the blessings of your holy guidance.

Asking Your Grace's blessing upon ourselves and our families, and trusting you will accept this expression of our feelings of deep affection and loyalty, and praying once more that God may long spare you to rule over us, we have the honor to be Your Grace's devoted children.

Signed in behalf of the congregation, Alex. McEan, John Bernard, Austin O'Leary, Jas. Barker, L. Forrest, J. J. Galagher, John McGowan, John O'Donohue, John McCorkell and Michael McLean.

Mr. Michael McGrath, in behalf of the local branch of the C. M. R. A., then read the following address:

Brechin, June 18, 1891.

To the Most Rev. John Walsh, D. D., Archbishop 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.

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 loyalty.

The branch is in its infancy, being organized on the 30th of February, 1891. Our members are not many, as yet, but as our object is 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 Archbishopric See of Toronto; 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 exalted position.

MICHAEL MCGRATH, President. MICHAEL FOLEY, Sec. Secretary.

His Grace, in a few happy phrases, thanked the congregation and the members of the C. M. R. A. for the expressions of love, sympathy and loyalty contained in their addresses, and after referring to some of the reminiscences of his life while parish priest of Brechin, he bestowed his blessing upon all present.

ARCHDIOCESE OF KINGSTON.

To the Rev. Clergy of the Archdiocese of Kingston:

DEAR REV. FATHERS—I beg to recall to the memory of the Rev. clergy the discretionary license granted them by me last year to recite the Collect "ad pentecostam pluviam" or "ad postpentecostam 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 the Mass "that He be pleased to moisten the arid face of the earth with the heavenly showers."

We commenced these devotions in St. Mary's Cathedral last Sunday, the priest reciting the Collects at the altar in supplication for seasonable rain, and then asking the congregation to unite with him in offering a *Tafel* and *Agnus* to God for the same end according to my directions. I wish you to follow this rule.

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 Sundays 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, 17th June, 1891.

Florence Vane.

I loved these long and dearly,
Florence Vane;
My life's bright dream and early
Hath come again;

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

I see you're looking for my finger-ends;
you'll look a good while to find 'em;

I see you're looking for my finger-ends;
you'll look a good while to find 'em;

I see you're looking for my finger-ends;
you'll look a good while to find 'em;

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I see you're looking for my finger-ends;
you'll look a good while to find 'em;

I see you're looking for my finger-ends;
you'll look a good while to find 'em;

Chunky'd been the best fellow at the
Chenoweth, an' he was the best at the
Night-hawk—anywhere you'd put him

Then Chunky was happy, an' I
liked it, too, for by that time I was
getting kind o' used to being married,

Well, do you know we growed that
thick ag'in that my women she got
jealous. She said Chunky an' me was

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

Well, things went along pretty good,
and then come the winter when my
third baby was born. That was a boy,

We wanted to call it Patrick Edward
—that was Chunky's real name—but
Chunky he said we must call it Fred or

All this time Chunky was only doing
laborer's work. I couldn't no ways
coax him to leave me for a better

One day, when I'd been urging him,
he says with a kind of trembling in his
throat: "I'm all right, Frid; let me

Next spring, when little Fred was
going on six months old, Chunky said
to me: "I've transferred me money

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

On the twenty-ninth of April we
went down to our work, me an' Chunky,
like we'd always done. My other man

Chunky had just sent up a car, an'
the driver boy told us it was high on
two when he left the foot o' the

My boy Fred he went to pay-school
on the money what Chunky left him.
He's a heap better educated than his

Waiting in the dark an' over ever
pleasant, but when you're not certain
you'll ever see light ag'in it's like being

Well, they say we was in there ten
days; if they'd call it ten months I'd
believe 'em easier. We hadn't no way

Then he proposed we should find how
much victuals we had in the palls an'
set apart as little as we could get along

After we'd done this I hunted round
for the pick an' the drill, but they was
nowhere to be found. Then I remembered

I'd say: "Chunky, we can't
live it out;" an' he'd say: "We must
try to."

The only way we knowed we hadn't
been there for months was the way the
victuals lasted us. Chunky was getting

I didn't know how 'twas, but the
victuals held out wonderful. We only
took a few mouthfuls at a time, but

At length he got so weak he couldn't
work no more; I had to scratch along
by myself. Now an' then we thought

After Chunky got so weak I didn't
like to take my sleep—'twas kind o'
like leaving him alone. Once when I

Then a thought hit me on the side o'
my head, an' I felt for the dinner-pails.
Chunky's was empty an' mine was

"What's got ye, Frid?" An' I
busted out: "What made you do it,
Chunky?" An' Chunky he didn't say

"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 much

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

This was about the last talking he
did, only to say a little prayer now an'
then. Well, you may know I didn't

The day Chunky died I heard the
picks outside for sure, but I went on
digging to keep from going crazy. I

My boy Fred he went to pay-school
on the money what Chunky left him.
He's a heap better educated than his

Mr. Error—In reading over the
life of Daniel O'Connell a few days ago
I came across the following, which was

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

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

5. To say daily, and as often as
may be, a fervent Act of Contrition.
6. To begin every day with an un-
limited offering of myself to my Cruel-

7. 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

THE CONTENTED COLONEL.

A Connellsville, Pa., pension
agent having received word that an
old soldier named J. H. Harrington,

The agent found the cabin, but as he
approached it he was halted by the
most surprising array of dogs that he

The agent entered the cabin, step-
ping over a dog here and there, and
passing between a couple elsewhere,

"Come in, said the old man.
"They won't hurt you."
The agent entered the cabin, step-

"These hain't no o' 'em! Lemme
see," looking the cats hastily over,
"Blue Jussyater, Blue Jussyater, Yaller

Almost instantly a cat jumped up on
the window sill on the outside and gazed
through the window.
"That's Siskyhammer," said the old

The agent introduced himself and
found that the old man was Harrington,
the veteran he was in search of. After

"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

"I see you are a shoemaker," he
said to Harrington.
"See you don't!" replied the veteran.

"I had twenty," said the veteran,
regretfully, "but Rosecrans, Sigle,
McClellan, an' Pope died on me this

"They're all sound as a nut 'cept General
Meade, over yonder. He tackled a
wildcat 'other day, an' she chawed his

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Meade, over yonder. He tackled a
wildcat 'other day, an' she chawed his

worked at the cobbler's bench for years
to support her husband and the dogs
and cats, of which they never kept less

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

Science and religion proclaim certain
limits to the human mind. The mind
of man is susceptible of high develop-

We live in a period of time upon
which intelligence has shed her most
genial rays and thrown a lustre around

Man should cultivate both mental and
moral powers; let science be the com-
pass to guide our bark through life, but

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limits to the human mind. The mind
of man is susceptible of high develop-

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We live in a period of time upon
which intelligence has shed her most
genial rays and thrown a lustre around

Man should cultivate both mental and
moral powers; let science be the com-
pass to guide our bark through life, but

been reared in a religious atmosphere
and had their capacities unfolded to the
genial rays of the Sun of Righteous-

Harmony between the intellectual and
religious nature of a man will elev-
ate him to the highest possible pitch

The scientific and religious man has
innumerable sources of enjoyment;
planting himself in the great temple

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planting himself in the great temple

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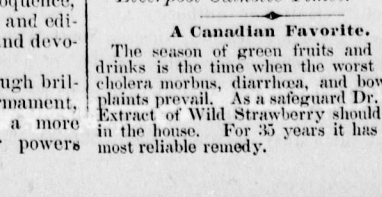
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planting himself in the great temple



Small text caption below the portrait, possibly identifying the man as Daniel O'Connell.



Small text caption below the portrait, possibly identifying the man as a Canadian favorite.

religious atmosphere
 capacities unfolded to
 the Sun of Righteous-
 ness improve the per-
 sonality the reason-
 ableness the judgment
 energy to the action
 religion starts with
 introduces us into a
 sphere of thought;
 and may grasp and
 a knowledge and yet
 their infinity within
 p of thought; there
 out the possibility of
 light of God's perfec-
 tion ever fatiguing
 glory.

and the intellectual
 of a man will ele-
 vate the highest possible
 pleasure. Human happi-
 ness to the range
 moral and intellect-
 we do not hesitate to
 axion that the men
 ding improvement of
 s rank highest in the
 happiness. When men
 reciate the value of
 on a change will
 rit of their dream, and
 he constitution of soci-
 ety.

and religions man has
 arces of enjoyment;
 in the great temple
 witnessing all the
 x that minister to his
 well consider himself
 individual lives in a
 world from the man
 never soar beyond the
 appetite and gratifica-
 as it were, sailing in
 pleasures springing
 in the universe flow
 very avenue into his
 is associated with all
 d and pure; his lan-
 guage so away above
 of this world, finding
 rthy their capacities
 in God. Truths big
 then burst upon them
 in progressive series
 matter of new and
 in grappling with
 ses to its loftiest ex-
 ercises an influence pervad-
 ing all with that joy
 rous and full of glory,
 most aspect of the uni-
 erse before him, it up
 with cheer the quiet
 rising on worlds and
 and tending out to his
 reigns in all the grand-
 ions, peopling immen-
 sions, moving in the
 is strength His unlim-
 ited and religions man
 adoration before the
 Maker, as he reads on
 pages of time that all
 of glowing worlds shall
 ere quenched and their
 ed with desolation and
 king within himself, he
 his soul, with all its
 piety, shall survive the
 that may convulse the
 containing all this,
 exclaim with the poet,
 ce of work is a man's
 reason! How infinite in
 form and moving how
 amirable! In action how
 in apprehension how
 the beauty of the world!
 of animals!" The sci-
 entists the works of the
 in this light occupies
 one, which over-
 enchantsments of a giddy
 nought down to the dust
 with eagle strength
 use who drifted about on
 current of a world's
 such an eminence it is
 of man to aspire, and to
 nence it is the office of
 lization to elevate him.
 onastery, Falls View, Ont.

holies in the Church of
 England?

ill show how the wind
 phrase employed by an
 r in speaking of
 hship of York sug-
 s which we imagine our
 r friends would find it
 very impossible, to answer,
 "mate," says our contem-
 us Catholics some very
 Clearly, then, the late
 not have been a Catho-
 or at least he must have
 out knowing it. Then,
 catholics of the Church
 the Bishop of Liverpool,
 at he is a Protestant,
 ded a secular career in
 deuse of a Brother Bishop—is
 ? The members of the
 Irish Church, who have
 normal declaration against
 confession—are they Cath-
 olic members of the Church
 who the other day ap-
 protest that they would
 astical law, and shouted
 the Bishop?—are they
 are. But if they are not,
 of England is, even on the
 eory, a composite body,
 ose Bishops, clergy and
 olics, while a very large
 are not. Can anyone
 pose that to belong to such
 e in the Catholic fold?
 Catholic Times.

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

INTERVIEW WITH THE ARCH-BISHOP OF DUBLIN.

Prospects of Parnellism.
 Boston Pilot.
 Rome, May 14.

I had an opportunity to-day of having a conversation with Archbishop Walsh before his departure for Dublin. The Archbishop expressed himself freely on the situation in Ireland.

In answer to a general question as 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 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 its in abundance. Almost every post from Ireland brings some further proof from 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 attendance 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 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 those of us. It is discord and disunion in the country, helping him in doing it will after wards look back upon with much satisfaction when the present turmoil is over."

"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 proportion 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 Parliament to support him. The boast of his lieutenants and champions in the press now is, not that they will sweep the country—they no longer dream of claiming anything like that—but that they will succeed in carrying an election here and an election there, in certain constituencies up and down the country. They seem to think it will be a thing to exult in if they can succeed in weakening the national representation in Parliament by sending over any dissident element, no matter how small. Their aim, then, will be to find some few constituencies sufficiently wanting in national sentiment to send to Parliament avowed opponents of the policy which will have the approval of the nation by an overwhelming majority of its representatives. 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 Sanderson, 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 course, give up at once."

"The natural influence of prejudice explains a good deal. We must make some allowance for that. But what seems to me not really strange, and indeed 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 case, and of the declaration of the Bishops, they very naturally strive to keep clear of the moral question. But then they have nothing else to fall back upon but the democratic principle, the votes of the electorate. Now that can no longer be a justification in justification of the confusion they are keeping up throughout the country. Already two test elections have taken place—Kilkenny and Sligo. Both have gone against him. 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 as if we were face to face with a sort 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."

STORIES OF CONVERTS.

The Daughter of Governor Worthington, of Ohio, who Became a Catholic.

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 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 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 cultivated 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 increased. A zealous member of the 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 protection 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 Cincinnati. Here she was soon active in 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.

During this tour she met Bishop Purcell and Archbishop Hughes in Rome, and was then thrown into the English Catholic Society there. Her mind had been undergoing a change. She wrote in 1855, "Had I first seen the Catholic Church in Jerusalem, I should long ago have become a Catholic. There for the first time I saw a glimpse of the interior of the system. Often thought, and unbidden among the acquaintances I witnessed made, and of their martyr-like 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 Mornellid, she was received into the Catholic Church. Completing the mission on which she had come, Mrs. Peter returned to Cincinnati, animated with new thoughts as an earnest Catholic. Mainly through her exertions and aid the Sisters of the Good Shepherd established a house in Cincinnati in 1857. Her home hospitality entertained the Sisters till their house was ready. In this community and its good she continued to take an active interest. But she saw other work to be done, and wrung from Bishop Purcell a reluctant permission to bring over Sisters of the Poor of St. Francis. She then went to Ireland and obtained a colony from the Convent of Kinsale which she had seen and admired. The work of the Sisters of the Poor and their spread through 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 Mrs. Peters gave her own house and grounds, reserving two rooms, accessible from without, so as not to disturb the community. The success of these Sisters in hospital work led to foundations 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 Sisters to 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 exclaim: "Ah, Madame Peter! mi piace molto vederla, moltissimo." On a subsequent visit during some State ceremonial she was taken within sight of the Pope, when he again recognized her, exclaiming to an attendant: "Ecco 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 chanced to fall. 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."

Worms cause feverishness, morning and prostration during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

A NOTED CONVERSION.

Granville Wood, an English Naval Officer, Enters the Church. — "Another Sailor Jesuit."

The number of converts to the Catholic faith in England during the past 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. It is always interesting to hear the experiences of such persons from their own lips; it is interesting to hear them relate the difficulties with which they had to contend, the prejudice with which they were surrounded, the obstacles thrown in their way through the mistaken zeal of friends, or the hostility of enemies, and the final 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 English navy, to the Catholic faith. In 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 result of a sincere and earnest search after truth, he writes as follows:

"I loved my mother dearly, but I was so 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 regret. I went home to my mother. We 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 hour. I prayed frequently to the Father 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 Protestant and Catholic. I shall put all these doubts and all this correspondence 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 without a moment's delay."

"This proposal was so fair and so reasonable that I could not in honor of conscience refuse to accept it. Besides, 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 more I felt that I was getting deeper into a fog; instead of overcoming the difficulties the difficulties were overwhelming me. My faith in the Church of England staggered, but I was not going to yield so easily. Was my dear mother praying for me?"

"About that time Lord Shrewsbury had published a little pamphlet on 'Ecstasies of the Tyrant' in it he described 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 carefully, and re-read it; and I said to myself these manifestations if true, are certainly supernatural; they are miracles; and whatever I could do to get into the Catholic Church I would do. Almighty God would be true religion. Almighty God would not work miracles to confirm a lie. But are they true? Lord Shrewsbury evidently believes they are, otherwise he, an English nobleman, would never give them the sanction of his name. But His Lordship may have been deceived, may have been imposed on; I shall go and see this Ecstasy and judge for myself."

"I started at once, and crossed over to 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 to write to my dear mother. You may imagine what joy and consolation my letter brought her. Like St. Monica, her too, had been praying for her erring child, who had been 'sitting in darkness and in the shadow of death.' It must certainly be a trying ordeal to one brought up in the practice and belief of Protestantism to renounce his creed and embrace the 'errors of Popery,' as his friends tell him. As Catholics, 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 be educated, preferring to hold their erroneous opinions. This is probably best for their peace of mind, for if generally happens that when one of them starts out with a conscientious desire to get to the bottom of the religious question, untrammelled by prejudices, and with an earnest desire to discover the true religion, he finds himself 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 manner."

Distrustful People

Make an exception in favor of Dr. Fowler's Extract of Wild Strawberry. Its known virtues as a cure for diarrhoea, 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 on the Graduating Class of Princeton College.

Princeton, June 7.—President Patton preached the baccalaureate sermon to-day from the text "What is Truth?" "I did not hear Pilate say these words," said the preacher, "and I do not know whether he was joking 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 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 devote themselves to theology he urged to study and to master them.

"There is no way," he continued, "of keeping young men from coming into contact with the religious problems 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 is 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 prayer-meeting and spend the entire summer in religious work, but unless Jesus of Nazareth is distinguished in your mind both in person and in work by marked supernaturalism from every other teacher, your Christianity with all its earnestness 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 contenting here for a sectarian theology. I am 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 special claim, place, if it has any exceptional merit, if it brings any word of comfort, if it has any voice of authority—rests upon the doctrine that Jesus Christ was delivered for our offences and raised again for our justification.

"It is not true that Christianity is a life and not a doctrine. It is a life because it is a doctrine. The religion that sees only the human side of life, and always calls Him Jesus—the religion that looks only on ethical states, and preaches only the moral life of life, the religion which holds that love is the greatest thing in the world, and is satisfied with the sweetness and tenderness 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—I would to God that men would heed me—that if I must choose between life and dogma, I will 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. It comes to us saying in a thousand ways that we cannot be justified by the works of the law, but that being justified by faith we have peace with God. Its one shining and conspicuous miracle is the resurrection of Christ. Its doctrine of the incarnation separates it by a whole diameter of being from all the religions of the world."

Vigilant Care.

Vigilance is necessary against unexpected attacks for 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 safeguard.

LOWE'S SULPHUR SOAP is an elegant toilet article, and cleanses and purifies the skin most effectually.

THERE ARE MANY INDICATIONS of worms, but Dr. Lee's Worm Syrup meets them in every case successfully.

Minard's Lintment cures Dandruff.

Hood's Sarsaparilla

Is a concentrated extract of Sarsaparilla, Yellow Dock, Pipsissewa, Juniper Berries, Mandrake, Dandelion, 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 pharmacists, in the most careful manner, by a peculiar Combination, Proportion and Process, giving it its curative power.

Peculiar To Itself

It will cure, when in the power of medicine, Scrofula, Salt Rheum, Piles, 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. \$1.50 for 25. Prepared only by C. I. Hood & Co., Apothecaries, Lowell, Mass. N. B. If you decide to take Hood's Sarsaparilla, do not be induced by 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, Ont. This educational establishment highly recommends itself to the favor of parents anxious to give to their daughters a solid and useful education. The school is held during the winter months, opens at the beginning of September and closes in July. Terms of tuition, board, and books, \$12 per annum (half yearly in advance). Board and tuition, \$10; washing, \$12. For further information apply to the Sister Superior.

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Rates of Advertising—Ten cents per line each
insertion, single measurement.
Approved and recommended by the Arch-
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Boniface, and the Bishops of London, Hamilton
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Dominion.

Correspondence intended for publication, as
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London, Saturday, June 27, 1891.

THE METHODIST PILGRIM AGE.

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 Inman 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 hitherto been 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 inauspicious as well as unprofitable, and the Magdeburg Centurians 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 Centurians are made manifest by their making such a quotation to prove that pilgrimages are an unmitigated evil.

It is the case that Protestantism has intentionally been misrepresenting Catholics as idolaters 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 repeated 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!

Many distinguished ministers and

lay Methodists are to take part in this demonstration, the like of which, if contemplated by Catholics to do honor to Jesus or His ever Blessed Mother, would be stigmatized as idolatry of the most gross kind.

We had occasion recently to make some comments on an essay which 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 idolatrous 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 shrine.

THE SEPARATE SCHOOL QUESTION IN THE ANGLI- CAN SYNOD.

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 taught by God through His holy Apostle Paul (see the Greek, Rom. vi. 17.) that His truth is the mould which He has Himself prepared for the fashioning 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.

Whereby, 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. (2) That this synod invite the synods and assemblies of the different denominations now meeting or about to meet to appoint delegates for the purpose of agreeing upon as wide a basis of 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 establishing Separate schools. It is by no means clear that this is a correct statement 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 may 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 fact, a considerable actual majority in the synod favorable to Dr. Langtry's motion, which was defeated only because 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.

Surely our Protestant fellow-citizens should draw from all this a lesson of moderation towards Catholics when discussing the question of Separate schools. When a Protestant synod thus plainly shows that it is really of opinion that religious education is

needed Protestants should not be so intolerant as to refuse to grant Catholics full liberty to give religious education to their children if they desire it. Catholics do decidedly desire it. They are by no means so evenly divided on the subject as the vote of the synod shows the Anglicans to be; 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 liberality 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 Protestant 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 have been a graceful act from the fact that anti-Catholic demonstrations were being held throughout the Province under ministerial auspices, and almost 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 malignity 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 separate 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 be—tolerant 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 unwearied by time-serving servility, 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 1817 saw the fever ships sail up the St. Lawrence, and deposit their disease-stricken passengers on its shores. Some recovered, to seek homes where the tyrant's touch could 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 reproach, and calumny, rather than eat the bread of apostasy, 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 times to a life shorn of the halo of Patrick's faith. That faith—heritage 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 earnest love the Irishman has for his religion! So thinks the writer as he sails past the little island, slumbering in the shadow of Cap Tourmente. We may not forget to lay our tribute of love and admiration at the feet of the Quebec priests, who, with death staring them

in the face, labored on by the dying 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 pouring 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 applause:

"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 Saturday 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 of Creeds" which is at present raging in so many of the Protestant Churches. He is of opinion that religious creeds 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 useful, now seem almost swearing and mad. These brethren, I notice, always open their violent meetings with prayer before devouring each other, thus saying grace before meat. They never read the imprecatory Psalms of David with such zest as since the Brigs and Newton and MacQuary and Bridgeman and Brooks questions got into full swing. May the rams of the sheepshead 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 if it be God's will that men should accept the truth as Christ revealed it, the proper course to follow is to be obedient to the Catholic Church, which Christ commands all to hear. It is a

pity that Mr. Talmage does not see that this is the only conclusion at which the true Christian should arrive.

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 so-called philosophy which is based upon unaided reason, the truths of Revelation 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 worshippers claim that without acknowledging any allegiance to God or His Church they can fulfill 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 dispenser of what belongs to the Church, he must not by silence neglect his duty, which is to direct the consciences of all, whether rulers of States, employers of labor, the wealthy or the working men.

The Holy Father shows by irrefragable reasoning that the Socialist principle, 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."

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 proprietary rights therein is to deprive him of his wages. Upon the land which he cultivates he spends his mental 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 in land, therefore, deprive the working man of his wages for his labor.

But the Supreme Pontiff also points out that man has inalienable rights which are derived from the laws of nature, operating above and before

the laws of any State. Of these rights the State cannot deprive him. It may 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 workmen, 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 made to 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 loyal 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 impression that they have been cruelly deceived, and that because they are a minority they are left without protection, and that against the promises made twenty years ago by the then immediate representative of Her Majesty that right should be done in all cases."

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 domain."

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 that the unjust law violates the Confederation Act, which guarantees the official use of the French language on the same footing as the English, and the maintenance of Separate schools—conditions without which the Catholic and French-speaking population of Manitoba would not have consented to enter Confederation.

It is undoubtedly that when His Grace Archbishop Tache was sent for to Rome

Of these rights... deprive him. It may... sorb parental rights...

in 1869 to act as a mediator between the Dominion Government and the people of Manitoba...

DEATH OF THE O'GORMAN MAHON.

A great old chieftain has disappeared in the person of the O'Gorman Mahon, M. P. for the county Carlow...

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...

On the 4th of February, 1830, Parliament was dissolved and a general election took place. This time O'Connell contested the county of Waterford...

Such he remained all through life. When Smith O'Brien and the young Irishmen abandoned their leader to the cause of rebellion...

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 fullest trust of all the landlords and aristocracy of the county?

These gentlemen were soon to receive a lesson. There was earnest consultation one night at O'Connell's house in Merrion Square...

Several members of the Catholic Association were at once sent down to Clare in order to excite the people and prepare them for the great event of electing a Catholic to the British Parliament...

of a soldier; but of a soldier impatient of active employment, whether in civil or foreign war. It was politico-religious war his country was then engaged in...

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...

Several Catholics were arrested during the heat of the election contest, and brought to trial in Lunas for disorderly and riotous conduct. A special commission was named and judges appointed to punish the rioters...

THE LATE SIR JOHN MACDONALD.

Right Rev. Father Flannery, P. P., St. Thomas, Editor Catholic Record, London, Ont. Rev. Father—To settle a dispute I had a few days ago with some Catholic friends...

Mr. McLawine does not furnish us with his address, yet we have no doubt of the sincerity of his inquiry. It concerns not us or Mr. McLawine, but the soul of the late Sir John Macdonald...

wholesome thought to pray for the dead that they may be loosed from their sins.

DIOCESE OF LONDON.

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

Last Sunday was a day of much interest 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...

The Bishop said the Mass, assisted by Father Cushing, president of L. Assumption College, Sandwich; Very Rev. Dean Wagner, Father Scanlon, Father Leaudon and Father Gauthier. The Bishop gave the children a brief instruction on the great sacraments...

At the conclusion of the service Messrs. Francis Cleary, M. A. McHugh and several other gentlemen of the congregation advanced to the sanctuary railing and presented the following address to His Lordship...

My Lord—The occasion of your first official visit to this parish affords us an opportunity to express our warmest congratulations and our hearty welcome to you and to your family...

The Bishop responded feelingly, referring to his visit to Windsor as a home-coming. He was welcomed by many faces, voices and scenes. He did not speak of the congregation in particular, but to his numerous non-Catholic friends...

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 Marquette, and accompanied by the Rev. Father Henry, entered, and the following address, splendidly engrossed, was read by Chancellor Killackey...

My Lordship made a most suitable response, giving the members very valuable advice, putting particular emphasis on the great importance of

admitting to their ranks only those who were practical Catholics.

CONFIRMATION AT WINDSOR.

Evening Record, June 15.

At 8 o'clock this morning a class of 187 candidates were admitted to first Communion and confirmation at St. Alphonsus Church. It was Bishop O'Connor's first official visit to Windsor...

The Bishop said the Mass, assisted by Father Cushing, president of L. Assumption College, Sandwich; Very Rev. Dean Wagner, Father Scanlon, Father Leaudon and Father Gauthier. The Bishop gave the children a brief instruction on the great sacraments...

At the conclusion of the service Messrs. Francis Cleary, M. A. McHugh and several other gentlemen of the congregation advanced to the sanctuary railing and presented the following address to His Lordship...

My Lord—The occasion of your first official visit to this parish affords us an opportunity to express our warmest congratulations and our hearty welcome to you and to your family...

The Bishop responded feelingly, referring to his visit to Windsor as a home-coming. He was welcomed by many faces, voices and scenes. He did not speak of the congregation in particular, but to his numerous non-Catholic friends...

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 Marquette, and accompanied by the Rev. Father Henry, entered, and the following address, splendidly engrossed, was read by Chancellor Killackey...

My Lordship made a most suitable response, giving the members very valuable advice, putting particular emphasis on the great importance of

ment was made public, though it was received with universal acclamation. Yet we think none could be so specially delighted with it as the people of this county, for none had had our opportunity of seeing the value of the treasure God was bestowing upon us...

After the reading of these two addresses, Mr. Lambert Bertrand, Mrs. L. N. Demore and Mrs. Jos. Reanne, 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:

My Lord—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 has been able to do...

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...

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 confirmation services were held on Thursday morning, at 8 o'clock Mass, by Bishop O'Connor, assisted by Revs. Father Cushing, Superior Sandwich College; Father Brennan, of London; Father MacMenamin, of Maidstone, and Father Renaud, of Amherstburg. There were one hundred and ten adults and children confirmed and seventy children received first Communion.

The first Communion children and other members of the Church were enrolled and received as members of the 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 afternoon.

At 7:30 Thursday evening the Bishop received fifty young ladies as members of the Sodality of the Blessed

Virgin and also gave them the benediction of the Blessed Sacrament.

LEAGUE OF THE SACRED HEART.

In St. Thomas, at the close of the 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 Anvari, M. C. R.; First Vice-President John King, H. M. C. A.; 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—

It is composed of a body of Associates who accept the Holy Eucharist, receive the Sacrament of Penance, and practice 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.

It is the duty of the Councilors to promote the association, by adding to the membership, securing a large attendance at the general Communion and meetings preceding them, obtaining the names of those who have not yet done so, and the goal of religion, such as library, reading-room, promenade, etc.

The Associates shall be invited 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 adore Thee more."

Afterwards questions may be asked, badges distributed, tickets of admission supplied, etc.

Advertisement for CUTICURA, featuring an illustration of a child's face and text describing its benefits for skin conditions.

Advertisement for MASS WINE, featuring an illustration of a wine bottle and text describing its quality and availability.

Large advertisement for D'PRICES' Cream Baking Powder, featuring an illustration of a woman and text describing its uses and benefits.

6

A Poetic Prelate.

Archbishop Ryan, of Philadelphia, in laying the corner-stone of the new St. 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 God who dwells in heaven...

INTERESTING MISCELLANY.

Points for 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?"

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 from these.

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 disposition.

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 Peppermint Cure, her remarkably quick.

THE CARDINAL'S PAPER ON NORTH CAROLINA.

Read at the Catholic Historical Society—Judge Gaston—The Faith of Our Fathers—Christian Field.

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 Shea. The Cardinal was formerly the 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.

After the departure of the Archbishop and Father McManus I was left to feel the loneliness of my situation, more trying than its material poverty. My sole clerical companion in Wilmington 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.

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 every household. At Newberne I learned with grateful interference of a daring and timely escape of a Capt. McNamara, of the Federal Army, whereby a Catholic church was saved from desecration.

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

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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.

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 bread-winner of the family, whose earnings too often found their way into the coffers of the whiskey shop instead of into his wife's hands.

PRESBYTERIAN FOOLISHNESS.

The most curious thing which I have yet noticed in connection with the political crisis here, says the Dublin correspondent of the Catholic News, is the absurd view that leading Presbyterians take of it. They actually regard it as furnishing them with an opening for turning the Catholics into followers of Calvin and John Knox.

The attention of shippers is directed to the superior facilities offered by this route for the transport of flour and general merchandise intended for the Eastern Provinces and Newfoundland; also for shipments of grain and produce intended for the European market.

TIRESOME TALKERS.

There are many women and some men 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.

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.

SOMETIMES NAUGHTY! SOMETIMES NICE!

This little chap may at sometimes be naughty, but for all that, he is the joy of the home. In this latter respect he brings joy and comfort to the house which uses Sunlight Soap, which lessens the labor of wash-day, saving the clothes from wear and tear, bringing the clothes snowy white, and keeping the hands soft and healthy.

To any Mother sending us her name and address on a postal card, we will send two sample tins of Nestlé's Milk Food, sufficient for four meals. Nestlé's Food requires the addition of water only in its preparation.

WIVES & DAUGHTERS IMPROVED ALL FEATHERBONE CORSETS.

NO SIDE STEELS TO HURT. NO SIDE STEELS TO BREAK. NO SIDE STEELS TO RUST. All the Leading Dry Goods Houses in CANADA. MADE IN ENGLAND. CANADA FEATHERBONE CO. LONDON, ONT.

THE FRASER HOUSE PORT STANLEY.

THIS FAVORITE SUMMER HOTEL has not passed the hands of Mr. William Fraser, who has conducted it for 30 years, as has been rumored. He is still at the helm, and will be pleased to meet all old friends and as many new ones as can make themselves known to the reception of guests.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS.

Unlocks all the clogged avenues of the 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, and all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

ST. JACOBS OIL THE GREAT REMEDY FOR PAIN.

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

INSURANCE.

Phoenix Fire Insurance Co'y. Established 1851. Cash Assets: \$3,205,004.23. Paid in Losses over: \$5,000,000.00.

DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA, Cholera Morbus, COLIC, CRAMPS.

DR. FOWLER'S LARRHCEA DYSENTERY.

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS. Royal Canadian Ins. Co'y. FIRE AND MARINE. HENRY TAYLOR, AGENT. Taylor's Bank, Richmond St.

COOK'S FRIEND BAKING POWDER.

Should be used, if it is desired to make the Finest Cakes of Cream, Raisin, Biscuit, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from Alum. Ask your grocer for McLauren's Cook's Friend.

McShane Bell Foundry.

Finest Grade of Bells. Castings and Pans for Chimneys, Columns, Towers, Globes, etc. Fully warranted; satisfaction guaranteed. E. J. McShane & Co., Foundry, 125 St. John St., Montreal.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY.

To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate: Having a large amount of money on hand, we have decided to open a special account to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrow to pay back a portion of the principal with any instalment of interest, if desired.

WARTSHORN'S SELF-ACTING SHADE-ROLLERS.

Notice of Invention. AUTOMATIC GRAPH OF THE EQUINE. HARTSHORN.

CANADIAN-EUROPEAN Mail and Passenger Route.

Passengers for Great Britain or the Continent leaving Montreal on Friday morning will join outward mail steamer at Halifax on Saturday.

WIVES & DAUGHTERS IMPROVED ALL FEATHERBONE CORSETS.

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AN Interesting Pontiff by a

An account of the current annual Pontificus, Mr. Stetion, which is America, which is certain things which might offer a very fine product of the parts of the interesting to man's Journal, none more enthusiastic of his character.

"Leo XIII." "has just first year. His tures, his labors, trembling of his the most dignified entire figure, w on the threshold. But when he impressed these impressions, and one beneath this frag full life, and that superior to the his voice, especially public, has retained, by the w lost none of the most striking meets the Holy is the almost c his hands. The age, as is prett but the consequ from which he's years ago. So that Leo XIII. When he has to obliged to hold hand with his able to trace, h wise he unrec each stroke is a gaze.

"Contrary favored with a temperament— happy men—L race of nervo spite of what p situation is sou stress, because break. In spi cacy and fragi gifted with an force, which t not possess. J For thirteen imprisoned in Vatican, with walking in a hundred yards in a part of R noted for its the enormous ment of the and of which w weight. It is of temperance support witho life at such a Holy Father, of state die at of the ecclesi him were ill, men who are claimed the P that since Le Vatican he anything m cold. Longo Pecci family brother, died years; another remained at reached the years. M. C. said a shou of state die. very well liv does not cat It would see life will not that he will runs short of "The Hol memory. A recall to him ance of a pe one in his Few old me degree the pual facilities one years, ur are notice prompt and ago. Leo m most occupi sovereigns, but which l employment daily life Leo XIII. g often at a o'clock he ce chapel, and action de g partakes of coffee and which His E then set me to draw up and at attention receives st State, the of the varie the ambass See, have c tion. L clear stat ters that n No detail into; he e of everyth Pope exp of the part of the seven spect, his dissatisfaction with Holy Fat

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 publication, which is also being issued in America, which is exciting much attention. The bias of the writer has allowed certain things to creep in that may be considered a very fine production. We give the parts of the paper which will be most interesting to the readers of the Freeman's Journal, than whom there are none more enthusiastic in their admiration of his character and work:

A PEN PICTURE.

"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 diaphanous aspect of his entire 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 infinite. For 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 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 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 otherwise be unrecognizable, and even then each stroke is an infinity of tiny zig-zags."

"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 constitution is sound the nervous are strong, because they bend and do not break. In spite of the apparent decay 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 insubriety. Add to that the enormous work which the government 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 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 dignitaries around him were ill. 'It is only we young men who are not broken down,' exclaimed 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 Peci family. Cardinal Peci, his brother, died last year at eighty-four years; another of his brothers who 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 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 broken, but that he will die out like a lamp which runs short of oil.

"The Holy Father has a wonderful memory. After many years he can recall to himself the name and appearance 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 in his intelligence, as is prompt and vigorous as twenty years ago. Leo XIII. is undoubtedly the most occupied and the most active of sovereigns. Not a minute of the day but which has its purpose and its employment 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—action de graces. At eight o'clock he partakes of a light repast consisting of coffee and milk and a few biscuits, 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 encyclicles, 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 the part of his subordinates. If a report seems to be wanting in any respect, his severe expression betrays his dissatisfaction of the unfortunate ecclesiastic who has, in the opinion of the Holy Father, been negligent or inat-

tentive. When he is satisfied that his report is correct he expresses his satisfaction 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 roast dish, seasonable vegetables, and fruit for dessert.

"EVERYTHING LIKE LUXURY IS BANISHED from his table, which cannot cost more than five francs a day. The doctor has ordered him to take Bordeaux wine, and the Archbishop of that city never fails to address him barrels of the choicest brand. Traditional etiquette requires that at Rome the Pope shall eat alone, and it is only when he is outside the Eternal City that he can have guests around his table. Up till 1870 Pius IX. went out every summer to Castel Gandolfo, and he was always surrounded by distinguished guests. Leo XIII. is not only an ardent politician, a sagacious diplomatist, he is also an excellent administrator, a severe and sharp economist. He administers with scrupulous care the Pontifical fortune. The pence of St. Peter bring in about six or seven millions a year; this is little to meet the innumerable needs and ever-increasing requirements of the administration of the Church, but, thanks to the judicious employment of these revenues, the Pope succeeds in meeting all requirements of the ecclesiastical 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 securing some great mischief. 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 slavery. His entry into the Pontificate was marked by the execution of a grand artistic work—one which greatly honors him—the restoration of the apse of St. John Lateran, which costs five million francs. Others have murmured the word 'nepotism.' This, it is well known, was long the reproach of the Roman Pontifices, but now this accusation can only be taken as a ridiculous anachronism. The dowry which Leo XIII. gave to his two nephews and to his niece when they married does not exceed 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 NINETEENTH 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. In his Encyclical Letters he has sounded all its weaknesses, 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 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 of this terrible problem calls for. Of the press he understands the necessity and the strength, although at times he 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 manuscripts to enrich their libraries. Is it not to-day as useful, as meritorious 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 Holy See at the close of the reign of Pius IX., Leo XIII. has restored to the Popedom, with the respect of Governments and people, that prestige and influence which were her attributes during the heroic times of her history. Rarely has the tiara shone with so brilliant 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 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 Blood Bitters, the perfect cure for dyspepsia, biliousness, constipation, sick headache and all forms of bad blood from a common pipette to the most stubborn sores.

D. H. CUNNINGHAM, Importer of Diamonds, Watches and Jewellery, Manufacturing and Fine Watch Repairing, 71 Yonge Street, second floor North of King, Toronto.

Ward's Liniment relieves Neuralgia.

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, 1900: "St. Jacobs Oil was used in my family for frost bitten feet, and it cured them thoroughly. It is excellent, also, for fresh cuts. I speak from my own experience." Every family should have it.

VERY REV. J. J. McCANN, V. G., Rector of St. Michael's Cathedral.

Toronto Catholic Review.

"No seasons are ineludent, no roads impassable no sickness, however contagious, 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 said than of the present rector of St. Michael's Cathedral and the subject of the accompanying sketch. Born in Ontario, on 6th May, 1844, of Irish parents, he combines within himself the best features of these two grand nationalities, the Irish and Canadian. As a pulpiter 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 which flow in streams of eloquence from his lips. As an administrator his capabilities are well known, and evidences so many abound that it is not necessary to here dwell upon them. Sufficient fact of his appointment to the rectorship of the Cathedral by His Grace the Archbishop of Toronto—(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 administration is most necessary. As Secretary-Treasurer of the Separate School Board in conjunction with its chairman, the Very Rev. Vicar-General 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 his 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 parishioners who had formed a strong attachment to him, he was recalled to the cathedral as assistant to Vicar-General Janot, 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 his resistless and tireless energy soon formed around him a parish of magnificent proportions, and the present church of St. Helen's, which he built, is a standing monument to his zeal and untiring labors.

"The many and heartfelt expressions of regret at his removal by his parishioners, and the many tributes they paid to his worth, are still fresh within the memory of all, and need no words of our tongue to express. 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 promotion 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 unstintingly bestowed upon him, and to wield the force of his intellectual lance in the good fight, is the heartfelt wish of the Review and of its numerous readers. A good son, Holy Church has recognized his worth, and we doubt not that in the future even higher honors await him than in the past.

Relief 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 from Mars Hill.

Like Paralysis.

For years I suffered with my back which sometimes became paralyzed. I suffered awful agony for months and could not sleep, but now, thanks to your Burdock Blood Bitters, the strong again, have no pain and can work well, eat well, and sleep well."

Dispepsia.

This disease may be traced by 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 standing.

A Protestant Editor on Purgatory.

Catholic Columbian.

Father Mulhans, 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 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.
152 Franklin Ave.

REV. DEAR SIR—A clergyman in a 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 criticism, 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 one: "For What Men May Pray." We reprinted these twice; and the whole set, besides being copied into a large number of newspapers, were also published by their admirers in pamphlet form. All our editions were completely exhausted.

Yours truly,
DAVID M. STONE.

BEAUTIFUL TILLAMOOK.

DEAR MR. EDITOR—Alluding to the article in your second issue headed "The very old and venerable" I am glad to hear that the attention of a great body of your readers is attracted to this fine and laboring—those seeking to acquire honestly a home and happiness—and to these was addressed, in a special manner, the above-mentioned article. Allow me the privilege, please, through your columns, of a brief, and, if pleasing, to be continued 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 you, Reverend and dear sir, to give, as you may see fit, my name, and a 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 and as the picture you revert to of the Catholic coming in at the last hour, either to buy his soul at an exorbitant price, or to remain the hired and dependent of those who may be enemies of his religion. Fact but too frequently substantiated by the assertion, "I am a Christian, 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 formation of species 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 fellow-men 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. It is, then, that colonization is no trivial affair, and that its advocacy can be justified in him only who possesses proportionately long and wide experience.

It is not a new thing to have held out to the fairest inducements by land syndicates, Government agencies and the like. Common sense, the experience of landlords in whose cases had been made worse by irreparable ruin and bankruptcy, 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 voice 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 venturing upon it with such a meagre information that would give something like certainty of success. We have here, yet untitled, fair and extensive tracts of land, intersected by chains of beautiful and serviceable lakes 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 her broad stretches of rich alluvial soil, so fertile, so ripe for cultivation, and with a climate so mild and favorable—was destined to become a central granary for the adjoining continents. Her path to glory, though, is as yet locked up and how long it will remain so we know not. We should know though first whether the primeval forests of spruce and fir of Tillamook county are of any more value than our counties of lumber; and as to agricultural products, what is an average yield per bushel of the grain sowed, and market price for many at least, may be found nearer home. Let a man be sober, industrious, animated with energy and if in this way he 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 honorable by our earnest and honest efforts. Let no man per- he will find himself in any land, placed in a comfortable cabin surrounded by ripening harvest fields that no proprietor but himself.

I am yours, Reverend and dear sir, co-operating for the good of the POOR MAN.



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