MAY 30, 1896.

of the Boers.

Mgr. Schoch, O. M. I., received by the editor y Record of the Oblates, he but Protestants are of Government service. ews can not be elected rliament nor hold any ituation. There atholic in either of the the rule that the Gov-, post and telegraph rs of the police or artilshould be Protestants. enforced. The worst e old Dutch penal laws r, and petitions for the disabilities under which ffer are entirely disrehave lived," says Mgr. hope to live all the sel the burden."

MOENIG'S TONIC er's Experience. 6

CINCINATI, OHIO, Jan, 1894. ears since I felt that some-rder, although I didn't show it imeso that I couldn't speak sight was also impaired by moving in the eyes so that I after I took Pastor Koenig's ese symptoms disappeared. I I again. May God bless Rev. E. HAUN, Pastor. to the Almighty.

TORONTO, IOWA, Feb. 1894. adache sixteen years, and l ven years and could not sleep, erve Tonic helped at once; my anks to the Almighty God fo

uable Book on Nervous Di and a sample bottle to any ad Poor patients also get the med-free. Seen prepared by the Rev. Father syne, Ind., since 1876, and is now by the

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TEACHER, HOLDING A ond class certificate. Must id French, and have had some ching. The best of references d. Any one not having these ed not apply. A good salary buttes will commence August eph Girard. Secretary Separ-geon Falls, Ont. 919-11.

LEAGUE OF THE SACRED HEART. ranks. If unity of direction, unity of views on matters outside the field of General Intention for June. UNION AMONG CATHOLICS. faith, could be counted on, when Cath-

VOLUME XVIII.

us above.

take.

Messenger of the Sacred Heart. If any Associate were at a loss to single out an intention that would of all others be the most acceptable to the Divine Master, during the present Divine Sacred Heart, he could Network Sacred Heart, he could Divine Master, during the present Divine Master, month of the Sacred Heart, he could not fix upon one other as likely to arms, figuratively speaking, against not fix upon one other as likely to attain this end as that proposed to those who, the day previous, were their aside personal bias and centralizing

allies. In the great centres, where the In the great centers, where there League is thoroughly organized, there will be many grand and consoling demonstrations during the next thirty days in honour of the Heart that so loved men. It is but fitting that such transplant them to the field of religion, transplant the triumph of unity means the vills are rife in the body politic the transplant them to the field of religion, transplant the triumph of unity means the loved men. It is but fitting that such transplant them to the field of religion, transplant the triumph of the Papacy. Lastly, a love shown to those of our co-relig-tor the triumph of the papacy. Lastly, a love shown to those of our co-relig-dence the triumph of the papacy. Lastly, a love shown to those of our co-relig-tor the triumph of the papacy. Lastly, a love shown to those of our co-relig-dence the triumph of the papacy. Lastly, a love shown to those of our co-relig-tor triansplant them to the field of religion, transplant the triansplant the the the field of the the the the the the transplant the triansplant the the triansplant the triansplant the triansplant the the triansplant the triansplant the the triansplant the triansplant the triansplant the the trian

functions should be as frequent and as striking as possible, for all this, and incomparably more can prove but a trilling requital for the overwhelm-ing measure of divine love wasted upon mortals. But the present Inten-tion is of such vital importance that it affirm that those who live in remote country districts, isolated, even, from the stagend even, from the stagend even, from the stagend even from the struggle. "Even weak men," says Schiller, "when united are powerful." Moral support and encouraging words are strong incentives to good. Here, in Canada, there are many champions of our faith struggling for our rights sacred cause of education. Let us century shall be written. True, the help them with our prevent the Cod country districts, isolated, even, from other League Associates will have it in their power, this month at least, to country districts, isolated, even, from other League Associates will have it in their power, this month at least, to bring joy to the Heart of Our Lord as effectually as if they attended the June services where they are celebrated with the greatest pomp and magnifi-cence. One thing alone is required— that the fervoir to inter the wheels is the most practical manifestation of sons of men, are appealed to by our enemics against us, and we, in our stolid assurance or rather our simplic-that the greatest pomp and magnifi-center. One thing alone is required— that the fervoir the wheels the preview for the fervoir the sons of this day for better, and that is to be a Catholic stolid assurance or rather our simplic-ity, fail to see that, though the work that they pray with all the fervour of their souls and unceasingly for Union among Catholics in our own land, and going on as fast as it might. It is

all the world over. certain that the Church holds in her bosom the true army of Jesus Christ; The trials and sorrows of the Church are mainly due to the want of that are mainly due to the want of that union; or, at least, it is true to say, heart the interests of Jesus Christ: that her enemies have found it possible to afflict her because her children are not united. This holds good for every nation of Christendom; it holds good doctrinal is one of the problems of life.

for our own country. An injustice has been perpetrated in our midst, on our co-religionists, and so far it has been

We know how dear the interest of impossible to right it, owing to dissenpeace and concord were to the peaceful and sympathizing Heart of Jesus. sions among Catholics. This month, the month of the Sacred Heart, the Unity of mind and heart was one of the objects of our Redeemer's last voice of the people will make itself will depend upon the stand Catholics moment when He was about to leave If they stand together the in- his Apostles, He desired to resume in justice cannot be perpetuated ; on the a word all the doctrines He had taught contrary, if they set personal or party interests before those of Holy Church, them, all the duties He had prescribed to them, all the graces He had promised the result will entail the most disastrous to obtain for them from the Father consequences on the dearest interests of the loving Heart of Our Lord for prayed : "for them also who through the present, and for generations yet unborn. We think that our Associates their word shall believe in Me, that they may be one as Thou Father in Me now fully understand us when we and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent attach so much importance to unremitting prayer for this month's intenmitting prayer for this inclinence than tion, and give it more prominence than all the ceremonies, be they ever so dazzling in magnificence, which that they may be one as We also are generally accompany our June de votions. (Joan, xvii, 20-22.) By which it is evident that our Lord was willing

Many of the Associates of the League to stake the success of His divine mishave no voice in the decision the country is to give; this applies strictly. If Catholics would only aim at realizcountry is to give; this applies strictly to devout sex and to youth, and yet the final outcome may be decided by the irresistible prayers of some uninfluen-tial, unknown Associate, perhaps a child, who is dear, however, to the Heart of Our Lord, and whose entreaty Heart of Our Lord, and whose entreaty Heart of Our Lord, and whose entrary united on educational matters; en-is whole souled and unselfish. So let all join in a crusade of prayer, that our Canadian Catholics may be united, and that God may crown scribe to Catholic newspapers; form branches of Catholic Truth Societies their concerted efforts with success. However, as the month's intention not for the present crisis alone, nor assuring the general welfare of the is not for the present crisis alone, nor for Canada exclusively, it will not be Catholic Church, the face of the earth out of place to pass in review the would be changed. It is the indiffer various other considerations which may ence of Catholics that handicaps the better show the necessity of union. Church and her interests.

LONDON, ONTARIO, SATURDAY, JUNE 6, 1896.

Catholic Record.

not shy in manifesting them. Con-temporary history proves that there is too much wrangling going on in our ranks. If unity of direction, unity of selves, according to St. Augustine, and invige corresponding to St. Augustine, and forts and forbidding to marging for the goal of the goal of the selves according to St. Augustine, and forts and forbidding to marging for the marging for the selves according to St. Augustine, and forts and forbidding to marging for the selves according to St. Augustine, and for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging the selves according to St. Augustine, and forbidding to marging the selves according to St. Augustine, and forbidding to marging the selves according to St. Augustine according to St. Augu a distrust of our own judgement. This is a pledge of peace and concord. A filial love for Christ's Vicar on earth is an earnest of our fidelity to bis tracking to St. Augustine, and fasts and forbidding to marry? Be-fore I knew it, Richards had convicted me of speaking like a Manichee. The ground seemed to be crumbling be-

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

their efforts in the true interests of harmony and union in the Church.

work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for ards will be ordained a priest ?" I all requests presented through the asked (he was then in minor orders). Apostleship of Prayer, in particular "In a year or so," was the answer. for the blessing of union in the ranks of the Catholic army, as a means of promoting Catholic interests more efficaciously here on earth.

THE CRUCIFIX CONQUERED.

How Rev. Harmar C. Denny, S. J , Became a Catholic.

In the Messenger of the Sacred Heart for June, Rev. Harmar C. Denny, S. J., of St. Francis Xavier's Church, New York city, recites the story of his conversion and gives his personal impressions of Cardinal Man-

attention was given to dogma in those days—I decided to conform to the established Church. I also concluded to become a clergyman, and applied to Dr. Samuel Wilberforce, then Bishop of Oxford. He accepted my baptism as valid and agreed to receive me as a candidate for holy orders, which implied a curacy. This was quite a con-descension on his part, as Americans are rarely adopted. Having thus settled my future career, it was time to prepare to take the degree of B. A. The Christmas vacations had just be gun, and my plan was to go to Brighton to be coached for the examination by Mr. Austin, a scholar of St. John's College, Oxford, when who should ap credibility for accepting the claims of the Church. He showed me how Christ pear upon the scene but Walter Rich ards. He came, he said, to visit his friends and talk over old times. He Himself had appealed to His credentials that He was a teacher sent from was going to London that afternoon, God. People were to believe the works and I arranged to accompany him they saw; the blind, the deaf, the dumb, the lame, the sick were cured, When we got to the station I noticed that he bought a second class ticket In followed suit. It was my first lesson in poverty. As it happened, we were the only passengers in the railway and the dead were raised. I was convinced that the Church was the divinely-appointed guide. So returned to Oxford, sold off my furnicompartment. ture, talked the matter over with my Naturally, the subject of our conver friends and went back to London. sation was religion. I declared that change was working in me, so this time I hired poor lodgings close to Bayswater. The final step must soon had three insuperable difficulties to be coming a Catholic. He only laughed, Bayswater. The final step must soon be taken. I went to say good by to and inquired what they were. First of all, I said, I could never accept Dr. Manning before going to my old tutor, Dr. Stocker, at Draycott rect-Papal infallibility. It had not been defined, but I knew that all Catholics Carlyle believed it. Difficulty number one was ory soon dissipated, for it was an imagin-"To prepare for my degree," I an-I had thought that infallibilary one. wered ity meant impeccability. The explan-ation of the real doctrine was quite quired. satisfactory. Then came the second obstacle. I can believe, I said, in the God-man, but I really cannot believe in the God-woman. I thought that this was a poser. But Richards only laughed, saying that the glory of the

had come neath me.

When we reached London we went to Bayswater, and I was introduced to Dr. Manning. What were my impres-sions? First of all I was struck by the simplicity and poverty of the little house then occupied by the Oblates. It was a great contrast to the quarters of the Oxford dons, and no less was the contrast between the gentle and cordial manners of Dr. Manning and his companions and those of the dignified and cold university dignitaries. Dr. Manning himself was then in

his prime and extremely handsome. One could not but remark the intellect uality of the forehead and the tenderness of the nose and mouth.

books to enter the rather small room he occupied. My friend Richards had told the doc-

better, and that is to be a Catholic priest. "How long will it be before Rich-

This rather encouraged me. It would not take me so long if I decided upon

Faith," and consisted of four lectures delivered by him in St. George's Cathedral, Southwark. The other was on "The Office of the Holy Ghost Under the Gospel." This he afterwards developed into two volumes : "The In-ternal and External Mission of the Holy Ghost." As it was Dec. 10, consequently in

the octave of the feast of the Immaculate

over there and pray." I went. I was had been received into the Church and probably the bluest mortal in London, because I realized the hour for decision The elevation of Dr. Manning to the

At the entrance of the sanctuary of in 1885, and Father Denny resolved to kept bright the true idea of Him-Only

and knelt down on the prie dieu. Soon after he came in and found me kneeling. I first became aware of his presence by feeling his arms around me. "You have had a hard struggle," he said ; "tell me all about it." Why, thought I to myself, I can talk to him Why, as I would do my mother, and before I realized it I had made a general confession of my whole life.

He received me very kindly and took me up to his room. I remember how I had to wade through piles of the Great Western Hotel at Paddington and carried out his injunctions.

That very evening, before the altar of St. Charles, I was baptized conditionally, adding the name of Charles to my own. In those days a reception into the Church was quite simple; there was a profession of faith, but there was no supplemental ceremony in baptism, merely the pouring on of the water with the formula and then con-ditional absolution. There was Bene-

Dr. Manning did not press me, but gave me two or three of his tracts to real. One was on "The Grounds of Mr. Palin said : "I understand you

byterianism you might as well go to the column, but for me, I shall stay where have not. Take the leap, but don't come back."

I assured him that I would not.

Archbishopric of Westminster occurred

the church was an arch bearing the Rood. As I prayed there the figure of Christ on the cross seemed to be hang-ing in mid-air. You believe in Christ, I said to myself; which Church has here beit the seemed to be hang-ing in mid-air. You believe in Christ, I said to myself; which Church has here beit the seemed to be hang-to the control of the con the novitiate at Frederick, Md., and became a member of the Jesuit community.

ONTARIO AND QUEBEC SCHOOL LAWS.

NO. 920.

To the Editor of the Globe :

To the Editor of the Globe : Sir,—In your issue of the 15th inst., I noticed the educational report of the Presby-terian Synod of Montreal and Ottawa, in which an effort is made to make it appear that the Protestants of Quebec are laboring under great educational disabilities, and that, in fact, the injustices inflicted on them are much greater than those inflicted on the Catholics of Manitoba by the abolition of Separate schools.

Having confidence in your readiness to do justice to all, I think you will permit me to correct this statement, which appears to have been endorsed by the whole Synod, but especially by the Rev. Messrs. Scringer and McVicar.

but especially by the key. Stessis, scringer and McViear. The chief points insisted on in this report are (1) that "all Roman Catholic Bishops and administrators of dioceses are members exoificio" of the Council of Public Instruc-tion; (2) that, in consequence, "all school matters are controlled by the Roman Catho-lic Bishops, no other churches having any rights"; (3) that "the taxes of all joint stock companies, banks, corporations, etc., though these companies are wholly Protestant, and most of them largely so, go to support schools which use the Roman Catholic catechism as a chief text-book and teach that Protestant-ism is false and blasphemous." In regard to the first of these matters, I

ditional absolution. There was Bene, diction of the Blessed Sacrament, as it was January 21, feast of St. Agnes, and this was a fitting close of a mo-mentous day for me. The next day I received a visit at the hotel from Mr. Palin, dean of the faculty of St. John's college, Oxford. He had been sent by Dr. Wynter, me. Mr. Palin said : "I understand you are going to the spinal column of Cath-licity. The Church of England has also a part of the vertebrate system. Of course, coming as you do from Pres-byterianism you might as well go to the column, but for me, I shall stay where

There are exactly three times as many Protestant schools in Quebec as there are Catholic schools in Ontario under Govern-ment patronage, though the Protestant popu-lation of Quebec is only about one-halt of the Catholic population of Ontario, Jews being

As it was Dec. 10, consequently in a pression of Cardinal Maning, the octave of the feast of the Immaculate to him had gently led him into the claims of the feast of the Immaculate to him had gently led him into the claims of the Blessed Virgin in the octave of the feast of the Immaculate Conception, there was to be a pressing of Cardinal Maning is community of Object and a member of St. John's College, My first wy gears and a member of St. John's College, My first wy gears and a member of St. Charles, He was use, the relation of the St. Mary's Hall, where one of my initiate friends was my from danger until Christmas, when I went to St. Mary's Ital, was the to a provide the state of the max spin of so many clerise in the state of the max spin of the spin of the state of the max spin of the spin of the

the educational funds of the Province. It appears to me that the Quebec laws deal very fairly with regard to corporation assess-ments for school purposes. All companies are empowered to place their taxes on the Catholic or Protestant school panel as they one fit according to the radiation of the stocksee if, according to the religion of the stock-holders, and it is only in the case when their religion is "not apparent"-such being the words of the school law—that the school tax is divided in proportion to the Catholic and Protestant populations. I do not see that any fairer provision could be made : and it is absurd to say, as the Synod does, that the Protestants thus dealt with are treated more harship than the Catholics of Manitoba whose schools have been legally abolished. In regard to corporation taxes the Protest-ants of Quebee are much more fairly treated than are the Catholics of Ontario. Practic-ally in Ontario al corporation taxes are paid to the Public schools, the Separate schools being excluded from any share in them. There is a provision by which corporations may divide their tax in properion to the value of shares held by Catholics and Pro-testants, but is easy to see that this provision is worthless, for the corporations never think of passing such a vote as this. Sir Oliver Mowat has desired to deal kindly with the Catholic schools of Ontario and to have them efficient, but he has not made so fair a provision for the proper division of the taxes of banks and other cor-porations as has been done in Quebee. In the towns and cities of Ontario the Catholic school of the country parish which I admin-ister loses hundreds of dollars on account of this, and even the Catholic school of the country parish which I admin-ister loses hundreds of dollars annually through the same cause. We Catholics of complain than have Professors McVicar and Serimger in regard to the Protestants of. Their Province. Desch the taxe in the protection of their Province. Desch the taxe in the protection of the serimger in regard to the Protestants of. see fit, according to the religion of the stock-holders, and it is only in the case when their Scringer in regard to the Protestants of their Province. P. Corcoran, Parish Priest of La Salette.

which Church has the crucifix ? one. This settled the matter for me. The crucifix had conquered. I then went to Dr. Manning's room

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A well-known English writer said somewhere : "Without some strong The chief sources of disunion among motive to the contrary, men united in the pursuit of a clearly defined common Catholics are ably outlined by modern writers. Diversity of character aim of irresistible attractiveness naturally coalesce; and since they coalesce naturally, they are clearly right in coalescing, and find their advantage in it." The writer was writers. frequently inspires diversity of tactics. At first blush, one hardly sees why Catholics should not differ in opinion in matters of political expediency for instance : but we should bear in mind telling us of the way men act in their that when the Church's interests are at wordly concerns, with no special restake, there is no room for discussion. ference to religion ; but he might just It is then we should sink our differas well have included the latter. In the drama of life men feel the ences, and recall the words of Carlyle,

quite orthodox in this matter - "A man, necessity of association ; man is a social be the heavens praised, is sufficient for himself; yet were ten men, united in love, capable of being and doing animal in more senses than one. Individual interests suffer when they are disunited ; combined, they are strengthwhere ten thousand singly would fail ened, and out of the reach of fluctuat-

"Every city or house Narrowness of certain minds is ing fortunes. divided against itself shall not stand signalled as a cause of disunion. There 25). The modern commerare some people who can conceive only (Matt 12. cial world has found this out after the one plan of action possible— their own —in an enterprise, even the holiest. manner of a secret ; and the tendency now a days is to join hands in trusts, combines, etc. Goethe tells us that of course, there is only one right way is not an individual helps not; only he who unites with many at the proper time; and experience shows us there was method in this method. widen our angle of vision. Providence In the domain of religion a similar did not give the monopoly of tact or method in this worldly wisdom.

The wisdom to any individual. Catholic Church is the home of unity again says: "It is not possible to knew of faith and doctrine. "One faith, all. Here on earth we are soldiers one baptism, one God and Father of fighting in a foreign land that underall," is the proud boast of this solitary stand not the plan of campaign, and Queen among the religions of the have no need to understand it, seeing She alone can claim that unity earth.

of faith, unity of worship, unity of It should be the ardent desire of our government which is the test of relig-Associates this month to banish those ious truth ; she alone wears the mantle sources of discord from among the faithful. And we may count on victory of truth with none to contest or share

Unhappily, unity of faith, of worship, if we try reasonably to develop a love blessed virgin was in being a creature of government, does not necessarily in us for our invisible Head, Jesus and yet mother of her Creator, to whom mean unity of action. Catholics have their likes and dislikes, and they are brethrenin arms, the Catholicsthrough- being a creature she had it to give. key of the sacristy and said : "Go dear to me by associations, for there I

ing and getting up objections. at St. John's, took his degree of M. A., opened on him with the difficulty : If and became in turn scholar and fellow I stay as I am or if I become a Roman of his alma mater. I bade him good by in '58, and did not see him again Catholic, it is only the result of exercising private judgment. Therefore until he came to New York in 1884, am just as well off as I am. when we met as members of the same He was attentive and repeated the

religious order. objection, making it appear even Having taken leave of all my Oxford stronger than I had put it. He then friends, I went back to London and pointed out that, if by private judg settled down in a lodging near St. ment I meant using my reason, I wa Mary's of the Angels, Bayswater. I became an Oblate of St. Charles, and bound as an intelligent being to do this ; not indeed to sit in judgment of began to study with the other young religion, but to examine the proofs of nembers of the community. the existence of a divinely appointed After a few months of happy life at guide in all the doctrines of religion. Bayswater, it was decided that I should In other words, that I was bound to examine the credentials or motives of

go to Rome to complete my studies. So in October, 1858, I took up my resi lence in the Collegio Pio, attached to the English College in Rome. I en joyed great freedom. I went when I pleased to the lectures of the Jesuit Fathers in the Roman College.

My life in Rome was drawing to a close. I had been ordained deacon on the eve of Trinity Sunday, 1860, by Cardinal Patrizzi, in the venerable Basilica of St. John Lateran. Dr Manning thought it advisable for me to go back with him to England for the the summer, saying that I might perhaps return in the fall. I remember the farewell visit we paid Cardinal Franzelin. He was very gracious and "This is your Bethlehem, your said : house of bread, where you are to lay in your supply for future needs, " and urged my return. But this was not to be. In October I made a retreat with the Passionists at Highgate, London, in preparation for my ordination. On the feast of All Saints, 1860, I was ordained priest by Bishor Morris, being assisted at my first Mass

by Dr. Manning, who had been made a monsignor and prothonotary apos tolic during his last visit to Rome. sang my first High Mass on the feast

May 19.

A Prominent Convert.

New London, Conn., May 12 .- It did not become known untill to day that Rev. F. W. Kelley, formerly rector of St. John's Episcopal Church in Norwich, but who renounced Protestantism to be come a Catholic, was confirmed yester-

day morning in this city. The Rt. Rev. Bishop Tierney of Hartford came here quietly, and the con-firmation took place in St. Mary's

"What is duty?" he continued, but explained it himself by quoting a pas-sage of St. Cyprian. The gist of it was that when the intellect is con-

"Why are you going ?" he asked.

vinced the will must act. I knew well

"Why do you do that?" he in-" Because it is my duty," I replied.

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URIEL: Or, the Chapel of the Holy Angels.

BY THE AUTHOR OF "THE AUSTRALIAN DUKE; OR, THE NEW UTOPIA," ETC.

CHAPTER XXII.

A WALK WITH PAXTON The morning had come, bright and cheery, and the sportsmen had all set forth to the woods, a lively party of men and dogs, whilst Geoffrey, indif-ferent to the surprise excited by his whimsicality in declining a day's shooting in the best pheasant covert of Cornwall, was conducting Paxton over the broad open downs that stretched along the coast in the direction of Tremadoc.

"You are a bold man, Mr. Hough ton," said Paxton ; "those remarks of yours last night about the gentlemen poulterers were rather home-thrusts to

"Were they?" said Geoffrey. "Were they?" said Geoffrey. taste for indiscriminate slaughter. I like to see the wild creatures on the wing, without feeling it my duty at once to knock them over."

"Then it won't exactly be a love of wild sport," said Paxton, "that is taking you to Manitoba ?" Geoffrey laughed. "Oh, Manitoba

only a castle in the air," he said ; "I fancy sometimes, when the mood is on me, that a log-hut in the woods and

a brush with the bears would be a pleasant way of beginning life over "" again." "I should say now," said Paxton,

" that one who has begun life so well and kept it up as successfully as you, Mr. Houghton, would make a mistake in thinking of beginning it over again.

Geoffrey sighed. "I don't know much about the success," he said ; 'life, after all, is a heavy sort of business

"To some, no doubt, but surely not to you," said Paxton. "Perhaps you won't believe me serious if I say that my three days at Laventor, the year before last, have left a picture on my mind that I don't care to forget-a picture of real unmistakable home happi-

ness." "Ah, but there have been a precious lot of changes," said Geoffrey. "La-ventor is not now exactly what you remember it. My two sisters have married, and left us."

"Then I should say," said Paxton, stopping with great deliberation to light his cigar, "that the best thing light his cigar, you could do would be to follow their example."

Geoffrey shook his head. "I'm not the man to succeed in that class of ad-venture," he said ; "I should be more

at home with the bears, I fancy." "In other words," said Paxton, 'you are going to Manitoba to build a log-hut, shoot bears-and-get rid of yourself, if you can ; but that last, my dear Mr. Houghton, is a matter difficult of accomplishment.

"I didn't quite mean that," said Geoffrey ; "I was only thinking that there are some days in one's life when one feels as a poor brute of a horse must feel that has to pull its load, with the collar chafing its galled neck, and the roads heavy.

"And what advice would you give the animal under such unpromising

"I suppose," replied Geoffrey, "one would have to tell him that there's nothing for it but to pull on, and look forward to the stable. "That might do well enough for a horse," said Paxton ; "if a man were

in the shafts, something more would **TOROUT DURING WITTOW** Which will be sold at the lowest price of **JAMES WILSON** Ime sort of doctrine ; but, on my word, ime sort of doctrine ; but, on my word, bins the price in the lowest price in the price in th

at such times, I think the only thing is to trudge on blindly and doggedly. But it's grim, hard work, if you keep to it, I can tell you ; and at such times. you see, I think of Manitoba.

THE CATHOLIC RECORD

"You are quite right in principle, I am sure," said Paxton ; "the hours you speak of everyone knows. Even in Scripture, if I mistake not, there is Even notice of 'the dark and cloudy day. At those times one has just nothing for it but to suffer, and to go on suffering; that is the business to which life is re luced. But there are just two things a man should bear in mind, which a draught horse could not precisely be made to comprehend-first, that sooner or later the bad bit is sure to end ; and, secondly, that when it is ended he will find it to have been a time of progress.

"After a plodding, trudging sort of way," said Geoffrey.

" Pardon me," said Paxton, " after the way of a winged eagle, of an up soaring flame, after anything you to choose as a comparison to express what is noble, strong, lofty, and enduring. I say again, times like those are times of progress. I hate the word, and would use another if I could find one, for as it is commonly used it is just cant. What national progress is I don't pre-tend to say ; as far as I see, the proress of nations is mostly crab fashion. But that there is a growth of human souls, I take it, is undeniable, and, be lieve me, it is in those grim, suffering nours that it is wrought out and per fected.'

"I say," said Geoffrey, " where did you learn all that ? Is that what they mean by poetry ?!

Paxton laughed. "As you like to consider," he said ; " every man has a book inside him, called a heart : one may learn a good deal by studying its pages. But, talking of poetry, tell me something of the Pendragons. Their story was the nearest thing to a living poem I ever remember alighting on. This Uriel—you and I, you know, had something to do with his restorationwas he worth all the trouble we took about him ?"

Geoffrey sighed. "Uriel is worth anything we could have done for him," he said ; " a noble fellow ! but, poor lad, his day is over. His life boat service finished him off, and in his last ex pedition he got a terrible blow, which injured the lungs, as they fear now, past remedy.

"Ah, that is sad," said Paxton ;-"and the beautiful Aurelia, is she really to be a duchess ?"

"I know nothing about it," said Geoffrey, "beyond what you heard last night. Julian told me, in one of his latters that he deliver in one of his letters, that the duke had taken Uriel for a cruise in his yacht, and that

they hoped that it would benefit him. Quite possible.' "I see," said Paxton. "So the spirit of change has invaded Merylin,

"Ay, indeed," said Geoffrey, "that it has. You know what it was, as you it has. remember it. People were fond of calling it gloomy and melancholy. It

was never so to me. From my boy hood I had been used to the old place, and loved every tree in the pine-woods and every stone in the walls ; there was not so much as a shadow in the courtyard that did not seem to me as a familiar friend. Now the place is shut up and deserted. I never pass it without a chill, as though it were a grave where something lay dead and buried."

I see," said Paxton again, and in deed he was seeing far more than Geof frey guessed or intended. "Yes, it is quite true ; the world is all over full of places, where such graves lie hidden; graves of the past, graves of our hopes, graves of our affections. The world, no doubt, is just a big cemetery ; still, Mr. Hough-ton, we must plant it and cover it

ian. It gave news of the party at Naples, and was written in his usual style of animation. "All the world is here," he wrote; "and all the world is trying hard to enrol Mary and me among its wicked company. I have my fears they may succeed with Mary: she likes it all so amazingly. She car-ries me off to receptions and dances, and tries to persuade me that I like it as much as she does, whereas, I regard it all as an abomination. We have the best of society here (as they would say at Swinburne); you can't indulge in a quiet donkey ride without meeting half Belgravia, including, as, of course, you know, the Duke. He and Uriel have come back from the cruise, and are pretty often teacher. are pretty often together. Our three golden haired friends, by-the by, are

quite the rage; you know what fair hair is in the eyes of the Neapolitans. The boy can't set out with his nurse without being mobbed, and I hear the "non Angli sed Angeli," wrung the changes on till one is tired of it. I better for the change, and Aurelia tells me he is counting the hours till he can return to Merylin."

This was the resume of most of the letters which reached him through the winter, whether from Julian or Mary. They told them of their joyous life together; they described their excur-sions by sea and land; they seldom wrote without speaking also of Uriel and his sister ; and the burden of what they said was generally the same, Uriel was fading fast; they sometimes feared he would never return to Merylin.

At last, towards the end of March came a letter in another handwriting, and, opening it hastily, Geoffrey's heart beat fast as he glanced at the signature. It was brief, and ran as follows:

" My dear Mr. Houghton :- My poor brother is considerably worse; and it is but too evident that this climate has been of no real benefit to him. He is longing to be at home again, and though I feel it is a risk for him to encounter an English spring ; yet, alas the risk of staying here may be ye be yet greater. His own anxiety is lest he may remain until return is impossible, and with that longing which is the character of his complaint, he has set his heart on dying at Merylin. Se that we propose coming back about a fortnight hence, and I write to ask if you would undertake to see that everything is as it should be. I should dread the journey more than I can say but when Julian and Mary heard what we had decided, with their usual kindness they offered to accompany us Julian will take on himself the management of the journey. It is so like him ; I never can be sufficiently grateful. Yours ever.

Aurelia Pendragon."

There was also a note from Julian. "Dear Geoffrey ;- Uriel is dying

he cannot live many months—perhaps, not many weeks longer. His one thought is to be at home, and Aurelia has ceased to oppose it. Mary and I have made up our minds to travel with them, as it will be a business getting him to England, and we have not th heart to leave Aurelia to face it all alone. So we shall be back before we intended. Can you take us in at Laventor? Somehow I should like to be near the dear fellow to the last : and I suppose you'll put up with Mary for a bit. By-the-by, I had a letter from Paxton the other day. He spoke of you and Manitoba, and said we ought not to allow it. What's in the wind, old fellow? old fellow? Wait to see us before you pack up. Mary says its dumps, but

"" Mary home again; that will be splendid !" Such was Geoffrey's exclamation over the breakfast-table. uttered with an animation which took

found awaiting him a letter from Jul- | ing rills of running water, and further off the deeper, more solemn undertone of the sea. Uriel leaned from the window to drink it all in with eye and ear. "Home ! home !" he murmured. "home as I remember it in our child ish days, Aurelia : every scent, every sound the same. Those young larches, how sweet they are, and the thrushes -there are no thrushes like those in Italy !" He sank back with such a light on his faded cheeks that a ray of hope darted through Aurelia's heart.

"'It will do you good, dear Uriel !" she said ; "after all, 'there is no place like home.'"

He smiled, but did not speak again till the carriage stopped at the en trance of the castle, and Geoffrey ap peared ready to greet them. He not alone, for Julian and Mary had driven on before, that they too might be there to receive the invalid and his sister.

The tall, wasted form descended from the carriage and leant on Geoffrey's strong arm for support. So leaning they led him into the antique chamber, as bright and cheery as Geoffrey's ut most care had been able to make it and one and all gathered round him as he sank into the easy chair placed ready to receive him, to bid him "wel-Then for the first time come home." Geoffrey looked well at him and beheld the change. Every trace was gone of the iron frame and stalwart bearing for which Uriel Pendragon had once been so distinguished. The face which Julian had depicted in its florious youth almost tarible in its glorious youth, almost terrible in its majestic strength, bore only one expression now-that of surpassing sweet ess. The golden hair, indeed, was unchanged, and fell in thick masse over the thin transparent features, making the large eyes look larger still, as they rested on one or other of those who clustered around him. glad," he said, " so happy to be back all right now, Aurelia.

At the sound of her name Geoffrey turned his gaze toward her, and thought that she, too, was altered. Something of the calm cold majesty was gone, and a softer, less exalted character was distinguishable in her beautiful countenance. In fact, two influences had been at work in Aure lia's heart, and had entirely absorbed it : a tender, anxious solicitude for her brother, on every change in whose condition she hung with suspense and a mother's care for the little Uriel.

When they had seen the invalid fairly settled, Julian and Mary took their leave, and delivered themselves over to Geoffrey to be carried back in triumph to Laventor. On their home greetings we need not enlarge, but leave it to the reader to imagine with what feelings Geoffrey that evening surveyed his family circle, and the immense content with which he once more beheld "old Mary" in her place beside him.

Next morning she found her way into his study, and was received with renewed assurances on Geoffrey's part

that it was "simply splendid." "So it is," said Mary ; "but now, Geff, prepare to have your conscience examined. We saw Mr. Paxton in London, you know, and he has been talling tales." telling tales." "I doubt he has been inventing

them, then," said Geoffrey ; " it's the way of those poet gentlemen. He had no tales to tell." "Yes, but he had ; all about your

giving the pheasant shooters a slice of your mind ; and of a tremendous walk you had together, and all he thought of you.

And what was he pleased to think ?" growled Geoffrey ; " much I care.

"He thought, of course, that you

always were, you know ; but I gath-

ered from his words that you had been

"And whose fault was that?" said Geoffrey; "whilst you have been gallivanting it at Naples, and I don't

know where, I have had nothing to comfort me but the pigs and the mill-

we've new roofed it, by-the-by ; Jones

decidedly dumpy.

JUNE 6, 1896.

"You mean that Aurelia did not encourage it?" said Geoffrey. "Yet he's a Catholic, and a good sort of a body, I am told."

"Oh, yes," replied Mary, "good enough in his way, but if he were not a duke no one would think anything about him ; and you know that sort of If she is ever to be won, it will be

bourne gossip. So now, Mary, put on your thing a-me jig-I can't call it a bonnet-and let us go out and look about us. You'll like to see the mill.'

BY MARION ROSE TAYLOR. A few years previous to the bloody contest between the North and South, there lived in a town in New England a wealthy family by the name of Wil-bern. Their interests and fortune were centered in a large factory, which brought annually a comfortable income and gave employment to hundreds of the poorer inhabitants of the

place The family of Charles Wilbern consisted of his wife, two daughters and several sons. In principle he was a bitter Puritan, cherishing the severe tenets of his forefathers, and each Sun-day found him an attentive worshipper at the meeting-house of his By a strange direction of Provcreed. idence the man who, like his ancestors, tolerated no other religion, married a fervent Catholic, one professing a belief exactly opposite to his own. The daughters were brought up according to the doctrine of the mother, while the sons followed the steps of the father.

The elder daughter, Maud, a haughty and disagreeable young woman, was a Catholic in name only for the respect she bore her mother and the fear of incurring her displeasure alone prevented her from forsaking the religion in which she had been baptized. Angela, the younger girl, possessed all the good qualities in which her sister was deficient. She loved her religion and practiced it faithfully. Hers was a hard life. A mighty sorrow filled her heart at the indifference of her brothers and sister, and all her actions were offered to the Heavenly Father for the conversion of her family. She was the sole comfort of her invalid mother, who depended on her and placed upon the young shoulders the care of the entire household. Never a word of complaint fell from her lips, nothing was a burden, no duty irksome to the gentle girl. When death visited the home and took from it the mother, the grief of the family was intense. They were pros-trated ; and upon Angela fell the performance of all the last sad duties. With a countenance strangely white and drawn, lips devoid of color, and a heart bursting with a grief too deep for expression in tears, she closed the eyes which never again would look lovingly upon her, smoothed the brown hair, kissed the waxen brow and lips, and folded the lifeless hands, twining a rosary around the slender fingers. She then knelt by the coffin and resting her head upon the cold, unresponsive bosom of her mother, vowed that henceforth she would serve dod in the religious life. She attained her twenty-first birth-

day the following year, and it was shortly after this that she spoke of her intention to her sister. The blow deprived Maud of speech for some moments, but when she recovered from the shock, a torrent of abuse, ridicule, threats, fell upon the ears of Angela. When the father next became aware time reach Emmittsb

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and Sout came from to partici Charles tain of th and serve the Unior crisis in (Church se women, S to relieve dying. fearless h the dange appalled fore them It was . field of G men of leaves. the sun h in the he ing rays who lay ers in dea

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first the a word ; "O A you may let me d Quick near, a lost, fo wounde been ba She tool a flask few wo receptio sacred brow, a nounce in the r

thing is no recommendation to Aurelia. by something better than a duke's coronet. "I see," said Geoffrey ; "Swin-

TO BE CONTINUED.

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Spent Hundreds of Dollars with no Benefit. M. J. COLEMAN of 33 Sarge Jass., writes: "After affering from dyspepsia Coxbury,



I used. s suffering from will use you



dyspepsia or constipation and will use your medicine as I have done, he will never regret it."

Uriel dies, the family becomes extinct, does it not, and the old prophecy turns out to be a humbug ?'

"No, not extinct," said Geoffrey; "there is his son—'the little Uriel,'as they call him-a lovely little fellow

enough, chatters French like a monkey. His mother, you see, was a Breton peasant-girl, whom Uriel married at St. Florian."

"A peasant girl! — his mother!" cried Paxton. So there it is, the prophecy complete! What a strange, bewitching story! So, after all, it will not be the 'fallen heir' who rebuilds the house, but his son, the 'peasantborn,' Uriel."

They had come to the end of their walk by this time, and were returning to Swinburne. "It has been a splendid walk, and a

splendid talk," said Paxton; "though I'm half, afraid I've taken on me too much of the spiritual director. I even feel prompted not to leave you without a parting word, if you would not be offended. "Oh, no fear of that," said Geoffrey

"Fire away ;- no one is offended with his director.

"Well, only this," said Paxton, "don't fling the best years of your life away over shadows, Mr. Houghton. If a fair lady has a mind to be a duch ess, were I in your place I would let her, and give her my blessing.

Geoffrey laughed. "Oh, it's not nat," he said ; "duchess or no duchthat," he said : ess makes no odds to me. That is not my difficulty.

"I am glad to hear it," replied Pax-ton; "then there is less reason for you going to Manitoba. Take my advice, Mr. Houghton, sit under the chadment of remunice a denomination of the second shadow of your own vine and your own fig-tree at Laventor, and leave the backwoods to our young scapegraces. Home life among your own people is the life for you.' perfume, the ground beneath

> CHAPTER XXIII. COMING HOME.

On his return to Laventor Geoffrey

his mother by surprise. "My dear boy, how you startle one," she said ; "and what do you mean ! I thought they meant to stay abroad till June; are they really coming directly?"

Yes, all of them," said Geoffrey, did it, and you'll say it's capital. swallowing his tea with great vehem-ence, " and I must go to the castle and see about it." Then rising he be-stowed on his mother a most affection ate caress, and left the room, saying a "You'll think about everything else. mother. Mary home again ; my word, but that will be jolly !" It had been his first thought, and the

immediate effect on his spirits had been like the sudden darting of the sun's rays from behind a dark bank cloud. But as he toiled up the hill towards the castle, and remembered what it was that was bringing them back, his feelings speedily sobered, and he could not but think with dismay of the sorrowful time that lav before them, and the untimely end of the young and hapless Sir Uriel.

We shall not dwell on the fortnight's preparations; they kept Geoffrey busily employed, for he desired to make the old place smile a welcome on Aurelia and her brother, and was at the same time continually receiving fresh inspirations as to something that Mary would like to see done at Laven-Between the two subjects of solic itude his time was pretty well en gaged, and he had succeeded in work ing off a fair proportion of the dumps. It was a gleamy, fitful, bewitching April day when the carriage bearing the travellers entered the gates of Merylin, and ascended slowly through the pine woods to the castle. The pines and larches were beginning to bud and send forth their exquisite

tor.

looked after her hyacinthe bulbs, aired her shawl, I think she said, and read to her in the evenings. Really, Geff, that is the most wonderful part of all to me; what did you read-was it Challoner ?'

Never you mind what we read," said Geoffrey ; "we hadn't you or Gertrude to pick holes, so we got along famously. But now, look here, Mary, what do you really think of Uriel?"

Mary's face at once became grave. "There is but one thing to think," she said, "he may linger, you can never tell how long, in that complaint, but he will never see another winter.

Geoffrey was silent for a minute or two. "And Aurelia ?" he said. "I am afraid," said Mary, "she clings to hope against hope, and against her own judgment. She is rapt up in him and in the child, and

has not a thought beyond them." "Indeed," said Geoffrey, a little gruffly, "we heard—I was told—she had some very decided views beyond them. Was there not something going on with the duke? They told me so at Swinbourne.

"Oh, that got to Swinbourne, did it?" said Mary, whose quick woman's intuition was not slow in perceiving that the report, and probably also Geoffrey's way of receiving it, had not escaped Paxton's notice. "Small escaped Paxton's notice. "Small blame to the duke if it came to noththem was bright with primroses and blueing ; I believe he did his best in the bells, and the birds were clamoring matter, but, as Julian phrased it, he her sister's marriage without telling was nowhere from the beginning." their joyful notes on every branch. There was a sound in the air of tinkl-

were a delicious old bear, as you of the step she meditated, his fury knew no bounds, and every obstacle was placed in ber way, but without chang-ing her mind. At length, exasperated at her persistence, he summoned her to his library, and, after telling her what he had learned, said :

"You have your choice, and I have called you to give you the opportunity of making the selection this morning. Remain here, performing your duties as you have done heretofore, or leave this house forever. Choose !'

"But mamma has told me of a lot besides the pigs and the mill," said She paused a few moments ; then upon her soul fell a heavenly balm as Mary ; "that you never let her half hour's constitutional alone, that you the words of our Divine Saviour came to her mind : "Whosoever loveth father and mother more than Me is not worthy of Me," and she quietly replied, lifting her pleading eyes to his face : "Father, I have chosen. I shall enter the religious life. Henceforth I

belong to God alone." Livid with passion, he started from his chair and said, in a tone full of

menace and fury : "Go, then ! You are no longer my daughter ! My everlasting hate shall always follow you. You are from this moment disinherited. Never, while life lasts, enter these doors. You are forever an exile from me and mine-

go !" Angela stepped forward. "Father," she began, but he inter-rupted her by saying : "I will not listen. You have made

" I will not listen. Yo your choice ; abide by it."

Sorrowfully she turned to obey, and at the door paused to look once again on her unforgiving father. His head, covered with iron-gray hair, rested upon the mantel, and his back was turned toward her. Above him hung the portrait of her mother. The mild eyes seemed to smile down on her, while the parted lips appeared to breathe earnest benediction on the suffering

daughter. Angela's eyes filled with tears, but the thought that her course was marked out by the Divine Wis-dom consoled the troubled heart. She left her parental home on the eve of them where she was going, and in due

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JUNE 6, 1896.

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plied Mary, "good , but if he were not uld think anything ou know that sort of mendation to Aurer to be won, it will b er than a duke's coro-

Geoffrey : "Swino now, Mary, put on jig-I can't call it a us go out and look like to see the mill. CONTINUED.

OF CHARITY.

ROSE TAYLOR. evious to the bloody he North and South, own in New England by the name of Wilterests and fortune n a large factory, inually a comfortable employment to hun-r inhabitants of the

Charles Wilbern con-, two daughters and principle he was a herishing the severe athers, and each Sunan attentive wor-neeting-house of his nge direction of Provho, like his ancestors, r religion, married a one professing a beite to his own. The brought up according the mother, while the steps of the father. laughter, Maud, a lisagreeable young tholic in name only bore her mother and ring her displeasure her from forsaking which she had been a, the younger girl, good qualities in was deficient. She was a hard life. A led her heart at the r brothers and sister, is were offered to the for the conversion of was the sole comfort other, who depended ed upon the young e of the entire houseord of complaint fell hing was a burden. to the gentle girl. ed the home and took ner, the grief of the se. They were pros-Angela fell the perthe last sad duties nce strangely white levoid of color, and a ith a grief too deep tears, she closed the r again would look her, smoothed the ed the waxen brow ed the lifeless hands, around the slender en knelt by the coffin head upon the cold, som of her mother, forth she would serve ous life.

er twenty-first birthg year, and it was that she spoke of her sister. The blow despeech for some moshe recovered from nt of abuse, ridicule, the ears of Angela. next became aware

JUNE 6, 1896.

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a great poet presupposes a great man

chord, the faint echo of wailing for a

as when he pays tribute to the glories

and the deservings of the land from

which his forefathers sprang. There

is no need to dwell upon the merits of

the following verses; their beauty

but beyond that he is gifted with the Church sent forth her noble bands of talent of beautiful expression. Longwomen, Sisters of Charity and Mercy fellow once said that all men are poets, to relieve the sufferers, to console the dying. On every battle field these the difference being only in that some are capable of clothing their thoughts dying. fearless heroines gathered, oblivious of in language. Father Dominic has both qualities that comprise the charm the dangers surrounding them and unappalled at the scenes of carnage beof a poetic nature-a fine and delicate appreciation coupled with an elo-

fore them. It was July 3, 1863, on the immortal field of Gettysburg. Upon the ground men of both armies were strewn like The day was intensely hot, leaves. the sun hung like a great copper globe in the heavens, sending down its burning rays upon the dead and dying. who lay stretched side by side, brothers in death, if enemies in life.

Like angels the Sisters passed from soldier to soldier. Little cared they to what side the suffering men belonged ; their task it was to give relief in the name of the Almighty Father.

A young Sister had just finished binding up the wounds of an aged Confederate and consigned him to the am bulance when her steps were arrested by piteous groans coming from the direction of a clump of thick, high bushes. Hurriedly she parted the branches and knelt beside a dying soldier whose uniform identified him as the Federal forces, the ERIN'S MARTYRS. direction of a clump of thick, high straps upon his shoulder marking him as an officer. The face was covered with a rough beard of a few days

ERIN'S MARTYRS. The martyred dead of Ireland Have hallowed every clime Where Celtic blood and Celtic dust, Where martial arm and patriot trust Proclaim her deeds sublime. growth, and his hand rested upon hi Not by the tyrant's throne alone Have Erin's martyrs bled ; Where Tyranny's gory priestess stood, Drunk with the patriot's sacred blood, With which her lips are red. east, from which issued a stream of It was the work of a moment blood. for the dexterous hands of the Sister to staunch the blood and apply restor-Where'er Oppression's arm was raised, There Celt was seen to fall, On soil where Moslem tyranny reigns, On Europe's blood-encrimsoned plains, They died at Freedom's call. atives to the parched lips. This im-parted a little strength and the dying man opened his eyes, murmuring weakly

Thank you, Sister."

Their bones have bleached on Afric's sands In far Australian wild ; And here where Freedom rules alone On battlefield the Celt is known Her dauntless, noble child. At the sound of his voice, so famil-iar, a death-like pallor overspread the face of the Religious ; she gazed into And as his life blood ebbs away the eyes, over which the film of death Upon some allen shore, His last fond thought is of the land Crushed, helpless 'neath the tyrant's hand-Is it to rise no more ? was rapidly gathering ; on the face, changed and ashen from the approach ing dissolution, and with a cry, she lifted his head, and, kissing the lips, said :

No ! As Judea's seer of old Saw Israel's bones arise, So Heaven's breath shall spirit give An Erin's martyred sons shall live 'Neath Freedom's deathless skies ! "Father ! father ! will you not now forgive your Angela ?' 'In the realm of spiritual poetry

It was in truth Captain Wilbern, who h- Father Dominic has done some ex-At quisite work. There are few poems was held in the embrace of his daughter Angela, now Sister Angela. on the subject of Good Friday first the poor man was unable to utter a word ; then he said : beautiful in thought and expression "O Angela, my darling child ! That than that which here follows.

carries with it the very essence of the you may see I do indeed forgive you, sorrow and the sacrifice typified in the let me die a Catholic." Quickly she arose ; no priest was memory of that day. Here is the utterance of one who understands the

near, and she knew no time could be lost, for her father was mortally wounded, was dying. He had never been baptized, of this she was certain. heartaches of humanity : GOOD FRIDAT. On the Tree in anguish dying. Hear us, Lord, in auguish crying ! Spare us on this day of sorrow Or despair we ere the morrow ! Miserere, Jesu Mi ! She took from the satchel she carried a flask of baptismal water, and in a few words she prepared him for the reception of the sacrament. As the sacred water flowed upon the aged brow, and her quivering voice pro-nounced the words: "I baptize thee, in the name of the Father, and of the Son and of the Holy Ghost," the head fell heavily against her breast and

Charles Wilbern was dead. A few natural tears forced themselves from the Sister's eves and fell

THE CATHOLIC RECORD

time reached the Sisters of Charity at Emmittsburg, her destination. When the war between the North and South was declared, volunteers came from every part of the country to participate in the bloody struggle. Charles Wilbern was appointed Captain of the country from his district, and served gallantly under the flag of the Union. It was during this fearful crisis in our country's history that the Otmerk every fart of the country's history that the Otmerk every fart of the served gallantly under the flag of the Union. It was during this fearful crisis in our country's history that the Otmerk every fart of the served gallantly under the flag of the further the flag of the Union. It was during this fearful crisis in our country's history that the Otmerk every fart of the served function and the is gifted with the Otmerk every fart of the served function.

In narrative verse he has a very happy style, as is shown in the grace-ful flow of his poem entitled "The Drunkard's Christmas." One can see quence of tongue and pen. Better than this even in the promise of his future, the crowding Christmas throngs in the picture drawn in this first verse : manly and splendid character, fulfill

Twas Christmas Eve. Fast fell the snow Like crystal gens from the shroud of night ; The strets were filled with joyous throngs, The shops ablaze with cheering light, When down the street with tottering step A wretched drunkard made his way ; He sought to shun the joyous scene Where all was mirth and fashion gay. ing the dictum of Alexander Pope that That the literary promise of Father Dominic is rich with possibility is proven by the work he has already done. One of the best of the poems he has written is that entitled, "Erin's Martyrs," through the inspiring phrases of which we catch the minor chord the faint such of mailing for a

there In his religious poems breathes a spirit of simplicity and de-votion which gives to them a beauty that in itself is inspiration. One stanza from "St. Catherine, Martyr," lost nationality that renders so pathetic will illustrate the truth of this critithe history of Ireland. Indeed, Father Dominic's verse is never so beautiful cism :

The Virgin bowed her head in prayer, "I thank Thee, Lord, that I may share The sufferings of the bitter cross That Thou didst bear for me. And by my death in turn display My love for Thee whose Blood did pay The price to set me free."

Some of the best verses he has written have been his translations under the general title, "Hymns of the Church." It is a pity that they cannot here be quoted in extenso. The first stanza of the "Prayer in the Garden" suggests the noble tones of Milton's "Hymn of the Nativity :"

Mark how the Word eternal, comes from the Father's throne. Burning with deepest love man to redeem. For the first Adam's sin, with its fell brood of

death. Fain would Love's victim be, priceless, supreme.

There is a sweet, old fashioned beauty in this verse from the "Crown of Thorns :"

Go forth, O Sion's daughters fair ! Go forth, chaste virgins of the King ! Mark maddened Salem crown the Christ, Mark Salem's sons mock homage bring.

are found in this poem of the "Resurrection :

Mighty cradle ! Mighty tomb.! Mother earth, On thy breast, Men of worth Rece and rest

Rose and rest. Wrought their glory, wrought their doom !

more

Here is the

Life for life, untrammeled, yearneth, And hath striven : Striving, longing, striving ever With a ceaseless strong endeavor. Lowly part to thee confiding. Till the trump's dread call shall bid them Where in deathless life abding Spirit of earth's chains shall rid them.

"Seed of Glory ! Seel of Sorrow !" Mother earth, In thy breast Sin and worth Rot and rest Side by side till the dread morrow. Endless these shall be thy shame. Endless these thy noblest fame !

Motto :

If ever a man unconsciously wrote a description of his own character or crystalized in words the primal impulse of his own being, Father Dominic has done so in this poem entitled "Life's secret which was wearing her heart out, Hilda sought, like many other grief stricken souls, for counsel and sympathy in the confessional. Abso-lution she did not crave, because hers

was not a Catholic spirit, and, it is need less to add, she was not entitled to i save through the instrumentalities by which the Church grants it. The priest consoling her, however, craves greater joy for both, for Hawthorne makes him say -- " will you not reward him with great joy; one of the last joys that be may known on earth, and a fit one to take with him into the bet-ter world? In a word, will you not allow him to bring you, as a stray lamb, into the true fold? You have experienced some little taste of the re lief and comfort which the Church keeps abundantly in store for all its faithful children. Come home, dea child, poor wanderer, who hast caugh a glimpse of the heavenly light-come home, and be at rest.'

Confession, then, instead of being the great hardship which some may make themselves believe, is the com-pletest answering to the longings of the soul. Its want is recognized in one form or another, by a large class of non-Catholics, and in proof of this we need but study more closely the literature of the times. For, after all, what is literature but the expression of the life of the people? The investiga-tion of the instinctive desires of human nature in their relations to Catholicity is both fascinating and instructive. We have presented only one phase of the question in connection with con-fession.-Catholic Review.

Latin in a Cobbler's Shop.

He was strictly business and did not ean to be taken in on any sort of a old brick scheme, sugar coated though he proposition was with flattery. The story is told by the Detroit Free Press: "You understand Latin, of course? he began as he entered a cobbler's shop on an uptown street the other after noon. "Vhell?" queried the cobbler as he burnished at the heel of a shoe and glanced out of the window.

"I'm a bit rusty on my Latin and want a little assistance. One does grow rusty, you know, unless he has daily use of a language. You know what 'magnum bonum' is, of course?"

"You vhant some shoes fixed?" asked the cobbler, but without much interest in the query.

"Not to-day, my friend. While my shoes may seem to require repairs, wear 'em this way for the sake of ventilation. Are you up on 'mors omnibus

"mmunis?"" "Mebbe you like a pair of shoes to

"I may get new shoes later on in the

season, and if so will remember your location. Just at present I am bothered with my Latin. If I should say to you, 'Nemo solis sapit,' what would be your

reply?" "Do you haf some peesness to-day? asked the coddler as he threw down the

shoe. "Not business in the technical sense of the word, but business in the general sense. Let me say to you, 'Omnia cum Deo." "Vhell?"

"Does that strike a sympathetic chord in your heart, or must I exclaim, Volo non valeo?' " Do you like sometings to-day?"

asked the cobbler, as he paused in his work to look up. "Certainly, I do. I want to ask you

in Latin for ten cents to help me along." "I speak some English." "Then I ask you in English. Will

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Some noble lines and powerful ideas RESURRECTION. Clasp thou fondly what is holy, Hallowed dust ! What engendered, (Dust to dust) They have rendered ! Spirit unto Him returneth, Who hath given. ward

ally does it dawn on the attention of the readers why the young hero is is particularly fascinated at "The

Choughs."

For Erin's faith, that faith divine – that hell nor earth has swayed. For vainly men and demons league to quench that vital spark ! High up above the flood of blood rides safe that "Glorious Ark." That Ark of Erin's faith divine, in misery and woe Doth proud withstand each hellish storm-each hated tyrant's blow ! ent. The very idea of unburdening the human soul to one who is possessed of human sympathy seems to live among all classes of people irrespective of their religious belief. At one or another period in the lives of men

this instinctive desire for spiritual or mental relief becomes so dominant that its behests must be listened to or their possessor driven into profound melan-cholia near of kin to dementia.

Those best versed in medical science recognize the fact that man is his own sternest informer, his own sharpest de tective. Physical and mental law has an interdependency of interests with moral law, and the violations of the latter show themselves in unerring manifestations of mind and body. Paganism wrought out its individual detective system culminating in the doctrine of Nemisis or irony of fate, which under the old covenant the

reign of law proclaimed in unmistak able words the evidences of sin, which no power could secrete : "Be sure your sin will find you out" (scitote

quonian pecatum vestrum apprehended vos). Looked at from every point of

view-Pagan, Jewish, and Christianman's environment demands confession which is the price of ease of conscience It is as instinctive desire of the soul as

that of self-preservation. So impera-tive are its demands, in many cases, that it becomes the refuge of despair, and the preventive of a suicide. God's laws govern the whole universe, and when they are violated in any of its orders, whether of the nature or of

grace, the instinctive principle of detection voluntary or involuntary, asserts its power in the individual soul

of man. He cries out in the agony of remorse when sin has done its work. How admirably does the poet of "In

neasure?'

covered confession as a remedial agency in the wants of the soul. Literature abounds in examples in which confession is the recognized principle bringing its own sweet re-Taking two books, popular in the best sense, which are as much read as when they were first produced, we find notable instances of cases whose

counterparts are not uncommon occurrences in the parochial life of the Cathliterature are familiar with "Tom Brown at Oxford," whose author has but lately passed away. They will remember the subtle temptations at "The Choughs," which became a regular haunt of the Saint Ambrose crew, under the guidance of Tom Brown. Gradu-

done by the young in their wild uni-versity days, falls back on a quotation

Dr. Stanley. Strange as it may appear

the power of this passage consists in

something on his conscience; he has

something on his conscience, he has something on his mind, extrava-gance, sin, debt, falsehood. Every morning in the first few minutes

after waking, it is the first thought

that occurs to him; he drives it away in the day; he drives it off by

recklessness, which only binds it more and more closely round him. Is there

to tell the truth to his friend, to his

rom whom he is concealing that which

Memoriam " picture, with a few strokes of his pen, the utter helplessness of "But what am I? An infant in the night: An infant crying for the light. And with no language but a cry." Poets, novelists and philosophers, who have attempted to sound the depths of man's moral being, long ago dis-

meditated, his fury nd every obstacle was r, but without chang-t length, exasperated e, he summoned her nd, after telling her ned, said :

ir choice, and I have you the opportunity lection this morning rforming your duties heretofore, or leave . Choose !

few moments ; then a heavenly halm as Divine Saviour came r more than Me is not nd she quietly replied ing eyes to his face : we chosen. I shall s life. Henceforth I

sion, he started from id, in a tone full of

You are no longer my everlasting hate shall u. You are from this ited. Never, while hese doors. You are from me and mine-

forward. began, but he inter ying : en. You have made en. Yo le by it.

turned to obey, and d to look once again ng father. His head, n-gray hair, rested, , and his back was er. Above him hung er mother. The mild ile down on her, while appeared to breathe ion on the suffering la's eves filled with ught that her course by the Divine Wistroubled heart. She home on the eve of iage without telling vas going, and in due

over the stiffening face, but the grateful heart sent up glad thanksgiving to the good God who had granted to her a petition so often asked with tears. She knew her father's soul was safe ; and thus, even on earth, did Sister Angela reap the sweet fruits of her heroic self-sacrifice. - Catholic Columbian.

Tricks of Politicians.

story :-

The real or bogus onslaught of the A. P. A. on Major McKinley reminds the New York Sun of the sharp device whereby a candidate for another office once got himself elected. Here is the

Apropos of this circular it is interesting to recall how the Honorable, and at that time ever wicked, Gibbs once elected himself State Senator. The situation in the old Ninth Ward, where Gibbs was running, was desperate for Gibbs. Something had to be done.

Then Gibbs thought of a masterpiece Election morning before the voter were up men went through the district with arms full of circulars. These

circulars read something like this : "Down with Gibbs, the friend of the Roman Catholics! Gibbs has done more for the Roman Catholics than any man who ever sat at Albany. It is the duty of every patriotic American citi-zen to work and vote against him. A vote against Gibbs is a vote against the Pope. Arise, citizens, and bury

him. "The Protestant Association of the Ninth Ward.'

every tenement house in the district, and at every house where it was whow there was a Catholic.
The wicked one's friends funded and heaped curses on the people what attack.
Gibbs himself said it was a destardly attack.
Gibbs was elected by an over - whelming majority.
Fis Major McKinley playing the "wicked" game also?-Boston Pilot.

Whow set to the against Gibbs.
The Main attack attage atta

By Thy crowning and Thy scourging. By grief's torrent 'round Thee surging, By Thy cry for pity calling. Save us from sin's doom appalling ! Miserere, Jesu Mi ! Miserere, Jesus save us Sinners, in Thy life blood lave us, Miserere Domine !

Miserere, hear our moaning ; Miserere, hear our groaning ; Miserere, Jesu Mi !

Not to every one is given the faculty to say words that can console the grie of those whose loved ones have been called by death. Yet if anything could add a balm to wounded hearts, it would be the tenderness of such as a

GOOD FRIDAY.

By Thy thorn-crowned head and bleeding; By Thy gory wounds, mute-pleading; By thy transfixed heart and riven; By Thy life blood lavish given; Miserere, Jesu Mi!

would be this: poem as this: IN MEMORIAM. Hath drooped a lily thou didat love ? Weep not : it bloometh still above. Its calyx pure hath grown more white Beneath God's own celestial light.

Mayhap it was too pure for earth : God called it hence to crown its worth, Where no more fading, no more gloom Hath place; but one eternal bloom.

Such passing is not death, but life ; It leadeth hence from sin and strife. The Christ hath called her ; 'tis not loss, 'Tis one more lily 'neath the cross !

It bloometh now, where spot nor stain, Nor aught of gloom shall come again. When thou shalt claim it as thine own, It shall to heavenly grace have grown. Then raise thine eyes ; bid grief depart ! Be Christ consoler to thy heart. He points to endless life on high ; They truly live who Christlike die !

In a critique necessarily so brief and

imperfect as this, one can only hint at the varied merits contained in the poems of a man who has written so much and so well as Father Brennan. Father Dominic usually writes in a style all his own, but there is one fine poem in the meter of Macauley's "Battle of Ivry" which deserves men-

tion here, even if the lack of space prevents its reproduction in full. It is a stirring ballad entitled the "Irish Tongue," the first stanza of which is

herewith given as a hint of the spirit Dozens of these circulars were left at and inspiration that characterize the whole production :

LIFE'S MOTTO.

LIFE'S MOTTO. I built within my heart a throne, And asked me, who should rule thereon ? Then came from out life's busy mart Fall many a claim to rule my heart. But Passion ruled there, lord supreme, Led men by sordid selfish dream. Nay : said I, higher lord or none, Snall fill the heart's all hallowed throne. Then spake out from my soul a voice : "Gaze but within and learn thy choice. All men share in Christ's brotherhood. Then place as lord upon thy throne. Then place as lord upon thy throne. Thy brother's joy before thine own."

The extracts I have given are only suggestion of the many and charming thoughts which this gifted priest has contributed to current literature. They are the beautiful expression of a mind and soul more beautiful than they. Father Dominic is himself the best of all his poems.

The Darky and his Three Wishes.

its admission of the instinctive need of confession. "And, if turning to the The following anecdote told in the New York Sun, by C. C. Page, M. D., well illustrates the contentment pre valent in the South before the war Jack was once asked by his young master to make three wishes. He was told to take plenty of time and think

well before he spoke. After deliberating several minutes, he said : "Well, Marse Joe, I want a pa'r of boots.

"Jack," said his master, "when you consider all the number of good things in this world, can't you think of something better? Try again. Be careful.

"Well, Marse Joe, I always want to have a plenty of fat meat.'

any one who has ever felt this grievous burden? What is deliverance? It is "Now, Jack, you have only one more Can't you think of something wish. parent, to any one, whosoever it better than a pair of boots and fat

you give a fellow-man ten cents?" The struggle then waged gif nobody ten cents. for supremacy of right or wrong in "Neither in Latin nor English?" the soul of a young man presents al "No, sir! You petter go oudt!" the elements of dramatic interest await ing results. No Catholic can pass the "Then it's ne quid nimis, is it?" "She vhas." pages recording the temptation but he "And you won't homo hominilupus?" 'No, sir!" feels instinctively the supreme blessing and safeguard of confession. No argu-ment is essential for the demonstration

"Then I suppose I'll have to hic finis fandi and take my E pluribus unum. of its security in the preservation of the souls of the young. The simple Sorry we can't meet on a mutual plane, but no great harm done, and out I go. recital of the episode suffices for that. Fareweil, O cobbler, and may you long continue to cob!" Farther on in the career of Tom Brown we reach the end of the freshman' year, and the author, feeling the need of some way of deliverance for wrong

The Luxuries of an Esquimaux.

The Luxuries of an Esquimaux. In our school books we used to see pictures of the Esquimaux in their grotesque fur gar-ments and our childish minds pictured them as rolling in luxury since they could "afford" a complete outfit of fur. Fur conts are indeed a luxury here, and at the same time an unsat-isfactory gratification, for their weight and bulkiness is enough to wear a man out if he attempts to move about much in one, and it seems exceptionally delightful that now one can have all the luxurious warmth and com-fort of a fur coat without any of the weight and bulk, and all at a trifling cost. A layer of the celebrated Fibre Chamois gives these gratifying results, affording complete protec-tion from wind, frost or rain. from a sermon delivered by the late younger part of my hearers," says the preacher, "I may still more directly apply this general lesson to them. Is there no one who, in some shape or other, does not feel the bondage of which I have been speaking? He has



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London, Saturday, June 6, 1896. POLITICS AND RELIGION.

Cardinal Gibbons wrote recently a letter in answer to some enquiries of the Rev. Dr. Stafford, of St. Patrick's church, regarding the attitude of Catholics towards the Republican party, by reason of the apparent alliance between that party and the A. P. A. This alliance is not complete as between the two, but it has been practically accomplished in some States, and the Apaists are endeavoring to make it complete, or at least to oblige the Republicans to adopt the principles of Apaism.

Dr. Stafford is a Republican in his political preferences, and he even held a foreign mission under appointment from President Harrison, and thus he takes special interest in regard to the question how Apaism will influence Catholics toward the Republicans.

The object of the Apaists is to make it appear that any success which the Republicans may achieve is due to them, as they expect by this means to make it appear that they are much more influential throughout the country than they really are.

This is apparent in their attitude in regard to ex-Governor McKinley, of Ohio, who is almost certain to be the next Republican candidate for the presidency, as he has secured a large majority of the delegates who will select the party's candidate for the office at St. Louis, Mo., on the 16th inst.

There is no doubt that Mr. McKinley had many friends among the A. P. A. when his candidature was first spoken of, but that society had some hope of getting one of its members named as the candidate, and both Mr. Linton and Governor Bradley, of Kentucky, were suggested as men, either of whom would have been acceptable to them.

Mr. McKinley could not be induced by the Apaists to endorse their platform, which was offered to him for acceptance, but, on the other hand, he was cautious not to announce himself as positively hostile to them, as he did not wish to alienate their votes. Nevertheless, when it was publicly announced that he is a member of the order, he thought it right to state in a letter that such is not the case, just as he also denied that he had been admitted into the Ancient Order of Hibernians,

thrust forward of late, but, much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Pati-ence is a virtue, but is not the only vir-When pushed too far it may detue generate into pusillanimity.

A VERY DUBIOUS CLAIM.

The Rev. M. L. Hoblit, a correspondent of the Hamilton Canadian Evangelist, the organ of the denomin ation usually known as the "Disciples "or the "Disciples of Christ," informs the readers of that journal that "there are eleven million people in the great Mexican Republic who have never heard the gospel preached except in a corrupted form." Of course we are in no way surprised to find our contemporary speak of Catholic doctrine as a corrupted gospel, as such is the fashion with the preachers of all the sects, but our friend on this occasion evidently includes under the appelation all forms of Protestantism ex cept that of the Disciples ; for it states that "the Apostolic doctrine and practice, though the only system which can be logically presented to a Roman Catholic people, is, as yet, almost entirely unknown in Mexico," while asserting that various Protestant sects have made considerable headway. having received "many thousands" of converts " who have forsaken Rome.' The Apostolic system here meant is

evidently that of the Disciples, who have recently planted a mission in Mexico, so that the other Protestant sects, whose systems are non-Apostolic. must be corrupt also. The writer of the letter is the missionary who conducts the new Disciples' mission at Juarez, opposite El Paso in Texas.

It requires no small amount of assur ance to maintain that this little sect. a very recent offshoot from the Baptists of America, is alone the Apostolic denomination of Christianity. If this be really the truth, the Apostles must have been very dilatory about progating the Gospel, notwithstanding that they were commanded to preach the same to all nations. We might infer also that if the Apostles obeyed the commands of their divine Master so poorly, there can be very little advantage in having the Apostolic system which the Disciples boast that they

alone possess. It is scarcely necessary to add that the progress of Protestantism is very much exaggerated by the missionaries, who have an interest in representing it in excess of the truth. But if it were as great as Rev. M. L. Hoblit represents it to be, the rev. gentleman asserts by implication that the Mexican converts have only given up one to embrace another "corrupt form of Christianity.

false and un American principles shrine covered with gold, silver and terian ministers had exercised their the Blessed Virgin, and the relics of jurisdiction. They were not prepared many venerated saints. The altar resembles that to be seen

THE CATHOLIC RECORD

in any Catholic church, its surrounding being suited to the special liturgy used by the Russian priests.

When the imperial procession reached the altar, clouds of incense were seen to rise from the gold and silver censers used at High Mass, and the Metropolitan of St. Petersburg presented a crucifix to the royal pair to be reverently kissed. They were also

sprinkled with holy water, and the prelates, who also blessed the Emperor. prayed that his reign may be prosperous, and that he may attain to the throne of righteousness.

The Imperial crowns were handed to the Emperor by the prelates, but to signify that the Czar is the spiritual head of the Church as well as the temporal ruler of the country, he placed the crowns on his own head, and on that of the Empress.

After these ceremonies Mass was celebrated, and the occasion sanctified by both their majesties receiving Communion.

With the single exception of the claim of the Emperor to be the Supreme Head of the Church, all these ceremon ies remind us of the faith with which a Constantine, a Charlemagne, a Clovis, or an Edward of England adhered to and honored religion. We may express the hope that the ardent desire of the Holv Father that a reunion of the Eastern and Western Churches may yet be brought about. The chief obstacle to such a reunion is political, and consists in the wish of rovalties to modify the doctrines and practices of religion to suit them, rather than to submit to its teachings. But there are indications that the day of reunion is not so far away in the future as we might have supposed even a very short few years ago.

THE CHRISTIAN UNITY NEGO.

TIATIONS. The Presbyterian General Assembly, which was in session at Saratoga during the last two weeks, has finally settled the negotiations which have been on foot for the last few years for the purpose of bringing about a union between that body and the Episcopalians.

The Committee on Christian Union. to which the conducting of the negotiations was entrusted, reported that it could not enter into any satisfactory arrangement, and asked to be discharged from any further consideration of the matter, inasmuch as the Episcopalians did not offer any " basis of mutual recognition and reciprocity ' which could satisfy Presbyterians. Thus two of the bodies which have been considering the matter have finally withdrawn from its further consideration, the Congregationalists having previously decided to the same

As the Episcopalians had already

for such an admission, and this is what

is meant by their complaint that the Episcopalians would not grant them "recognition." They thought, evidently, that the Episcopalians should have dropped more doctrines than they are prepared for, though they already dropped a good deal when they offered to give up the 39 articles in consideration of the Presbyterians giving up

their Confession of Faith. The whole transaction shows how little faith the various denominations now have in their most cherished doctrines. In fact in addition to the "historic episcopate," the only distinctive doctrines insisted on by the Episcopalians were the Nicene Creed, the bible as the only authority on faith and morals, and the two sacraments of baptism and the Lord's Supper, matters which the Presbyterians would have

readily accepted. It may be well for the future of Christianity in this country that the negotiations have failed, for if the various sects thus so readily drop their distinctive doctrines, there will soon be little more than mere Rationalism left to them. It is a sure fact that even though the present generation would retain a traditional attachment to the doctrines passed over, the next generation would refuse entirely to admit them, or anything more than would be contained in the mere "basis of union," and the door by which Rationalism has already made its way to their midst

would be more widely opened than ever, leaving even those doctrines which still remain untouched to be cast overboard just as readily as so many doctrines would now have been thrown aside.

MEETING.

British North America we could not expect anything but bitter hostility towards Catholics, for the sole purpose for which Orangeism was established was to deprive Catholics everywhere of their civil and religious liberties, and very consistently has this purpose been carried out from the date when Orangeism was first instituted, down

to the last meeting of the Canadian Grand Lodge which was held at Collingwood last week. But all Orangemen are not as virulent as the principles of Orangeism would make them if fully carried out, and there are some who from motives which we need not scan too closely, are dis posed to be just, at times, at all events. These motives may sometimes be self-interest, and sometimes, perhaps, an innate love of justice; but whatever may have been the motives on the present occasion, some members of the Grand Lodge at this last meeting opposed the passing of resolutions censuring the Dominion Government for having introduced the Remedial Bill to restore the educational rights of the Catholic minority in Manitoba. Among those who defended the course of the Government were Major Samuel Hughes, of the Lindsay Warder, and Mr. Robert Birmingham, the Grand Secretary of the Orange order, and the chief organizer of the associations of the Conservative party

hands of the Dominion Government God, "he added, "we can govern ourprecious stones, exhibits an image of ministry without real authority and and Parliament, just as the Manitoba selves. " This deliverance had refer-Catholics are now. This consideration should be to him an object lesson of tolerance.

It is useless to ask an Orange gathering to keep itself within reasonable bounds, so the appeals of Mr. Hughes and his friends were disregarded, and just such a series of resolutions was passed as are usual with that body, endorsing the course of Mr. N. Clarke Wallace in resigning from the Government as a protest against the Remedial Bill, and condemning the Government for introducing the Bill, and all the members of Parliament, but especially the Orange members, who supported it by their votes. How different would have been the tune if it had been the case that a Protestant minority, such as that of Quebec, had been deprived of its rights by a Catholic majority. The lodge would have been loud in its denunciations of Romish tyranny. But there is no fear of such a thing taking place. The Catholics have no proscriptive associations like Orangeism and the P. P. A. to urge them to persecuting measures,

and they are tolerant. A grand conflict was expected between the two wings of the Orangemen, the " Remedialists " and " Anti-Remedialists," as they have been styled, and both parties mustered as strongly as possible at the Grand Lodge meeting, the former to support the Government, and the latter to condemn it; but the party of proscription won the chief points, as might have been expected. Mr. N. Clarke Wallace, who has ever used his Orangeism as an instrument for the gaining of his personal ends. was re-elected to the Grand-Mastership. Mr. Birmingham was also re elected Grand Secretary, but his majority was comparatively small, notwithstanding his past popularity. The reason for his re-election is said to be the fear entertained by many of the more violent Orangemen, that if they carried their vindictiveness so far as to reject their secretary, there might be a disruption of the order. Mr. Birmingham's majority was 13 on a vote of 500 members.

The resolutions of the Grand Lodge will be of little weight with the country. All reasonable Protestants are aware that Lodge resolutions, whether Grand or subordinate, are dictated by malice and hatred, and the day is gone by when they have any weight with the Protestant body generally. Such resolutions are merely the valves whereby the superabundant vanity and malice of theLodge members find vent. Mr. N. Clarke Wallace's address to the Lodge was also full of fire and fury in opposition to us. the Catholic schools of Manitoba, and to Catholic Separate schools gener

ally. He persists in declaring that the Catholic Church, through its Bishops, is coercing the Government

JUNE 6, 1896.

ence, of course, to the decision of the Privy Council on the School question. The English judges did not make the

law of the case : they only interpreted it, which they are well able to do, and it is against their calm judgment that Mr. McCarthy thus protests-he who was so lately a thorough Briton, boasting that he would bring it about either by ballots or bullets, that British rule should be supreme in Canada, and French domination, and even the French language, be abolished. Consistency ! thou art a jewel.

RATHER VAGUE.

Sir Richard Cartwright and the Hon. Mr. Harcourt were among the speakers at a meeting in Welland on the 29th ult., called to further the interests of Mr. Jas. A. Lowell in his candidature for that constituency. Both the speakers spoke strongly for provincial rights in reference to the Manitoba school question, declaring that an amicable settlement should be made with Manitoba. Sir Richard also said that the people of Ontario do not desire to see any wrong done to the consciences of any minority.

We are ourselves in favor of an amicable settlement with Manitoba, if there is any mode of reaching such a settlement ; but every resource of this kind has been tried, and Mr. Greenway's Government has given no satisfaction, whether applied to by the Catholics directly, or by the Dominion Government. There is, therefore, no resource left them but to seek the intervention of Parliament and the Dominion Government, in accordance with the principles laid down in the Constitution of Canada. For this reason fair minded Protestants as well as Catholics should support a just Remedial Bill.

The Catholics of Canada have endured the tyranny of the Greenway legislation for six years, and it is full time that it should come to an end. There is something more wanted than vague promises that justice will be done if a Reform Government be put into power. Justice should be done independently of the political character of the Dominion Government, and the question should not be treated as a matter of party politics at all, as appears to be the inclina tion of politicians and the political press. We should have something more definite on the subject than anything which either Sir Richard Cartwright or the Hon. Mr. Harcourt savs upon the subject, both of whom seem to imply that we should wait hat in hand till Mr. Greenway may think proper to turn his attention towards

EDITORIAL NOTES.

An article entitled "Catholics in Politics," appeared in the Montreal True Witness of May 13, our contemporary giving the CATHOLIC RECORD credit for same. It was also copied from the True Witness into the Catholic Review of Winnipeg. We desire to state that the article referred to never appeared in this paper. Will our contemporaries please make a note of this fact ?

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THE ORANGE GRAND LODGE From the Grand Orange Lodge of

when the report was circulated to th effect that he had joined that organiza tion.

The A. P. A. had evidently underestimated Mr. McKinley's strength, and thus they fell into the error of setting themselves in open opposition to him, the Executive Council of the order having proclaimed that he must be op posed for having treated the A. P. A. with contempt. But later, when it was discovered that they would count for nothing, their Supreme Council re versed the action of the Executive, and declared that the order may support his candidacy. They did not do this, however, before they found out that their own candidates have not the re motest chance of being selected. Such a humilation has, perhaps, no parallel in history, unless we call history the old rhyme which says:

"The King of France with fifty thousand men Marched up the hill-and then marched down

Cardinal Gibbons' letter declares that Catholics are to be found in both political parties of the United States, and that the Church has no preference for one rather than the other. He savs :

" Moreover, it is our proud boast that we have never interfered with that we have never interfect any the civil and political rights of any who differ from us in religion. demand the same rights for ourselves, and nothing more, and will be content with nothing less."

But he gives the Republicans to understand that if they or any party affiliate themselves with a society hostile to Catholics, and attack "the civil and religious liberties of Catholics, the latter may find it necessary to adopt resolute measures in self-defence. His words are very applicable to the state of affairs which has sometimes existed now threatened. His Eminence says :

THE CZAR'S CORONATION. The ceremonies and festivities in

connection with the solemn coronation of the Czar are still in progress in Moscow, and are conducted on the grandest possible scale, the amount of money expended thereon being estimated at over \$20,000,000.

The most important act in the drams was, of course, the actual crowning of the Emperor and Empress, which was a religious ceremony, and was performed in the cathedral of the Assumption.

The names of the cathedrals of Mos cow are themselves suggestive of the almost complete identity of faith between the Catholic and the Russian Churches, and put in a strong light the flimsiness of the causes which keep the Eastern Churches from unity with the universal or Catholic Church.

The three cathedrals of the city were joined by means of a wooden pathway covered with crimson cloth for the occasion of the ceremonies, as the programme included the visitation of all three, but the most important ceremony took place in that of the Assumption. The other two are named respectively the Annunciation and the Archangel. Thus two of these beautiful buildings are dedicated to the Blessed Virgin, showing the great reverence of the Russians for the Mother of God. The third title indicates the belief in intercessory prayer offered by the angels and saints of God for the Church and its members.

It is remarked, too, by the correspondents who give an account of the proceedings that the walls of the cathein Canada, and with which we are even drals are covered with frescoes representing the Holy Trinity, and angels "Not only is it the duty of all parties and saints, chiefly martyrs, and especdistinctly to set their faces against the ially of the Blessed Virgin ; and one knowledgment that hitherto Presby- position as seekers for justice at the fifty men in Downing Street. Thank 1895 continued at an enormous rate,

effect.

brought their terms to exceedingly narrow limits, it seems to be settled now that the differences between the denominations concerned are not like ly to admit of a union at all, unless they agree to throw overboard nearly all distinctive doctrines as essential to Christianity.

It does not appear that the Presbyterians would have been difficult to be satisfied in regard to a doctrinal basis, for they were ready to eschew even Calvin's palmary doctrines of absolute decrees and eternal reprobation, and of course to let the Westminster Confession pass into oblivion ; but the negotiations were wrecked on the rock of the " historic episcopate " on which the Episcopalians insisted.

It is admitted even by the Westminster divines that the Presbyterians

have not apostolic succession, though that was virtually held by them as something desirable. They admitted that in the troublous times through which the Church passed, many of their recognized ministers had not the formal ordination prescribed by the Church, and undoubtedly they would have been glad enough to obtain some kind of ordination which would have given them even a plausible claim to an apostolicity of ministry, could they attain this quietly with not much public attention being drawn to the true state of the case : and if the ministers could have managed to get episcopal ordination and thus obtain

even the dubious validity of orders with Anglicans, they would have gained a point ; but the Episcopalians insisted upon the recognition of the episcopate as solely authorized to confer ordination, and to accept these terms would have been an open ac-

throughout Ontario.

These gentiemen showed to their brethren that the rights claimed by the Catholics of Manitoba are guaranteed by the Constitution of Canada and the Government only did its duty in upholding those rights, which were granted originally, not to Catholics, but to any future minority of the Province, whether that minority should be Catholic or Protestant. They showed that it may happen any day that the Protestants of

Quebec may have to appeal for protection to the same clauses of the Constitution to which the Catholics are now appealing, and in the name of equal rights to all they asked that the resolutions proposed by Grand Master Pitts, M. P. P., of New Brunswick, should not be adopted.

Among the speakers who supported the resolutions were Mr. Galbraith, Grand Master of the Quebec Orangemen, and ex-Mayor Essery, of London. From Mr. Essery, the special friend of the notorious Mrs. Margaret Shepherd, little else was to be expected ; but Mr. Galbraith is living among Catholics, of whose toleration and friendship towards their Protestant neighbors he is perfectly well aware, but his bitterness towards Catholics exceeds even the worst of his Ontario brethren. He might, besides, have borne in mind Quebec might any day be in the same | if Canadians were forced to submit to

to pass the Remedial Bill. We are much mistaken if he will not soon find out that the people of Canada will not be coerced by the Grand Lodge, and that Catholics and Protestants will unite in protecting the clauses of the Constitution which safeguard minority rights, whatever may be the religion of the injured party.

THE CAMPAIGN.

There is but little change in the general political situation since our last issue, except that the candidates of the various parties have been for the most part selected, and the fight is being more and more vigorously prosecuted. The party press and speakers are making all sorts of charges of inconsistency, dishonesty and corruption against their opponents, and it must be said that there is sometimes foundation for the accusations.

There are not nearly so many Mc-Carthyite candidates as it was loudly proclaimed in the beginning there would be, but there are an unprecedentedly large number in Ontario running on the various Independent platforms, including Patronism, McCarthyism, and Independence of an undesignated character, and there are at least three on the Prohibitionist ticket.

Among the curious incidents of the campaign must be mentioned Mr. Dalton McCarthy's speeches at Winnipeg and Brandon, in which the chief matter spoken of was the School question. which is, of course, the only issue on which he could expect to be elected in Brandon, where he is presenting himself as a candidate besides running in North Simcoe. In his speech at Winnipeg he openly otry are very common in Ontario. the fact that his Protestant brethren in declared that "it would be monstrous

WE ARE pleased to note that the Senate of the Toronto University, on Friday last, conferred the honorary degree of LL, D, on Rev. J. R. Teefy, of St. Michael's College, Toronto. Father Teefy is the eldest son of M. Teefy, J. P., postmaster of Richmond Hill. We congratulate the Rev. Father. The honor was richly deserved.

The Catholic Register says: "The Globe also knows that its own frequent advertise-ments for Public school teachers invariably stipulate that applicants must be Protest-

ants." The *Globe* knows nothing of the kind. —Toronto Globe.

Certain it is that we have often seen such advertisements in the public press as that referred to by the Catholic Register. We further know that in London West (a suburb of this city) a young lady named Marshall was engaged as school teacher, and that on it becoming known she was a Catholic the school trustees were very much incensed and requested her to resign. We still further know that some years ago a school trustee in this city, named Wilson, on the occasion of a Catholic, amongst others, making application for a position in a Public school, declared that the Catholic should not get it-that he would rather engage the services of a Hottentot than one professing that faith. Such examples of senseless-we might say brutal-big-

THE exodus from Ireland during

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JUNE 6, 1896.

, "we can govern ourdeliverance had referto the decision of the n the School question. dges did not make the they only interpreted are well able to do, and eir calm judgment that thus protests-he who thorough Briton, boastld bring it about either allets, that British rule reme in Canada, and ation, and even the ge, be abolished. Conart a jewel.

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ORIAL NOTES.

entitled "Catholics in peared in the Montreal of May 13, our contem

JUNE 6, 1896

though the figures are not so large as in some former years. The total number of persons who left Ireland last year is reported at 48,703, of whom 22,176 were from Munster, 13,495 from Connaught, 8,109 from Ulster and 4,923 from Leinster. These comprise the backbone of the Irish people. The total number who left Ireland from May 1851 to the end of December 1895 was 3,651,128. Thus it is that laws oppressive to the people operate in driving the population to other countries to develop their resources and contribute to their prosper-

land is to the United States, which thus reap the benefit of the legislation which drives the Irish from their own country. Home Rule would change all this. It is considered certain, however, that the exodus will not be so great in 1896 as it was in 1895. IN THE average political paper it

were unwise to look for consistency. The Toronto Globe furnishes us with a very striking example of the absence of this quality. At a recent meeting of the Orange Grand Lodge a resolution was passed condemnatory of the members of Parliament in the order who supported the Government on the Remedial Bill, in spite of the resolutions of the Grand Lodge, so heartily endorsed in Halifax in 1895. The hierarchy of Quebec having issued a pastoral advising their people to vote for parliamentary candidates who would see that justice be done the Catholic minority in Manitoba, the Globe editor flies into a terrible rage, and contends that the Bishops had no right to take such action-it is an undue interference with the liberties of the people Not cne line, however, has appeared in the Globe condemnatory of the Orange Grand Lodge, which claims that it is the tribunal from which Orange members of parliament must derive their inspiration in dealing with public affairs. We ask pardon of the Archbishops and Bishops of Quebec for making reference to their deliverance in connection with the proceedings of the Orange Grand Lodge. This would be extremely bad taste were it not necessary in order to draw attention to the inconsist-

ency of the Globe.

country will be the Catholic Church. -Catholic Columbian. The Monitor never fails to direct the attention of the A. P. A's. to some Papal encroachment they may have overlooked. This time it speaks to the female A. P. A's. : "The Sisters of Charity have undertaken the care of the lepers in Louisiana. They are employed by the State for that service. They are How is it we do not hear an indignant protest from the W. A. P. A. against this union of Church and State?" It is now in order for some of these patriotic ladies to give evidence of their patriotism by immediately relieving the Sisters and taking charge of the Leper Home themselves ! ! ! Now, ladies, don't all speak at once.-The Southern ity. Most of the emigation from Ire-Messenger (San Antonio, Texas).

> The commission appointed by Leo XIII. to examine the validity of Anglican orders is expected to be able to re port in a few weeks. The decision is awaited with interest by the Catholics not only of England, but of the whole

world, as the question has always been one on which much could be said pro and con, and which in recent years has occasioned considerable controversy. Should the conclusions of the commission be against the Anglican position, as is probable, a feeling of uneasiness and uncertainty will be experienced by a large number of the adherents of the Anglican communion. They may assume indifference, but they certainly will realize the crushing force of the decision. - Chicago New World.

> Some sciolistic scribblers assume to evince their superior wisdom by ridiculing the Catholic custom of invocation of saintly intercession for spirit ual and temporal favors. They ignor-antly overlook the fact that the Church which authorizes this act of faith and piety, is likewise exclusive authority for every vestige of legitimate Chris tian belief and devotion extant Christianity rests solely on the testi mony of the Catholic Church. sanction of the sacred scriptures is the surest guarantee of authenticity of the inspired writings, which Protestants claim to follow as their only rule of faith. No fairly-well educated non-Catholic Christian disputes the funda mental title and historical claims of Catholicity. When an ignoramus questions the propriety of specific acts of piety fostered by the Church, he unconsciously assails the whole fabric of the Christian system. - Catholic Universe.

The assumption of what has been called " God-Almightiness " is so habitual to the omniscient editor that a Catholic reads with no surprise, even

Her

in papers ostensibly Christian, the sneer ing references to the prayers of the Span THERE is a new Fenian scare among iards for rain and for peace. But if the the Scotland Yard officials, who assert gospels are to be taken for truth-and that an effort is being made to revive the Spanish Catholics evidently take militant Fenianism. It is stated that them for truth-the Father, in heaven who minds the flight of birds and the the Russian Minister to England infeeding of sparrows, turns no deaf ear formed the British Government that to the pleadings of His children even overtures were made to Russia to assist for the common things they stand in Russian designs on the frontiers of need of. Men who never pray, and who know God's business better than India, and that inquiries were started He does Himself, and who also know in consequence of the information, with His limitations of which He does not the result that it was discovered that dream, know from their connection nine men have formed themselves into with caucuses and campaigns and wire-pulling diplomacy that there is a central Fenian organization for the no such thing as Providence, and therefore no such thing as the hearing of prayers. The surprise is purpose of taking continuous warlike measures against England until Ireland be proclaimed a Republic. These not that there are such men, but that leaders of the new movement are said to be Irish Americans who are fur-Christians. —Providence Visitor. nished with money from America, The Methodists, who are holding a and who propose to organize Fenian noisy conference in Cleveland, O., had circles throughout Ireland and Enga distinguished visitor on Saturday. land. The story has a fishy odor, but The visitor was Presidential Candidate it is stated that an infernal machine McKinley, and when he was presented to the Conference, we are told, the ap-plause was deafening. "Three times it died away and three times it was was discovered in possession of an employee at the Parliament House, and this is supposed to have some renewed; it was the greatest ovation of the Conference." The Methodists are rather an emotional sect, and no connection with the alleged plot. It is not improbable that the whole matone can find fault with them for comter is concocted by the police under bining religious and political enthusiinstructions from the Government, asm by way of variety. We are not who are always anxious to keep up an finding fault with this, nor is any one else that we know of. But suppose agitation against the Irish Parliament ary party, as was made evident when this had been a conclave of Catholic Bishops and McKinley, a presidential candidate, had been presented to them, the Salisbury Government passed its coercive laws for the suppression of what a shout of disapproval and what a wail against forme would have gone up from Chaplain McCabe and all the other Methodists. It would mean politpolitical discussion in Ireland. The Piggot forgeries proved this beyond ical death to McKinley.-Catholic Citi-

zen.

THE CATHOLIC RECORD

volumes for his artistic taste-all being The interior ornamentations having their beloved Mother to the tomb, where, chaste, simple and devotional. been finished, he then added a spacious vestry to the church, complete in all its arrangements.

Then Father Kelly devoted his attention to the building of two beautiful new churches, in remote parts of the parish, where there never had been churches before.

The first of these he built at Rockport-a lovely spot on the river St. Lawrence, looking out on islands of Lawrence, looking out on Islands of the parents entrusted her to be in unsurpassing beauty. This church is dedicated to St Brendan-an illus trious Irish saint – first Bishop of Kerry; and who, it is said, discovered the Ursulines of The Holy Family, at Cerry ; and who, it is said, discovered America in the sixth century. The other church he built at Athens, a rising and most ambitious village on the B & H. line of railway.

This church is, very appropriately, dedicated to St. Denis the Areopagite, who had been at one time one of the having been made through the Annals

Athenians, among many others, he converted Denis the Areopagite to the Christian religion, and left in his charge the infant Church of Athens. In the vicinity of Athens, at Sheatown, Father Kelly built a very nice Catho-lic school, wherein the children of that Chatham, and, with the cordial approval district strive to emulate the Christians of ancient Athens in learning, both secular and religious.

At length overwork commenced to tell on his constitution, and ultimately brought upon him a very serious ill-ness, which necessitated his having to go to Kingston for eminent medical

In the House of Providence, of that city, he spent two months, and, thanks to the unwearied efforts of the good Sisters of Charity and cf Dr. Phelan to bring about his recovery, together with the Masses and prayers that have been offered up in his behalf—and his own strong faith, besides-Father Kelly is well again.

The good Father was able to return home on Saturday last, and was met at the Mallorytown railway station, where he arrived by the 2 p. m. train from Kingston, by his own parishioners and many other friends, Catholic aud Protestant, who conveyed him to his residence at Trevel-yan, where they accorded him a most enthusiastic and affectionate welcome-presenting him with an address accompanied by a testimonial, in the shape of a well-filled purse.

OBITUARY.

Death of the Rev. Mother Mary Xavier Foundress and First Superioress of the Ursuline Convent Chatham, Ont

Calmly passed away, on the 22nd of May, at 4:30 a.m., the soul of the beloved Religious so well known and affectionately esteemed by the numer ous pupils from Detroit and many other cities of the United States and Canada. who have attended the Academy Mother Mary Xavier had not been in good health for some time. A shock of paralysis last winter gave uneasi-ness to her community ; she rallied and passed her eighty-second birthday in good spirits, creating hopes of seeing few more birthdays. Divine Provi dence willed otherwise. On Tuesday evening, the 14th, she did not feel very well, yet the physician considered the illness only a simple one ; but the nex day it developed into acute pneumonia this being the third attack, and there being a complication of disease, several Reverend Father Leopold, O. S. F. chaplain, administered the last sacra ments to the dear sufferer, who wa perfectly conscious, and received the Holy Viaticum with most devout senti ments of faith, humility and resigna tion ; and remained almost continually in prayer until her happy death, which occurred on the following Friday. But she had the happiness to receive her But Divine Spouse several times during the week ; and a few moments before her death, being still conscious, received the Blessed Sacrament, and, without a sigh, gave up her pure soul to God, amidst the prayers and tears of her devoted children, whilst the Reverend Father chaplain read aloud the prayers for the departing. On Saturday morning a solemn High Mass of Requiem was sung by Rev. Father Leopold, O. S. F., in presence of Right Rev. Bishop O'Connor, of London, and the few priests who could London, and the few priests who could leave their parishes. His Lordship delivered a sermon suited to the occasion. He feelingly alluded to the virtues of the deceased, espec-ARCHDIOCESE OF KINGSTON. ially her fidelity in little things, to the smallest points of her rule, repeatedly quoting the text : "Well done, good Great Rejoicing in the Parish of and faithful servant; because thou hast been faithful in small things, en-

for this single occasion, and permitted trust, mutual respect for the conviction of others, a little bearing and forbearing, with a loyal devotion to the Constitution, even when it may run surrounded by the Religious and the pupils, all the ceremonies of the rule counter to some fad of our own, will ensure to Canada the future, in great were faithfully fulfilled.

The prayers of her numerous friends and benefactors are carnestly repart at least, of the world. It is simply wonderful what she has accomplished quested. during the past twenty-five years. History affords no parallel to it. Mother Mary Xavier, known in the

world as Mile. Yvonne Le Bihan, was born in Nantes, France, on the 17th of Grecian, or Roman legends of mythical greatness do not equal the sober April, 1814. Although an only child, her parents entrusted her to be infacts of our short career. The vigor-ous spirit that breathes life and hope, and national aspirations into the blood and brain of young Canadians has exorcised, or at least silenced, the voice Faouette, which house had been supof the annexationists, and has created a bond of union between all races and pressed by the French Revolution. Her large fortune relieved the convent religions in the pursuit of national from its financial difficulties, whilst progress.

who had been at one time one of the laving been made though the Annats pagan judges who held court in the Areopagus at ancient Athens. When St. Paul preached to the Athenians, among many others, he of discord and national disruption in which the cry of union with, or rather subjection to, the neighboring republic ally bade adieu to her beloved France will be heard again ; and who can say and resolved never to see it again. In with what effect? 1859, at the urgent request of the then parish priest of Chatham, Reverend

An insidious attempt is now made to

can say, we reck not the decisions of

courts, nor the claims of good faith and

fair play; you can evoke an evil spirit, and implant a rankling feeling

of injustice in the hearts of very many

wheels of progress, and blight the fair

can do all this by voting against Rem-edial Legislation. That any consider-

able per centage of you will do this, I,

who have been nurtured in your

1 know it will be said : "We do not

refuse to right any wrong that can be

shown to exist ; but we wish first to

investigate, to ascertain if any hard-

ship has been inflicted on a minority.

To an outsider this appears reasonable

to a Canadian it is what I scarcely

wish to characterize, lest I should be

No man at all conversant with public

practiced against the minority in Man-

accused of using violent language

You

of your countrymen ; you can stay the

prospects of our loved country.

midst, refuse to believe.

of his country can keep silence Would that my voice could reach the ears and intelligence of all my country of Right Reverend Bishop Pinson-neault, of Sandwich, Mother Mary men. To non-Catholics I would say Are you, the descendants of men who won, after a long and hard fight, con-stitutional liberty, going to inflict a blow which must have far-reaching Xavier, with a companion, founded the monastery of Chatham, generally known as "The Pines." The early difficulties, poverty, and disappointments, in-cidental to all such undertakings, were consequences on the work of your not wanting, but were met with patience and prayer ; and from an humbl day be invoked as a precedent for breaking it on some other point — it five-roomed cottage, where she first opened a day-school, she steadily labored, until, with the blessing of God, she saw her efforts for His glory crowned may be against yourselves. In your hands rest the future peace and advancement of the Dominion. You are by the noble buildings of the Acada majority ; you can oppress a poor minority in a certain Province ; you emy, with accommodation for at least a hundred pupils. Extensive grounds, spacious gardens, ornamental groves attest her taste for the beautiful. Her Her life's motto may be summed up in these words : This "Ore et Labore. maxim she taught to each aspirant to the religious life, as also to the pupils she impressed on them both by word and example, to work and to pray, as she herself was never idle, and has not to account for any idle moments. Eternal rest to the beloved soul of

We hope to meet in realms of light, Of bright and boundless range, In worlds of constancy, of love, A world that cannot change.

the dear Mother, whom

ARCHBISHOP O'BRIEN

Noble Declaration on the School Question.-A Letter Written in Rome

-An Appeal to Protestants and Cath-

olies to Guard the Constitution-The Principle of Justice is Binding on A11.

The following appears in the Antignish Casket : Sir-On my arrival here from the

this injustice ; it is a hollow pretence to talk of investigating it ; it is trea-Cast, a few days ago, I learned from son against conscience to plead this he reports of Parliament, as well as wretched excuse to justify opposition to rom newspapers, the fate of the Re its abolition. We may add, it is an insult to non-Catholics to suppose that nedial Bill. I need scarcely say it was a surprise to me, as well as a subany appreciable number of them will ject of regret. So strong was my faith in the good sense of my country. allow a difference of religious belief to men, and in their spirit of loyalty t blind them to the dictates of ordinary justice ; or that they can be made the our peerless Constitution, to say noth ing of their love of fairplay, that I puppets of a movement which must end, if successful now, either in surfelt it would be an insult to doubt the render to the claims of the minority, practical unanimity of the House in which is probably contemplated by the upholding that Constitution, and in leaders, or in disaster to the country. deciding once forever that in Canada I trust, Sir, you were mistaken in supposing any Catholics in Halifax there is as little room for religious firebrands as there is use for political "lent countenance to an appeal to anti Catholic prejudice." Some of tricksters. The noble action of the en, the deplora ommons, on two previous occas them, indeed, may dislike the present had amply warranted this belief. Who could have imagined that public men, Government, and might on a question in Canada, both within and without of trade or other policy, bitterly oppose it; but, in common with their non-Catholic fellow-citizens, who are not blinded by fanaticism, they will surely Paaliament, should have turned a purely constitutional question into a partisan one, or should have sought to be on the side of justice, even should they doubt the motive of the Governperpetuate an admitted injustice at the risk of an era of senseless sectarian strife, and of national retrogression. ment in acting justly. We are to look at acts, not motives. The former fall The worst enemy of our country is the under our cognizance : the latter are seen and judged by God alone. True Catholics in Halifax, sower of religious discord and of racial enmity. There is no place in our public life for such an one. He should as elsewhere, will not learn their duty, nor the ethics of political action, from party politicians, Catholic or non-Catholic, but from purer and e bound in a sheaf with the prophets of pessimism, and the would be betray ers of our country, and trampled under foot on the threshing floor of public ess interested sources, viz., from the opinion. principles of justice which are binding A plain question is before the people on all men, at all times. No party of Canada. Shall we, or shall we not triumph, no worldly consideration, no stand by our constitution, which en ties of association can excuse an act of sures the rights of all, but only inas-+ C. O'Brien. much as they are guaranteed to each injustice. Rome, May 6, 1896. Or shall we, by striking at the rights of a few, be the motive what it may, St. Louis Disaster. weaken the safeguards of our own engender a spirit of mutual distrust St. Louis, May 28.-The tornada and fan into a flame the fast-expiring which swept over St. Louis and its suburb, East St. Louis, yesterday, carried with it death and destruction. embers of former unworthy dissen-sions? Only a desperate professiona of England. politician could be guilty of such a The first reports of the loss of life crime against the social well-being of brought the number up to between our fair country. An honest man, it is true, who dislikes the idea of Separone thousand and one thousand five ter now into the joy of the Lord, " and strongly exhorted the Religious and hundred, and while this estimate is ate schools might, for a moment, be materially decreased by this mornpupils to imitate her example, also tempted to pursue such a course of action, looking at the question from ing's developments, it is not at all im-one point of view only; but on reflecassuring them that she who had received such great graces on earth ally reach those figures, because there tion he would recognize that it is not would, surely, now be more powerful is no way of estimating how many were than ever with God, and that their whether the constitution shall be observed to-day in regard to the rights drowned in the Mississipi. spiritual welfare would always be dear So far as the loss to property is conof Smith, so that it may be invoked tocerned the figures will climb into the millions. In St. Louis proper but morrow to support those of Brown. Our rights must stand or fall together. little damage was done in the northern Few, I trust, have any desire to inand business portions, save along the river, front-and there is no way of fringe on those of their fellow-countrymen. Our enlighted sense of true rights. liberty, as well as the conditions of our estimating its extent here. In East national life, would render impossible and South St. Louis the property damage was enormous. The Church of St. John of Nepomuk, the gratification of such desire. Having lately passed through various countries, and having attentively at the corner of Twelfth and Soulard manner, says the *Catholic Columbian*, observed their social condition, the streets, was razed to the ground, ex- of Columbus, Ohio, when an Episcopalwill to have its members make sacri-fices to see that religion suffers no de-triment thereby. In another century, the only living spiritual force in this

starting-point of our course. Mutual CANADIAN BISHOPS AND THE MANITOBA SCHOOL QUESTION. Boston Pilot.

The Archbishops and Bishops of the celesiastical Provinces of Quebec, Montreal and Ottawa, have issued a Pastoral Letter on the Manitoba School Question. It is a firm but temperate setting forth of the duty of Canadian Catholics to sustain their brethren in Manitoba in their effort to recover their unjustly abrogated parental and citien rights.

The Pastoral, at the outset, declares the right of the Bishops to counsel their locks on this matter. It is no unwar rantable mixing of religion and poliics on the part of the Bishops. Their right is from God, and they are the natural judges of questions concerning Christian faith, religion and mor als, even when these are involved in politics.

break that unity, and, although this may not be intended, the consequence Every Christian child has a right to a Christian education. Every Chris-tian parent has a duty binding in conwill be to bring back that wilderness science, to see that his child gets its right.

Christian right and parental duty were recognized in the original constitution of Manitoba. It was unjustly In a crisis like the present no lover abrogated by the Protestant majority. The Manitoba Catholics have never ceased their protest against this injustice, nor their agitation to recover their rights; and the highest court of appeal in the British Empire, the Privy Council of England, has recognized the justice of the Catholic claim and the right of the Federal authorities to interfere, in order that justice be fathers? If you do not uphold the done to the oppressed. Constitution now, your action will one

Under these circumstances, it be-comes not only a duty of religion, but a duty of patriotism, for God-fearing and loyal Catholics, and Protestants as well, to stand by the Catholics of Manitoba. As the Pastoral letter expresses it :

"It is a question, then, for the Catho lics of our country, and well meaning Protestants, to unite their strength and their suffrages to secure a final victory for religious liberty and the triumph of the right secured by the Constitution. The means to secure this end is to elect, as representatives of the people, only men sincerely resolved favor with all their influence and to sustain in Parliament a measure to remedy the evils from which the Manitoba minority suffers. In speaking to you thus, dearly beloved brethren, our intention is not to bind ourselves to any of the parties that are combating in the political arena ; on the contrary, we desire to preserve our liberty. The Manitoba school question being, before all, a religious question, inti-mately allied to the dearest interests of the Catholic faith in this country, to the natural rights of parents and also to the respect due to the Constitution of the country and to the British affairs can be unaware of the injustice Crown, we would regard it as betray-ing a sacred cause of which we are, itoba. It is a subject for sorrow and humiliation that any one should ignore and ought to be, the defenders, if we did not use our authority to secure its

The Bishops also lay down some gen eral principles of morality in politics, which the most bigoted anti Catholic agitator can scarcely have the hardihood to controvert.

" A general rule, and save rare exceptions, it is a duty of conscience for every citizen to vote ; a duty all the more grave and pressing as the questions disputed are important and may exercise over your destinies an influ ence more or less decisive.

" That is to say, again, you should vote as honest, wise, enlightened and intelligent Christians. " Avoid then, dearly beloved breth

5

g the CATHOLIC RECORD ame. It was also copied e Witness into the Cathof Winnipeg. We desire the article referred to red in this paper. Will oraries please make a note

pleased to note that the e Toronto University, on onferred the honorary de-D. on Rev. J. R. Teefv. of College, Toronto. Father eldest son of M. Teefy, J. er of Richmond Hill. We the Rev. Father. The chly deserved.

Register says: "The Globe at its own frequent advertise-lic school teachers invariably applicants must be Protest-

knows nothing of the kind.

is that we have often seen sements in the public press erred to by the Catholic le further know that in t (a suburb of this city) a named Marshall was enool teacher, and that on it nown she was a Catholic istees were very much inequested her to resign. We know that some years ago e in this city, named Wiloccasion of a Catholic, ers, making application n in a Public school, dehe Catholic should not get would rather engage the Hottentot than one profaith. Such examples of e might say brutal-bigy common in Ontario.

us from Ireland durir ge led at an enormous rate,

CATHOLIC PRESS.

cavil.

That Catholics professing to know their own religion should permit them-selves to be influenced by the positions of those who dislike the caricature which is ignorantly made to stand for the Church is more of a mystery than the perpetuation of error itself. Sensitiveness to the opinions of men who have the misfortune not to share with us the unspeakable privilege of Catholic faith is a despicable surrender of righteous pride and independence to a slavish spirit of human respect.-Cleveland Universe.

If a majority of the citizens of the United States will persist in seculariz ing the nation to the extent of driv events that have followed, one after the other, during his incumbency, we ing God as much as possible out of its conscience, its life and its public are led to believe that he is carrying affairs, the Catholic Church can stand an "old head upon young shoulders. that policy as well as the Protestant de-nominations. Indeed, it can endure Shortly after Father Kelly had been inducted into the parish and installed that policy better than they can, for it

The church in the parish of Yonge is indeed in a very flourishing condi tion.

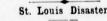
Yonge.

Under God the happy state of things, as they exist there, is due to the indefatigable zeal and ardent piety of Father Kelly, the good parish priest, and his truly docile and thoroughly religious parishioners. When His Grace the Archbishop of

Kingston appointed Father Kelly to the parish, about seven years ago, he His Lordship, accompanied by the Rev. Fathers, entering the choir of the chapel, pronounced the absolution of was then a very young priest, but, judging from the marvellous train of the body, sprinkling with holy water, incensing, etc. On Sunday afternoon the remains

to her.

were conveyed to St. Anthony's cemetery, on which occasion Rev. Father Theodore, O. S. F., officiated and pronounced a second absolution.



which we frequently warned you-perjury, intemperance, lying, calumny, violence and party spirit, which warp the judgment and produce a kind of voluntary obstinate blindness.

"Do not sell your vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislat-

The Bishops further warn Catholics that they may not be double-faced, with one line of conduct for private and another for public life. They must put their Christian conscience into politics as well as into ordinary conduct; and on this especial political question, which so intimately concerns religion and morals, they should support only the honest, outspoken friends of justice — "those candidates who bind themselves formally and solemnly to vote, in Parliament, in favor of legislation which will restore to the Catholic minority of Manitoba the school rights to which they are entitled by the decision of Hon. Privy Council

And the Bishops add : "This grave duty is incumbent on every good Catholie, and you would not be justified, either before your spiritual guides, nor before God Himself, by neglecting this obligation.

There is no division of opinion on this point among Catholics worthy of the name. That the Manitoba Catho-lics have been the victims simply of the spirit of religious proscription admits of no doubt ; for the proscrib-ers fling their oft-vaunted "loyalty" to the winds, the moment the Crown commands the restoration of Catholic

That fraternity which should always be found among Christians asserted it self in a very marked and pleasant manner, says the *Catholic Columbian*,

A VISIT TO LORETTO.

For the CATHOLIC RECORD.

Far away in sunny Italy, in one of the white-walled villages of Recanati, is treasured the most miraculous of relics -none other than the Holy House of Nazareth, the home of Jesus, Mary and Joseph.

Every Canadian Catholic is, I am sure, especially devout to the Holy Family. To Canada belongs the honor of having embraced from the very foundation of the colony this beautiful devotion, so highly recommended by Our Holy Father in a recent Encyclical. Let us, then, in order to reanimate our fervor make in spirit a pilgrimage to that blessed shrine, there to vener-ate the sacred walls that heard the Angel's Salutation and were the silent witnesses for thirty years of the hidden life of Our Saviour, His Blessed Mother and foster father.

A beautiful morning in the early part of August, we arrive at the little station of Loretto. A carriage is in waiting, and we proceed up the hill to the town itself, about three quarters of a mile distant. The incline is steep; the day is hot-oh! very hot and our horse not over - well fed, like man other animals in Italy, decides to take a rest. While he is resting let us view our surroundings. We shall not, however, enjoy the scene long at our ease ; for I see a troop of beggars coming out to meet

What a perfect day, if it were not s very hot ! And oh, what a delightful view, to us so novel, of a beauty altogether unlike that of our Canadian landscape ! There is no grand rushing river-the rivers of Italy are grand by reason of their historical associations-nothing of the cascade and craggy mountain scenery that delights the eye of those who visit our Canadian shrine of Beaupre. On one side the pale blue waters of the Adriatic, the other the limestone cliffs of the Appenines bound the horizon. Between, as far as the eye can reach the white walls of compact little vil lages or baronial chateaus crown the summits of the hills. Olive orchards, summts of the fills. Only e orchards, orange, mulberry and fig trees and vines that hang in graceful festcoms, between the ridges of Indian corn, adorn the valleys. Here and there a double yoke of milk-white oxen, attached to an antique plough, are lazily shuffling along. Various roads that in the distance appear. It's chell that in the distance appear like chalk marks lead into the villages. From one direction comes a diminutive dondey, slowly creeping along, under the heavy load, that is equipoised on his back. From another band of Italian peasant women decked out in their grotesque multi-colored costumes, bear ing on their heads baskets of clothes, or large earthen pitchers of water, approach, amid a cloud of dust that arises up from their sunburnt feet.

We must make a start, for the mendicant battalion is about to besiege us. It is a motley crowd of men, women and children. Nowhere are there more beggars, and nowhere are the beggars more beggarly than in poor, down trodden Italy. They climb up on our carriage or run along in dangerous proximity to the wheels, offering wares-pictures, statues, gaudy ornaments, etc. Among them may be seen poor mothers with sickly infants in their arms, to which they call your attention with such an imploring look that it would be hard indeed to refuse them an alms.

Arrived at the town we proceed on foot to the Basilica by way of the prin-cipal street, the Via Coronari. If we wish to procure some religious article or souvenirs of Loretto we can not complain of lack of variety in the show-cases along the way. Now we enter the square piazza in front of the Basilica itself. Within is the Italians' beloved Santa Casa, that priceless treasure that God in His mercy saw fit to bear away by the ministry of angels from an ungrateful land, and to place, for safe keeping, in the midst of a Christian people, within the very territories of His earthly Vicar. Before entering let us review the history of the Holy House, that, bringing vividly before our minds the principal us. facts connected with it, together with all that our Catholic faith and sentiment suggest to us, we may approach with greater love and reverence This brings us back nineteen cen-turies, to the little village of Nazareth, in Galilee, not far from Mount Thabor. O, Nazareth, now dear is thy name to the Christian heart ! St. Luke tells us, in that beautiful first chapter of his Gospel, that the Archangel Gabriel was sent by God to Nazareth to an-nounce to the Blessed Virgin the glad tidings of the Incarnation. Mary, then espoused to Joseph, dwelt in her humble home, which indisputable evidence proves to be none other than the Holy House that we are to visit today. Here "the Word was made Flesh." Here Jesus lived with Mary Here Jesus lived with Mary and Joseph, from the time of their return from Egypt until the commence ment of His public ministry, when He went up to the Jordan to be baptized by St. John the Baptist. After the Ascension, the Holy House, as attests Venerable Bede and others, was solemnly consecrated to divine worship by the Apostles, for whom, as well as for the first Christians, it was an object of special veneration. In the early part of the fourth century, St. Helena, the mother of Constantine, at her own expense, erected over it a magnificent basilica. Subsequently it was venerated by many saintly and royal pilgrims, who have borne wit-ness to its entire preservation. Among others we may mention after the lapse of so many conturies, St. Jerome, and, later on, St. are still solid and entire." Francis of Assisi and St. Louis To conclude, let us cite the testimony Francis of Assisi and St. Louis of France, who visited Nazareth of that brave champion of the glories and success. Remember Hood's cures.

about the year 1252. About this time the Mahometans were again obtain-ing a foothold in Palestine, which the brave crusaders had rescued from their grasp. European strife drew the at tention of those valiant warriors from their praiseworthy purpose, and in the latter part of the thirteenth century, the Holy Land was again taken, and the Basilica fell a victim to the destroying hand of the inveterate enemy of the Christian name. The cupidity of the infidels, however, proved a safe-guard for the Holy House itself. They preserved it with the greatest care, for the sake of the revenue which it

brought them. Now it was that the hand of God in tervened, to manifest His glory and to afford to Christian Europe a further motive of confidence in His Blessed Mother, as a gage of His mercy and protection especially against the en-croachments of the Israelite. The same year, 1291, that saw the complete overthrow of Christian power in Palestine, saw the Holy House borne away by angels and deposited at a place called Rannizza, in Dalmatia, between the cities of Tersato and Fiume. Shortly afterwards the Blessed Virgin appeared to the parish priest, a very holy man, who was confined to his bed boy an incurable disease. She told him that the house which had so mysteri-ously arrived in his parish was the Holy House of Nazareth, which God would not permit to remain in a country desolated by murder and impiety that the altar was the same that had been consecrated by St. Peter ; that the crucifix was placed there by the Apostles, likewise the wooden image of the Virgin and Child. "In fine," said she, "that you may be a living said she, " that you may be a living proof of the truth of what I say, be thou cured, and go relate to the people what I have told you." The fame of the Holy House soon spread throughout the surrounding country, and multitudes came to visit it. The joy, however, of the inhabitants of Tersato was of short duration. Three years and a half after its arrival at Rannizza (on the 10th of December), in the year 1294, the mysterious sanctuary was again transported to the other shore of the Adriatic, in the territory of Recanati. Paul de Sylva, a hermit, writing in the year 1297 of the arrival of the Holy House in Italy, and of its two sub sequent translations, gives, in substance, the following testimony, which he gathered from eye-witnesses of the miracle. Near midnight, while all nature was sleeping in silence, a beau tiful light coming from the East lit up the sky. At the same time heavenly music delighted the ears of the astound ed shepherds who watched their flocks along the shore. Soon they beheld a house borne over the water by the hands of angels, who deposited it in the midst of a laurel wood. Great numbers of pilgrims came to venerate the mysterious shrine, and left their valuable offerings as tokens of their faith. By reason of the wealth thus accumulated within the Holy House, the surrounding wood became infested with thieves and robbers. Pilgrims could no longer visit it in safety, and

in a short time it was abandoned. Eight months after its arrival it wa again mysteriously transferred to the summit of a hill which belonged to two brothers. The inhabitants, being once more free to satisfy their devo-tion, flocked to the shrine and adorned it with precious gifts. The brothers, tempted by the demon of avarice, had decided to seize upon the rich treasure, and were disputing about the division of the spoil, when, by a third miracle, the Holy House was removed about a stone's throw to its present position, in the centre of the public road, that leads from Recanati to the sea-shore. That the sanctuary we are about to visit is in truth the Holy House of Nazareth, a constant tradition, innumer able documents and the testimony of the Sovereign Pontiffs, forty-five of whom have celebrated its glories, clearly prove. Paul II., in thanksgiv ing for the miraculous recovery of his health at the shrine of Loretto, ordered, in the year 1464, the erection of the magnificent Basilica that we see before Clement VIII. had the following inscription placed on the Eastern wall of the Holy House :

THE CATHOLIC RECORD

of Mary, the venerable Pius IX. Here are his own words: " From our tenderest years, we have always professed the most tender and filial love for the Most Holy Virgin Mary, Mother of God, and the Mother of all us poor sinners. We have always, and more especially in our necessities and dangers, experienced the powerful effects of her constant protection. It is this that urges us today to give public testimony of our devotion and love for the Most Blessed Virgin Mary; and this testimony we have wished to place in the sanctuary of Loretto as being the most august and the most sacred. Was it not indeed by a singular prodigy that this Holy House was transported across land and sea, from Galilee into Italy. By a su-preme favor of the God of mercies it rested in our pontifical dominions, where it has remained during so many centuries, celebrated for its miracles, the object of the greatest veneration for the people of the entire world. It is, then, with good reason that all who come to visit it with a true faith do not

appear to visit so much the house of the Virgin as the Virgin herself." With like sentiments let us approach the birthplace of Mary. It is encased in an exquisitely wrought marble screen beneath the dome of the Basilica. Numerous lamps are suspended around it. A few pious worshippers pass quietly in and out ; while others recite their beads as they make on their knees the circuit of the shrine. We will be surprised and doubtless indignant coming as we do from a free country to see stationed at the

entrance an official of the Italian Government. Those guards may be met with in many of the confiscated churches of Italy. They have no respect for the holy place, nor do they uncover even in the presence of the Blessed Sacrament. This is one of the fruits of Cavour's policy of "United Italy

We enter and kneel within the Holy House. It consists of a single room about 30 feet long and 12 feet wide. At one end is an altar, above and a little in the rear of which, resting against the chimney, is the antique statue of the Virgin and Child. This, together with the crucifix on the opposite wall, have accompanied the house from Nazareth. The original roof has been taken down and placed under the pavement of the altar. There are three doors, an extra one having been made by order of Clement VII. to enable pilgrims to pass in and out more conveniently. Light is ad-mitted through a single window, the same at which tradition says the archangel appeared. The walls are constructed of thin stones much resembling bricks in shape and color. As has been said they rest upon the gravel of the road, without any foundation. Being on a hill they do not even rest evenly on the earth, and it is possible, by in troducing a light, to see the rough under-surface.

Delegation sent by the inhabitants of Lersato and Loretto and lastly by the Sacred Congregation of Rites, dur ing the pontificate of Innocent XII have examined the walls, and have

found them to perfectly coincide, both as regards demensions and material, with the foundation, that remained at Nazareth. It was after this last official examination that the Pope permitted the feast of the Translation of the Holy House to be celebrated with Mass and office proper.

privilege is ours, to kneel What within those sacred wall so closely associated with the daily life of the Holy Family ! They are, as it were, the true book of the Imitation of Christ, wherein the learned and the un learned alike, may read lessons of holiness, of charity, of humility, purity, of every virtue. May the sweet souvenirs of this visit bear fruit in our hearts and increase our love for her whom the world honors here as the Virgin of Loretto ! Pilgrim.

THE DECADENCE OF FAMILY dren. It is a most important agency WORSHIP.

We learn from a Protestant contem porary that a veteran missionary was once asked, on his return from the Orient, what sign of change during his ten years' absence had most im-pressed him. He replied : "The decline of family worship in the Christian homes where I am a guest." The writer goes on to say that the same contrast exists among Unitarians, and 'notonly is the family prayersomitted, but also the blessing at the table. Some theory of cause," he adds, "is likely to come first to mind, but a more important matter is a consideration of effects.

We are not surprised that the writer avoids the discussion of causes, for it must be a very unpleasant subject to all Protestants. The truth is, and they know it well, the cause of the decad ence of family worship among the descendants of the Puritans is the waning of that faith with which their ancestors were animated. The Puritans had unbounded faith in the Biblethe whole Bible-as the Word of God That was the foundation of their faith and they always used it in family worship. Now, unfortunately, their descendants are losing faith in that foundation, and they are all at sea. As faith wanes love grows cold, doubt supervenes, confidence is lost, and laxity of life and conduct is the inevit able result.

The Puritan Fathers were distinguished for their fidelity to this im portant feature of family religion. It they were a little tedious sometimes in their long extempore prayers, and their not very short graces at meals, they deserved credit for their fidelity to their family duties. It is sad to think that the neglect by their descendants of this important duty is the result of a weakening of faith and devotion.

This same writer points out, with truth, that the religious feeling, like all others, is strengthened by expres sion. If we love and honor God, our love and reverence grow stronger and more fervent when we call upon Him in prayer as our Creator, our Father and our Saviour.

And when we pray in company with a congregation or a family our fervor is greater than if we prayed alone. The family is the foundation, or, as it is called, the "unit" of society. If the family is good, dutiful, ruled by Christian principle and Christian mor ality, then society itself, which is made up of families, will be sound and good Family prayers ; the worship of par Family prayers; the worship of par ents and children; regularly, all to gether, bring God's blessing and help. We do not say that it is impossible to preserve the faith of parents and children without family devotion, but they certainly will be a great deal more likely to preserve the faith, especially a lively faith, with than without that devotion. If the neglect of family devotion among Catholics does not indi cate a want or a waning of faith, i certainly does indicate a want of fidel ity, of zeal, and fervor and a truly Christian spirit. There is such a thing as dead faith. That is, a man may have the faith, but it is so re-

pressed and kept down and over whelmed with the spirit of the world with devotion to business and ambition for success and social distinction-that it is at times difficult to distinguish such a one from many devotees of the

world who have no faith at all. Is it not a sad fact that many of our lics-even those who a leading, influential ones-never think of gathering their families around the domestic altar, and bending their knees and bowing their hearts before that Divine Providence whom they at least theoretically acknowledge as their Creator, Preserver, Benefactor and Re deemer-the Author of all their bless ings and the source of those graces which are essential to the Christian life ?

in deepening the religious impressions and giving tone to the moral charac-We know of no more beautiful ter. and edifying sight on earth than that of a truly Christian family where religion is the pervading, controlling in-fluence. The duties of religion in such a family are not looked upon as a penance-an onerous and disagreeable duty to be shirked rather than performed. There is no unnatural constraint there. They do not wear long and solemn faces. All is cheerfulness and galety; peace and harmony reign among all the members. The duties of religion are performed as a matter of course, with cheerfulness punctuality and conscientious fidelity. At least once a day they assemble round the family altar and unite in fervent prayer and thanksgiving, one of the older children, perhaps, leading in the rosary and other prayers, and at table no one thinking for a moment of partaking of the bounties of Provi-

dence without at least a silent recogni tion by the sign of the cross, which is as natural to the children as it is to eat Such a family is a little heaven upon earth. Now that Lent is over God grant that all our good Catholic families may continue to set less fervent ones a good example by keeping up family devotion throughout the year. -Sacred Heart Review.

The Duty of Parents.

. They (the parents) seem to forget that religion is the most important concern in this world and that, therefore, religious instruc-tion should have the first place and constitute the basis of education their children. The interests of this world seem to occupy a supreme place in the motives, desires and plans for their children. What is the conse quence? Why, the melancholy con sequence is that hundreds of our Cath olic children, whose religious educa tion has been neglected, when they grow up, are not prepared to meet the objections and plausible reasonings and seductive influences of a predominant Protestant society; they are easily led astray, become skeptical and finally lose their faith and, too often, it is to be feared, go to the bad entirely. Even comparatively

intelligent young persons are oftimes very much embarrassed by not being able to answer questions and meet objections by Protestants on the most common and familiar doctrines of their Church, as, for instance, infalli billity, transubstantiation, indulg ences, confession, etc.

The fact is, it is not enough for our young people to take for granted these familiar, every day truths of their re-ligion. They must understand them and be able to explain and give a reason for them, as well as to answer

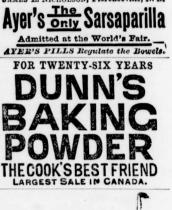
part of some parents to allow their children to "graduate" from the Sun-day school, and, we may say, from all formal religious instruction, too soon. Especially is this the case with the children who have been confirmed. It would almost seem as if the impres sion prevailed among some of our people that when a child was confirmed his salvation was secured for time and teternity, and he had nothing more to learn, whereas such children have only just started in the race; they have just enlisted in the warfare of life. They have received grace, indeed, to make them "strong and perfect Christians and soldiers of Jesus Christ," but the battle of life is before them, and their success will depend greatly upon their intel-lectual equipment. Therefore, let them be kept as long as possible in Sunday school, in the perseverance class and any other society or organization which may exist in the parish for carrying on the work of instruction until mind is thoroughly furnished and the young soldier completely equipped to fight the battle of life successfully. Sacred Heart Review.

JUNE 6, 1896.

CANCER ON THE LIP

CURED BY AYER'S Sarsa-parilla

"I consulted doctors who prescribed for me, but to no purpose. I suffered in agony seven long years. Finally, I began taking Ayer's Sarsaparilla. In a week or two I noticed a decided improvement. Encour-aged by this result, I persevered, until in a month or so the sore began to heal, and, after using the Sarsaparilla for six months, the last trace of the cancer disappeared."-JAMES E. NICHOLSON, Florenceville, N. B.





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JUNE 6 FIVE-M

Sunday with

THE Jesus said to he that cometh to that believeth in John vi.) 35.,

My Dear many profoun surveying th ness, and in discover the p formed and mind. Withi powers of the sort of dark c been illumina even by the It i science the masters of the thirteentl concerning t process of me pretentious mysterious w and the other ate with the produce ideas analyze the nevertheless duced. The to communica spirit, and do the senses of mental phi these sensibl muted into t we obtain a world of tho graph, and e world are

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"Christian pilgrim, whom love and gratitude towards Mary has conducted

to this spot, you have before you the Holy House of Loretto, celebrated Holy throughout the entire world both by the sublime mysteries which were here accomplished and by the miracles without number of which it is the theatre. Here it was that Mary, the Virgin Mother, was born ; here she received the salutation of the Angel; here the Eternal Word of God was made flesh. In the year 1291, under the Pontificate of Nicholas IV., the angels bore it away from Palestine and placed it near Tersato in Illyrium. Three years later, at the commencement of the Pontificate of Boniface VIII., they transferred it again to this province of Picenum, in the neighborhood of the town of Recanati. It first appeared in the midst of a wood that crowned the summit of this very hill ; then after wo other translations, accomplished in the course of the same year, it rested at last on this spot, more than three hundred years ago. Since then this Holy House has ever been the object of the greatest veneration. Not only the inhabitants of the neighboring countries, the witnesses of the prodigy of its miraculous translation, but also those of the most distant lands, flock hither to visit it and to offer the tribute of their gifts and their homage. These venerable walls rest upon the earth without any foundation, and

A Hint to Subscribers.

The following, taken from the writings of the late Mr. Nye, is not by any means applicable in the case of the great majority of our subscribers. Those few (if any such there be) whose conduct it fairly describes will do well to read it with attention :

"A man may use a wart on the back of his neck for a collar button; ride on the back coach of a train to save interest on his money until the conductor comes around ; stop his watch at night to save the wear and tear; leave his 'i' and 't' without a dot or cross to save ink; but a man of this kind is a gentleman and a scholar compared to a fellow who will take a newspaper, and when asked to pay for it puts it into the post office and has it marked, 'Refused.'"

New Newspaper Game.

A new game, called the "Editor's Dalight," is played this way : Take a sheet of ordinary writing paper, fold it carefully and enclose a bank note sufficiently large to pay up all arrearages and one year in advance. Keep an eye on the editor, and if a smile adorns his face the trick works like a Now is the time to play the charm. joke.-Hazel Greene Herald.

Most coughs may be cured in a few hours, or at any rate in a few days, by the use of Ayer's Cherry Pectoral. With such a prompt and sure remedy as this at hand, there is no need of prolonging the agony for weeks and months. Keep this remedy in your house.

The never-failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts, etc.; even the most difficult to remove can not withstand this wonderful remedy.

There is truth in what our Protest

ant contemporary says about the influ ence of habit in social devotion. I Almighty God has promised His special blessing to two or three who are met together in His name, surely He will take special pleasure in manifesting His gracious presence to the family who in humble, common devotion seel His blessing and return thanks for His

manifold mercies. The very act of kneeling down to worship God has a tendency to keep alive a sense of de-pendence and obligation and to promote that spirit of true piety and devo tion which is so essential to the Christian life.

Surely no intelligent, right-feeling Catholic would ever think of being de terred from so important and essential a duty by a feeling of shame, espec from the fear of being called ially A consistent Catholic need pious.'

not be ashamed of being called pious in derision. It is the inconsistent. worldly, half-hearted Catholic who is open to the sneer of those who are like himself. There is nothing in true piety to be ashamed [of. On the contrary, that Catholic has most reason to be ashamed who habitually neglects family devotion and recognition of Providence at the family table.

It is customary for some families to have the special devotion of the rosary season of Lent and to sus during the pend it for the rest of the year. But if that devotion is good and useful dur ing Lent it is hard to see why it should not be equally good and useful during the whole year. Surely it should not be looked upon by any loyal Catholic or good Christian as an act of penance suitable only for the penitential sea-

son. There can be no doubt that family Results Tell the Story.

A vast mass of direct, unim peachable testi-mony proves beyond any possibility of doubt that I lood's Sarsaparilla actually does per-fectly and permanently cure diseases caused by impure blood. Its record of cures is un-equalled and these cures have often been accomplished after all other preparations had failed. failed.

HOOD'S PILLS cure all liver ills, bilious ness, jaundice, indigestion, sick headache.

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FIVE-MINUTE SERMONS.

Sunday within the Octave of Corpus Ohristi

THE HOLY EUCHARIST. "Jesus said to them : I am the bread of life; that cometh to me shall not hunger, and he at believeth in me shall never thirst." (St. John vi.) 35.,

of mental philosophy is to explain how

human thought and knowledge.

world around us.

My Dear Brethren : There are many profound thinkers interested in surveying the domain of conscious-ness, and in making explorations to discover the process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more than probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way the sight, the hearing, and the other corporeal senses co operate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless certain of the results pro-duced. The material world enters in-

ER'S Sarsadoctors who prescribed for urpose. I suffered in agony s. Finally, I began taking rilla. In a week or two I ted improvement. Encour-nalt, I persevered, until in a sore began to heal, and, Sarsaparilla for six months, i the cancer disappeared."-otson, Florenceville, N. B. he Sarsaparilla

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OUR BOYS AND GIRLS.

Be True to Your Old Friends. Never cast aside your friends if by

any possibility you can retain them. We are the weakest of spendthrifts if we let one drop off through inatten-We let one drop off through inatten-tion, or let one push away another, or if we hold aloof from one through petty jealousy, or heedless slight or roughness. Would you throw away a diamond because it scratched you? One good friend is not to be weighed argainst the jamale of the corth. against the jewels of the earth.

Moral Safeguards. The safeguard against temptation s not seclusion, but self-culture. As it is not disinfectants which will most certainly secure one against infection, but a sound constitution, so it is not rules of life which will strengthen one against temptation, but a strong soul. One must build up his moral constitution by the habit of noble deeds and high thinking, by fellowship with pure women and honorable men. The chief aids in this regimen are literature and friendship.- [Ian Maclaren.

"I'm Glad to See You."

to communication with our immaterial spirit, and does so through the agency of the senses. The most difficult problem

"I'm Glad to See You." Folks are often glad to meet other folks, you know. But they sometimes falter when it comes to saying so: Or they say, "I'm glad t' see y," O so faint and low That you wonder just how far their gladsome feelings go.

these sensible impressions are trans muted into thought, and to show how Say, "I'm glad to see you," when you mean it. Speak it out ; Don't bite off a piece of it and leave the rest in doubt. Let your lips know what your soul is think-ing most about. we obtain assurance that the inner world of thought is a correct photo

graph, and exact representation, of During the time of our Lord's public

Does it take an orator to say the sentence life He performed many astounding miracles which proved His dominion right ? Does it need much rhetoric to made you feel

its might? Has it not a thousand tongues which tell its meaning quite? over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind,

You feel it when you're going home and see the window light, You see it in a sweetheart's smile, blushing warm and bright, In a mother's morning kiss and in the last at health to the sick, life to the dead. He multiplied a few loaves of bread and some fishes so that the hunger of five thousand people was appeased.

All these were miracles that fell under the senses. They are evidences of His night, In the baby's reaching arms, which tell the same delight.

power which come to our understand-ing through the ordinary channels of

"Glad to see you ; "O, you friends of long dead yesterday, Could we only hear it from your dear lips

But in the great mystery we cele-brate during this octave, my dear Could we only hear it from your dear hps far away;
 Could we tell it into ears which mingle now with clay.
 We might gain the meaning which the simple words convey. brethren, faith, and not the senses, tells

us of the greatest of all His miracles-His presence in the Holy Eucharist. Our eyes see nothing that would of it Say "I'm glad to see you," then, to friends who still are here; Say it with a meaning that is music to the self convince us of His presence. Our senses cannot perceive that our Lord

ear, More than simply say it; words are cheap, but deeds are dear; And men will say it back to you and make their meaning clear. is truly present under the appearance of bread and wine. It is only by the

aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of There is a charming story told about our Lord ; we call to mind the words the late Charles Dickens that has the He spoke at the Last Supper, and remerit of not being well known. He was walking in the neighborhood of member that He has declared those blessed who have not seen and yet Gad's Hill one day not long after he have believed. So when we receive had acquired his property there, when Holy Communion, when we assist at he suddenly knocked against a little Benediction, when we make a visit to girl wheeling a doll's perambulator. the Blessed Sacrament, we make an In an instant the tiny vehicle upset. the dolls being thrown out. It was a

act of faith in the Real Presence. The mysterious life that our Lord bad accident as far as they were con-cerned, for wax heads and limbs are has chosen in the Blessed Sacrament is the greatest of all miracles, and when not calculated to stand much hard considered attentively fills the mind usage. The little maid burst into with wonder and amazement. By a tears, and, much to the kind-hearted constant and perpetually recurring miracle He abides with His creatures, novelist's sorrow, refused to be com-forted. "Then, come home with me," Dickens whispered soothingly, "and we'll see if we can't find some grand He still dwells among us, and finds delight in distributing gifts and bless-ings to the children of men. It was waxen lady in silks and satins for you. not sufficient for the accomplishment of His plan that He should assume our So back to the big house the two went and. sure enough, up in his children's nursery he managed to discover a few human nature, that He endeared Himprettily dressed dolls. With these safely tucked in her peramulator the self to the poorest and most destitute of people among whom He lived. He laid plans and appointed ambassa dors to secure the peaceful conquest of all nations. He entered into an agree-ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this ment beforehand with all who should set on making some return for this planet for an attack on his camp. As ment beforehand with all who should set on making some return for this planet for an attack on his camp. As ment beforehand set on the set of books, I cannot too strong by ment beforehand set of books and are still an explanet to set on the set of books and are still receive His doctrine. He promised to kindness; so her parents, who had not all be put to death. reward every one who would live the faintest suspicion of her friend's But when he saw to

The Little Enjoyments.

for the events of great importance to come along.

"I Forgot" and "I'll do Better." The two sentences which are the most frequently in the mouth of a certain lassie, who shall be nameless, are "Mamma, I forgot," and "I'll do better, mamma." Now, when I was a little girl, and

given to making excuses for my shortcomings, my dear, wise mother used to say, very gravely : "Helen, that may be the reason you

did it; but it is no excuse for your having done it. 'I forgot' never can excuse your doing or not doing a thing, it is simply telling of another fault committed. Only old people whose memories are failing are excusable for forgetting.'

This made a very deep impression on my mind, and I think of it to this day whenever I find myself forgetting, and wonder whether I have reached the age when I am excusable for these lapses of memory. I wish the girl who says "I forgot '

so frequently could manage to re-member my mother's reply, and lay it sufficiently to heart to profit by it. She is always ready to supplement it with :

"I will do better, mamma.

Now every man, woman or child who ays, "I will do better" in his own says, strength, will find that he has no power to do better.

Therefore, my dear young readers, don't content yourself with saying "I will do better," but first give yourself

to God, and then say : "God helping me, I will do better." Notice it is not "shall," but "God" and "will." We must let Him put His strength inside of our earnest desire, study, steers clear of books and book men. I think it was Frederick Harand then His will becomes our will ; emotional side of literature are the most needful for daily life. Many and what He wills always comes to pass. And this is what is meant when books to be properly digested and assimilated, do indeed require study, we are told that He works in us accord ing to His good pleasure, "both to will but is a study sui generis. and to do.

The Children Who Saved Hamburg. Hamburg was besieged. Wolff, the merchant, returned slowly to his home letermine our relationship with books. one morning. Along with the other merchants of the city, he had been Books, then, should conform to the dictum of our needs and likings, and helping to defend the walls against the enemy, and so constant was the fighting that for a whole week he had particular for us, can never become worn his armour day and night. And dry, trying, or hackneyed. Mathe now, he thought bitterly, that all his matics was the most distasteful subfighting was useless, for on the morrow want of food would force them tainly, then-and I confess the same in my case, "The Euclid" and kindred to open the gates.

As he passed through his garden, he noticed that his cherry trees were covered with ripe fruit, so large and books on matters purely arithmetical, had no attraction for him. Yet Trev-elyn, his biographer, tells us that Macauley's greatest source of happijuicy that the very sight was refresh-ing. At that moment a thought struck ness was his books, and Macauley v him. He knew how much the enemy a man who had more of wealth and suffering from thirst. What was talent, rank and fame than falls to the would they not give for the fruit that lot of most men of our own day. hung unheeded on the trees of his orchard? Might he not, by means of his cheeries, secure safety for his city Without a moment's delay, he put his plan into practice, for he knew

there was no time to be lost if the city was to be saved. He gathered to-gether three hundred of the children of the city, all dressed in white, and loaded them with fruit from his orchard. Then the gates were thrown open and they set out on their strange errand.

When the leader of the army saw the gates of the city open, and the band of little, white-robed children of a common school education, has by dint of application and in spite of the marching out, many of them nearly difficulties, real or apparent, that stand hidden by the branches which they carried, he at once thought it was some trick by which the townspeople surpassing pleasure of a good book ! were trying to deceive him while pre-



CHATS WITH YOUNG MEN. Shakespeare's plays that he likes best. good. Many a mother, by the useful-

Catholic Universe

The Requirements of a Book.

The Case With Working Men.

Never attempt Shakespeare, without a ommentator. Rolfe's edition, (Harper After the fatigue and wear of the day's toil, be it toil of brain or muscle, we naturally seek a relaxation, and young men, as they put it, are bound to have a "good time." A good time of the right sort and in season is "the one-volume-edition of Shakespeare. that find a market in dry good's stores, and cheap book-stalls, are infallible one thing needed "in every man's life. indications of one's crude taste and Of all human facts and forces that conpalpable ignorance of the great poet. tribute to a man's happiness, perhaps Never undertake to read one author the keenest and most telling are books. through ab ood usque ad mala, and least of all Shakespeare. I knew a Of things human, the highest encomiums, I think, have been bestowed upon man who went through Scott in this way, and ever after he held the name books. It is not my purpose to tire you here, with a reiteration of these of Scott in execration. Only the greatest of our literary people ever eulogiums, but I want to introduce you into the circle of a few great minds. As of everything else under the sun-and for that matter above the attempt the whole of Shakespeare. "Hamlet," "Othello," "The Twelfth Night " or any other trio of plays, by an earnest and oft-repeated reading, sun, too-erroneous opinions have ob-tained respecting books and reading. Many a young man associates books and reading with that hard, painful desultory manner, merely for the mental effort, we call study, and bestory. cause he has a natural antipathy for

Poetry. Of modern poets, you should have rison, who said that the poetic and one with whose works you are entirely Many conversant, whom you have read and reread, and always turn to with the same avidity. Alfred Tennyson, the ripe scholar, the able poet, and noble man, stands without a peer at the head of modern English poetry. Byron were better left untouched. No man Our own wants and tastes should who values purity of thought, can consistently read the licentious pages of Byron. Lord Tennyson never penned an impure line. "In Memoriam" and "The Idyls of the King" are, perhaps, the best thing we have had in the way surely studies that are on subjects which have a real grace and charm in of poetry, since Shakespeare lived and wrote. Of course you have read Long-fellow's "Evangeline," and perhaps the "Spanish Student." The "Span-ish Student" is a bit of neat work, ect under heaven for Macauley. Certhough I confess I was somewhat disappointed in the "winding up." Adelaide Procter, has no rival, for pure, chaste poetry, and tender pathos among the female poets.

In the Field of Fiction.

In fiction the range is so extensive and tastes so different, that I feel some hesitancy in recommending this or that author. There is honest Walter Scott If the men who spend the day at who though occasionally arising a hard work over a machine or engine, little spleen against things Catholic, is or at any of the trades, where the body in general not only very fair but many is put to great physicial taxation, knew the blessings of books, how of his stories have a Catholic coloring. Scott created for himself a distinct readily would they exchange the boisplace in the field of fiction, and no one has yet usurped his place. We could little spare "Ivanhoe," "Quentin terous company of the pauper making saloon for the droll humor and quiet little spare "Ivanhoe," "Quentin Durewood," or "Rob Roy," from our little pathos of " David Copperfield," or the sterling interest and touching narra-tive of "Adam Bede." Every young man, who has received the rudiments literature. No one has written such whole-souled, spontaneous narrative in the whole range of English fiction. Fielding, Thackeray, Dickens, Cooper, George Eliot, Bronte and Jane Austin all have their clients, who claim for in the way, within his grasp the best obtainable pleasure in the land, the them first place. No one can afford to miss the pleasures of "David Copper-field," and to an earnest and appreciat ing soul, broad enough and noble enough, there is no story in any lan of reading and are still a neophyte in the art of books. I cannot too strongly Floss." Beside this the finest of her recommend to your earnest and careful work, and "Adam Bede," "Romola," and "Scenes From Clerical Life," I would not recommend indiscriminatingly to young men, the rest of George Eliot, not because, as it is ignorantly held by some, whose opinion on men and books is about as weighty as their "gray matter," she is licentious, or as they put it immoral (George Eliot never wrote a licentious line) but because there is a great ethical principle at the bottom of all her works, more particularly in her later works, which she solved according to her own lights, and unfortunately these lights were those of Comte — George Eliot in her later life was a Positivist, pure and simple, and of course all the deductions that naturally flow from this agnostic school of philosophy are found in her books, but not "free-love" or any other such revolting doctrines, as the literary dolts hold. "Dion and the Sibyls" and "Ben Hur" are both class-"Ben Hur" for the first hundred pages may proves a little stiff to the pleasure-seeking reader, but when once you get into the story, you will be loath to lay it aside before finishing

ness of her life, fills her children with a desire to be like her, and this desire in Bros., 49 cents a volume) has found turn makes them unselfish, filling great favor, though I much prefer their lives with the truth and beauty Hudson's edition (Sinn & Co., 40 cents of noble living. There are obscure a volume.) The Shoddist, a complete men and women who hardly in their lives utter a word of preaching, yet, by their example they do more to make people around them, gentle, truthful and Christ-like than any ten who preach but do not practice. It is not those who talk about goodness, but those who are good, that are the light of the world.

It is impossible for one who never goes wrong, nor makes a mistake, nor commits a sin, to know just how to be sorry for an erring one. We must stumble ourselves before we can judge were better to get the best out of with equity of the hardships of a road and the frailty of weary feet. My heart goes out to young men who in the hard fight of life have fallen, and than to go through the whole list, in a are chained to a secret sin. Fain desultory manner, merely for the would they rise up and live the high and noble life of purity, love and self-conquest. But their efforts are unavailing — they are anchored to the secret sin. But all hope has not fled. Where there is the faintest desire to live the right life, there is hope. To realize one's incapability and want of strength is a good thing, and where there is courage to fight against failure there is success awaiting the effort. Strong passions are often like fierce flames, they burn out and leave in tact whatever is solid and noble in the character. No matter what his life is no young man should lose confidence in himself. Faith in his capability for higher and nobler things, should be part and parcel of every young man's moral make - up. "Poor human moral make - up. "Poor human nature," exclaims Carlyle, "is not a man's walking, in truth, always a succession of falls." The real man is he, who can rise, after the fall, and still fight on.

A CURE FOR DRUNKENNESS.

Rev. H. Augustine Ottke, of Chattanooga, delivered a sermon on the cure of drunkenness which advocates the gradual elimination of the evil in place of stringent measures of reform. Father Ottke does not urge teetotal-ism, but makes temperance his text :

We quote from his sermon : Is there no salvation for the thirsty, sauntering tribe of mortals usually called drunkards? There is. And what is it? Temperance. Temper-ance, my friends, is a virtue, and a cardinal virtue at that.

Tipplers, dipsomaniacs, drunkards, r by whatever name you will call hem, are the most generous and wholesouled of men when sober. Their tomachs, however, have been accusomed to liquor, and to deprive them of every species of intoxicating drink would be to place too great a restraint upon them. They must be gradually weaned away from the bottle as a child is weaned from the breast of its mother, and I therefore suggest the following means :

First. Monthly confessions and communion. The humiliation attached to the former and the strength imparted by the latter will gradually loosen and break the shackels of vice. Secondly. The drunkard should re solve never to drink an intoxicant un less handed to him by his wife mother. Let the holy of holies of the household be the dispenser ; she will never give him too much, and the sacred hands of a faithful mother and dutiful wife will exorcise the alcoholic demon. Let the wife or mother give him a glass with his breakfast, his dinner, with his supper, but no more Follow these rules and within three months you will have conquered the demon of drink. You will come to the church and, in the fullness of your heart, exclaim: "What shall I render the Lord for all He hath done unto me. I have forsaken the cup of intoxication and taken up the cup of salvation. I invoke the name of the Lord.



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STREET, North Side.

righteously, in conformity with the personality, took her to town to choos law that He established.

He is still living with us. He is as really present on our altars as He is in Dickens the next day undid the parcel the home of His eternal Father. He his small visitor brought, he was sur is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. Wherever the Holy Sacrifice of the the "kind gentleman" was.

Mass is celebrated, there is He present, Fixed duty claiming every power, And human love to charm each hour, These, these, my soul, make blessedness : I ask no more, I seek no less. not only in His Divinity, but in His ever-adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge

Gentle With Children.

of eternal life.

minor importance? Be ever gentle with the children God has given you; watch over them con-stantly; reprove them earnestly, but not in anger. In the forcible language of the Scripture. "Be not bitter of the Scripture. "Be not bitter ings. The girl who enjoys a quiet evening at home and finds in it many boys," I once heard a kind father say; "I talk to them very much, but do not like to beat my children. The points as attractive, though utterly different from the charms of a theatre The world will beat them." It was a beautiful thought, though not ele-gantly expressed. Yes, there is not one child in the circle around the table, party or reception, is the one who will not be cast down after marriage when she finds that there are many more of the stay-at-home times then the expensive outings. The nature that has to have its enjoyables on a grand scale heartiful and happy as they look now, on whose head, if long enough spared, in order to appreciate them will lose much of earth's beauty. There is as much music in a wild bird's song as is the storm will not beat. Adversity may wither them, sickness may fade

cold world may frown on them, but midst all, let memory carry them back to a home where the law of kindness resigned, where the mother's reproving eye was moistened with a tear, and the father frowned "more in sorrow than in anger.

Get the Best.

The public are too intelligent to purchase a worthless article a second time; on the con-trary they want the best! Physicians are virtually unanimous in saying Scott's Emul sion is the best form of Cod Liver Oil,

But when he saw the little ones so perusal several good works on the sub close at hand, so pale and thin from something. Her choice fell eventually upon a gorgeously bound book. When want of food, he thought of his own children at home, and he could hardly keep back his tears. Then, as his thirsty, wounded soldiers tasted the prised and delighted to see a copy of "David Copperfield." Not till many cool, refreshing fruit which the children had brought them, a cheer went years later, when they met again in society, did the little girl learn who up from the camp, and the general knew that he was conquered, not by force of arms, but by the power of kindness and pity. When the children returned, the A Bit of Daily Inspiration.

general sent along with them wagons laden with food for the starving people of the city, and the next day signed a treaty of peace with those whom he had vowed to destroy. For many years afterward, as the Is there anything more delightful

than the capacity to enjoy whatever of day came round on which this event took place, it was kept as a holiday, and called "The Feast of the Cherries." pleasure comes in our way, not waitng for the especially grand occasions before we can enthuse and enter thor-Large numbers of children, in white oughly into the spirit of the events of robe es, marched through the streets, each one bearing a branch with bunches of This sort of a disposition enables its cherries on it. But the old writer who owner to extract far more enjoyment from life than that which can only betells the story is careful to say that the children kept the cherries for themcome exhilarated over the rare happenelves.

Every age of the world's history has its tales of war and bloodshed and are suitable for the beginner. John cruelty, of wild struggles and of great Bright, the famous English philanvictories, but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children who saved Hamburg.

Health and happiness are relative he will find himself drawn towards his conditions ; at any rate, there can be new friends, and a life-long companlittle happiness without health. To ionship will soon spring up between give the body its full measure of the reader and his books that will in an entire orchestra. The beauty of field and tree and leaf are spread open before us to revel in and enjoy. The intervolution of Ayer's Sarsaparilla.

best play ever written, and even in solitude is there not always left to us the solace of great thoughts of master minds to be found in books? The world is so full of happiness if we do not turn our backs on the triffes and make ourselves miserable longing interchange of congenial conversation

ject of books and reading. Father F. X. O'Connor's, "Reading and the Mind, with Something to Read," is an excellent little treatise. Brief enough so as not to be pedantic, and still comprehensive enough to give all required information on the subject. Father O'Conner's book can be had at the Public Library, or can be purchased for the trifling sum of 25 cents from the publishers, Benziger Bros., New York. Another manual on the subject, re-plete with valuable lessons and suggestions is from the scholarly pen of the reverend editor of the Rosary, "What, When and How to Read." more elaborate work, sound in principle and tolerant in spirit, is President

Porter's " Books and Reading." The First Book.

The stumbling-block with most young men is an inculpable ignorance of what books to read first. I would recommend, without restriction, for the new reader, books of fiction. Defoe's " Robinson Crusoe," Goldsmith's "Vicar of Wakefield," "Arabian Nights," Miss Alcott's, "Little Men" are suitable for the beginner. John thropist and lecturer, never tired in his maturer years of "Robinson Cru-soe," "Arabian Nights" and "The Vicar of Wakefield." If one's first acquaintance with book-friends be fortunate, consciously or unconsciously

it. Both books will bear repetition. If you have once acquired a taste for reading, your own good judgment and natural bent of mind, will suggest your selection of books. I presume you have already some special department of study or literature in which you are interested. In this department, read only the best, but read thoroughly and broadly. Philosophy, science, art, history, literary interpretation and criticism, all are valuable, but though you should have sound general ideas in all, you cannot hope to be master of more than one. Some one has said it is well to read "everything of something" and something of everything.'

him, will be a shield against every ill and contribute most to his happiness and cheerfulness. A Young Man's Library. Every young man ought to possess himself of a bible, and a "Hamlet," "Macbeth," "As You Like It," "Mer-chant of Venice" or any other of

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other nesdrations fail. Get Hood's and only Hood's

Hood's For Nine Years. — Mr. Samuel Bryan, Thedford, writes: "For nine years I suf-fored with ulcerated sores on my leg; I ex-pended over \$100 to physicians, and tried every preparation I heard of or saw recom-mended for such disease, but could get no relief. I at last was recommended to give DR. THOMAS' ECLECTRIC OLL a trial, which has resulted after using airth buttle (using has resulted, after using eight bottles (using it internally and externally), in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me.

what it has done for me." There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it, as it as placent as aven. as pleasant as syrup

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C. M. B. A.

LEFEBVRE MEMORIAL HALL.

LEFEBVRE MEMORIAL HALL. HONORING A GREAT NEW BRUNSWICK CATHOLIC-THE LEFEBVRE MEMORIAL HALL WILL PERPETUATE THE NAME OF THE FOUNDER OF ST. JOSEPH'S COLLEGE.-FATHER O'NEILL'S EULOGY OF ACADIA'S APOSTLE. A recent meeting of the St. John Branch of the C. M. B. A. was attended by the foi-lowing members of St. Joseph's College Alumni Association : Hon. Judge Landry, G. Y. McInerney, M. P., Rev. A. B. O'Neill, C. S. C., Rev. A. D. Cormier, C. S. C., and A. D. Richard, M. P. P. At the close of the contine business, the doors were thrown open C. S. C., Rev. A. D. Cormier, C. S. C., and A. D. Richard, M. P. P. At the close of the routine business, the doors were thrown open to visitors from other Catholic societies of the city, an informal meeting organized, and President P. Tole appointed to the chair. Judge Landry, being called upon to explain the purpose for which those present had been invited to assemble, delivered a forcible and eloquent speech in the course of which he gave the history of the Lefebvre Memorial Hall how being built at Memramcook, and dwelt on the desire of those who had under-taken its construction to receive the moral and material support of their fellow-Catho-lies throughout the province. Although only \$4,000 had been subscribed as yet, the execu-tive committee of St. Joseph's Alumni Asso-ciation had signed a contract for the comple-tion of the work, which is to cost \$17,000. Judge Landry was followed by Father O'Neill, who snid: Mr. President and Gentlemen :-

Mr. President and Gentlemen :-

Mr. President and Gentlemen :-Some little reflection during the past quar-ter of an hour has led nse to the conviction that if ever the maxim, "Brevity is the soul of wit" finds its proper application, it must assuredly be on such an occasion as this, when a number of speakers are presumably committed to addresses on a subject whose phases in their entirety are neither very numerous nor very diverse, and whose dis-cussion at length by individual orators would necessarily, therefore, entail more or less of repetition. Being so convinced, I shall re-press my inclination to do what in other circumstances would afford me very genuine pleasure-pronounce before so distinguished an audience as the C. M. B. A. branch, or branches, of St. John, an extended panegyric of Father Lafebure; and shall confine my-self to the suggestion, rather than the elabor-ate treatment, of a tex among the reasons why the appeal made to you by your breth-ren of Westmoreland county should meet with a prompt, a hearty, and a generous negonse.

The point of the second there to night, not as importunate suppliants humbly craving the willing or reluctant ribute of your bounty, but rather as cord-ially frank and loyal brethren profibring to you, our fellow-Catholies, participation in a privilege and an honor.

For a distinct privilege and honor it un-doubtedly is, gentlemen, to be afforded an opportunity of identifying oneself with the prosecution and successful achievement of an enterprise such as has been initiated by the Alumni Association of St. Joseph's College, -the erection of a fitting monument to that College's illustrious founder; to a New Brunswick priest of conspicuous and commanding merit; to a prominent cham-pion of the twin causes that make for a country's permanent prosperity, religion and education; to one, in fine, who, judged by any possible standard of grandeur and nobility, cannot be considered as any other man.

In presume I may take for granted the ex-istence among the St. John members of the C. M. B. A., as among Irish Catholics in the province at large, of a sentiment that has been characteristic of all civilized peoples in every era of the world's history,—the senti-ment that dictates the perpetuation, by means of congruous and permanent symbols, of the names and memories of men who in their day, stood pre-eminent among their

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looking through the Catholic history of New Brunswick, past or present, I can find, among laymen or ecclesiastics, no figure that so truly represents elevation of charac-ter or great and noble thoughts that have flowered into perfect deeds, as the figure whose semblance will crown the structure now building at Memramcook, and the name that will stand out in bold relief above that structure's portal, Lafebyre. Other addresses were delivered by Mr. McInerney, Father Cormier, and Messrs. Richard, Cook, Carleton, and Ferguson, all of whom spoke warmly of the project under consideration. Mr. McInerney in particular favoring his auditors with a veritable oratori-cal treat. The meeting was highly success-

cal treat. The meeting was highly success-ful, and will without doubt be followed by organized action on the part of St. John members to ensure the completion at an early date of what will be (so far as the writer knows) the only Memcrial building thus far reared in honor of a Canadian Catholic.

Resolutions of Condolence

Resolutions of Condolence. Hall of Branch 43, C. M. B. A., Brockville, May 26, 1896. At a regular meeting of Branch 43, Brock-ville, held on the evening of May 26, the following resolution was moved by Past Chancellor D. W. Downey, seconded by Chancellor P. Barnes, and adopted: That whereas it has pleased Almighty God to remove by death, the wife of our worthy Brother, S. J. Geash, Treasurer of this branch, be it Resolved that we, the members of Branch 43, extend to Brother Geash and his family our most sincere sympathy for the loss of a loving sister; and to Brother R. H. Lindsay for the loss of a kind aunt. Be it, further, Resolved that a conv of this resolution he

it, further, Resolved that a copy of this resolution be sent to Brother Geash, to Brother Rooney and to Brother Lindsay; also to the Brock-ville Recorder, the CATHOLIC RECORD, The Canadian, and the Canadian Freeman. J. T. Noonan, Recorder.

A. O. H.

RESOLUTION OF CONDOLENCE. RESOLUTION OF CONDOLENCE. At the last regular meeting of Div. 1, Elgin county, St. Thomas, a resolution of condol-ence was moved by Bro. P. J. McManus, seconded by Bro. John O'Toole, sympathiz-ing with Bro. John McCaffrey, sr., on the great loss he has sustained in the death of his mother. Bro. McCaffrey is an energetic worker in the cause of Hibernianism, and a general favorite with all the members, there fore it is that expressions of deep sympathy were heard from many members. James McManus, Rec. Sec.

The instrumental selections were brilliantly executed, while sweet, young voices did full justice to the time honored songs that are ever popular. These were interspersed with charm-ingly interesting anecdotes told by His Grace, and suggested by the different selections — patriotic and pathetic. Thus ended an event-ful day at the Abbey, which brought with it pleasures and blessings untold.

st. JOSEPH'S CHURCH, LESLIEVILLE. ST. JOSEPH'S CHURCH, LESLIEVILLE. The pretty church of St. Joseph's was the scene of a pleasing and impressive ceremony on Pentecost Sunday. the occasion being the construction of the children and adults of the parish by His Grace. Archbishop Walsh. Elaborate preparations had been made to make the services worthy of this important event. The ladies of the Altar Society, with their usual zeal, had labored assiduously for the two weeks preceding, and the result of their efforts was seen in the artistic decoration of the altars, which were never displayed to better advantage. The choir, under the leadership of Miss Murphy. had practised diligently for some time previous, and their paris were ren-dered in a style which was fully up to their usual high standard. High Mass was celebrated by Rev. Father McEntee. assisted by Rev. Father Hadyn, as deacon, and Hev. Mr. Ryan, of St. Michael's college, sub deacon. Mis Merver da short but eloquent and father-ly sermon, and the instructions which accom-panied it were given in a clear and forcible manner which left no doubts in the minds of those ab ut to be confirmed, of the nature of their duiles and what they were expected to do when fortified by the seven gitts of the Holy Ghost. About one hundred approached the altar.

their duties and what they were expected to do when fortified by the seven gifts of the Holy Ghost. About one hundred approached the sltar-rails, and the ceremony was performed in the usual manner. His Grace being assisted by Very Rev. Vicar General McCann and Rev. Father Trachon. The pledge of total abstinence was adminis-tered to those under the age of twenty-one. The congregation were profoundly moved at the sight of so many adults receiving confirma-tion, but this was due to the persistent efforts of Father Trachon. The congregation were profoundly moved at the sight of so many adults receiving confirma-tion, but this was due to the persistent efforts of Father McEntee, who sacrificed himself and spared no pains in travelling over the parish segain and again in search of those who had neglected this important duy, and urging them to come to the instructions ; and he must have felt cheered and rewarded by the gratifying spectacle of the large number who had re-sponded to his call. Millard's Mass was sung by the choir, the solo parts being taken by Milss Farmen, Miss Prout, Mrs Brooks. Miss Jennie Murray and Messrs. John Wright and Richard Howorth. During the Offertory Millard's 'Veni Creator'' was rendered with pleasing effect, the solo being sung by Miss Lizzie Murphy. with feel-ing and expression and in her usual finished sive. **DIOCESE OF HAMILTON**.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. His Lordship Bishop Dowling commenced his confirmation tour through part of the diocese last Saturday. He is accompanied by Rev.Dr. Schweitzer, of Berlin, on his trip through the German missions. ENTERTAINMENT AT ST. PATRICK'S SCHOOL. One of the brightest and most pleasing of entertainments given by children in this city for a long time was that which took place at st. Patrick's school on May 26, in honor of the silver jubilee ot Rev. Mother Celestine, of St. Joseph's Convent. The jubilee takes place during the summer holidays, but the children, not wishing to lose the opportunity of honoring the Rev. Mother to visit them. Rev. Mother Celestine was accom-panied by Rev. Mother Choinette, Superior of St Joseph's Hospital and a number of the Sisters of St. Joseph. Among the clergy present were : Rev. Chancellor Craven, Frs. O'Reilly, Brady and the superintendent of schools. The gaests first visited the junior department, where about one hundred and fity little folk of the primary grades were assembled, and the following programme was charmingly rendered : Welcome chorus . Little folk.

Welcome chorus Little folk. Address. Master Francis Filgiano. Presentation of flowers. Miss Manie Meegan. Recitation--'' My Dollies ''. Misses G. Benson, H. Hallisy, M. Foley, K. Galvin, M. Shields. Solo--'' The Bark J. Solo-'' The Sirk of the Solo-Recitation--'' The Birds ''. Misses E. Vallee, K. Byron, M. White, J. Der-mody, J. Benson, I. Sullivan, J. Barrett. Meedation-'' The Boy's Grievance ''. Messer J. Robertson. Closing speech.

Master Harry Sullivan. The visitors then went to the senior depart-ment, where the higher grades, to the number of over one hundred children, were assembled. The greeting given to the Reverend Mother showed how popular she is with the children. The following programme was carried out in so acceptable a manner that many of the selections were encored.

Address. Master A. Laughlin. Presentation Recitation—" The Wish of a Little Child.".... Misses M. Lahey, C. Meegan, E. Martin, C. Colgan, N. O. Neill, I. Bateman. Solo—" Memories " Miss Mary Burke. Recitation—" A Vision of St. Joseph ".... Miss Norah Galvin. Chorus—" God Bless You ".... Third form pupils. Recitation—" The Cultivated Daughter ".... Miss M. Dermody. Encore—" The Auction " Misses M. Burke. A. Doyle, M. Squibb, T. Misses M. Burke. G. Laughlin, M. Sin-nott, M. Lampman. Song—" The Lark ".... Misses C. Taate, G. Laughlin, M. Sin-nott, M. Lampman. Song—" The Lark ".... Misses C. Taate, N. Galvin. Recitation—" An Incident of '18" ".... Misses C. Taate, N. Galvin. Recitation—" The Golden Door ".... Master Reid Murphy. Closing hymm—" The Star of the Ocean is Kisen." At the conclusion of the programme Rev.

brothers, were unavailable to stay the inroads of the disease. Fortified by all the rites and consolations of our holy religion. having been constantly at-tended by the faithful clergy during her sick-ness, death came to her somewhat sooner than expected-carly on the morning of Thursday. the 21st ult., at the family residence, 778 King street. street

The pist dit, at the family residence, 7% King street. The funeral took place at St. Peter's Cathe-dral, at 100 clock, Saturday morning, the 23rd uit, when the Adorable Sacrifice of the Holy Miss was offered by the Rev. Father Tobin. of the cathedral, for the repose of her soul. The remains were after wards conveyed to, and in-terred in St. Peter's cemetery, surrounded by her sorrowing relatives and frain friends. We extent our sincere sympathy in their affliction to the relatives and friends of the de-ceased. Requescat in pace!

MISS L. E. COSTELLO, LONDON.

MISS L. E. COSTELLO, LONDON. Died, on Tuesday morning, May 26, Lulu Evelyn, second daughter of Mr. and Mrs. James Costello, Clarence street, London. Miss Costello was blessed with a charming manner and a refined and gentle character, and in consequence had very many warm, personal friends. She was an exemplary member of the Sodality of the Blessed Virgin Mary—in fact one of her most prominent characteristics was a devoted love and imita-tion of Our Blessed Lady—and a fervent Associate of the League of the Sacred Heart. The funeral (which was very largely attended) took place on Thursday. High Mass of Requime was celebrated in the cathedral by Rev. Father McCeormack, assisted by Rev. Father McCeormack, assisted by Rev. Father McCeormack as a member jand the Sodality. The members of the Sodality of the Blessed Virgin received Holy Communion at the 8 o'clock Mass on last Sunday, for the eternal repose of the soul of their late companion. R. I. P.

R. I. P.

MARRIAGE. COLLINS MCCANN.

COLLINS MCCANN. On Monday morning, May 25, a marriaga-took place in St. Peter's cathedral, in this city, the contracting parties being Miss Annie M., third daughter of the late Philip McCann, of this city, and Dr. Thomas J. Collins, of the Detroit Dental College. The bride was attended by her sister, Miss Rose McCann, and the groom was ably assisted by John S. McCann, of Buffalo. The bride was very becomingly attired in a grey travelling dress. Breakfast was served at the home of the bride's mother, and immedi-ately after the happy couple left for their new home in Detroit. The many costly and beautiful presents received by the bride showed the high esteem in which the young couple are held.

NEW BOOK.

"Guide for Confession and Communion," by St. Frances de Sales : translated from the French by Anne R. Bennett-Glad-stone : to which are added prayers for daily use and a table for confessors and penitents. Price 60 cents. Publishers, Benzigers, N \pm w York. -

Reception.

At the cathedral, on Wednesday evening, At the cathedral, on Wednesday evening, May 27, twelve young ladies were received as members of the Sodality of the Blessed Virgin Mary, by his Lordship the Bishop, assisted by Rev. Fathers Tiernan, Noonan Tobin and McKeon. Benediction of the Blessed Sacrament was given on the altar of the Blessed Virgin, which was beautifully decorated for the occasion with vari-colored lights and a profusion of May's choicest flowers. lowers.

Not Motherless.

Alas! there are Maryless, Mother-less Churches so called. They will have nothing to do with her, --though from her they receive their Christ. Christ was not Motherless. His true Church, made to His likeness, cannot be Motherless. His Mother is her Mother for her Son is the head of the Church. Oh ! holy Church ! re-living the life of Jesus; clothed with His sanctities, - enshrining His ever-lasting Presence, — possessing His powers, —infallible witness of His truths, —executor of His will, - thou hast not for gotten His last legacy on Calvary to His well-beloved disciples, — "Behold thy Mother. "-Father Ryan.

Why Number Thirteen is Unlucky

The superstition is supposed to have originated in the fact that the Saviour with the twelve apostles made thirteen, and, as the Gospel says, "Christ Him-self said to the twelve, "One of you JUNE 6, 1896.

Hides-Beef hides. No. 1, 4 to 4¹/₂ per lb : No. 2, 3 to 3¹/₃c. per lb. for green: calf skins. No. 1, 6c per lb.; No. 2, 4 to 5c., per lb.; sheep skins. 30 to she each : lamb skins. 10 to 20c each: tallow, 3 to 3¹/₃c. per lb.

Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Toronto, June 4.-For shipping cattle there was a better enquiry, as markets in the United kingdom are somewhat better. Export cattle is worth from 34 to 4c per pound, with 4le for picked lots, but this was about the limit. For the bulk of butchers stuff from 21 to 4c was the nuling price, while 34c and 31c was paid. Some inferior cattle sold as low as 2c, and trade all for a good deal of trading. Sheep are quoted at 3c per pound, and 31c with the wool on ; yearlings are worth 4c and with the wool on ; yearlings are worth 4c and with the wool on ; ster pound. Spring lambs are worth from 32, 75 to 84 each. Hogs are steady at the prices which ruled on Tuesday, namely --Choice bacon hogs \$4,00 to \$0,25 per ewt ; thick fat, \$8,50 per ewt; sows, \$3 to \$3,25; and stags, \$2 to \$2,25 per cwt. All grades will sell. Chicago. III. Jane 4. __Otile_to contain the source of the source

(a) to \$9.25; and stags, \$2 to \$2.35 per (wt. All grades will sell. Chicago, Ill., June 4.—Cattle—Keceipts, 1,500; steady; common to extra steers, \$3.35 to \$5.35; stockers and feeders, \$2.85 to \$3.50; rows and bulls, \$1.60 to \$3.25; calves, \$3.75 to \$5.25; Tex-ans, \$2.35 to \$3.95. Hogs — Keceipts, 2,000; weak; heavy packing and shipping lots, \$3.10 to \$3.25; common to chice mixed, \$3.10 to \$3.35; choice assorted, \$3.40 to \$3.45; pigs, \$2.75 to \$3.55. Shep—Keceipts, 2,000; steady; inferior to choice, \$2.50 to \$4.25; lambs, \$3.25 to \$5.50.



WIMINGTON, N. C., Feb. 1894. I was stricken with paralysis about two years ago, so that I couldn't use my right side. Three physicians treated me but without any success and I lost all hope, until I used Pastor Koenig? Kerve Tonic. It worked miracles on mei I would have never believed that such a cure was possi-ble, but hundreds of my acquaintances can tes-tify toit. Now my mind is perfectly clear again. I dan tranaact my own business affirs, thank God ransact my own business affairs, thank G J. L. WINNER, 22 Market St. for it

Fearful Paroxysms.

CARTHAGE, OHIO, Jan. 1894. We have used Pastor Koenig's Nerve Tonic in any cases with the best effect, especially in hose of hysterics, in which it suppresses those SISTERS OF GOOD SHEPHERD.

FREE Avaluable Book on Nervous Dis-cases and a sample bottle to any ad dress. Poor patients alsoget the med-min remedy has been prepared by the Rev. Father Sognig, of Fort Wave, Ind., since 1856, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

In;London by W. E Saunders & Co.

A RETREAT

FOR LADIES WILL BE GIVEN AT THE Convent of the Sacred Heart. In this city, commencing Tuesday evening, June 25td, at 7 o'clock, and closing Saturday. June 27th. For cards of invitation and further particulars apply to Lady Superior, Convent Sacred Heart. Queen's Ave. 920-3

OUR PRICE LIST SEEDS

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And will be Mailed on Application. . . .

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Orders by mail promptly attended to. Mattresses re-made equal to new. Institu-tions supplied on liberal terms. Ordered goods a speciality. Feathers renovated. Telephone 5491. goods Telep 1056 Queen St. West, TORONTO, Can.

TEACHER WANTED.

TEACHERS WANTED FOR THE ROMAN Catholic Separate school of the town of Renfrew. A male teacher as principal and two female assistants : principal must hold, at least, a second class certificate. assistants to hold second or third class certificates. Duties to began after the summer holidays. Applica-tions, enclosing testimonials and stating quali-feations and salary expected, will be re-ceived by the undersigned up to June 17th. P. J. O'Dee, Board of S. S. Tustees, Sec. 7, P. O. Drawer E. Renfrew, Ont. 020 9 WANTED A TEACHER. HOLDING A WANTED A TEACHER, HOLDING A first or second class certificate. Must WATED A TEACHER, HOLDING A MARKEN A TEACHER, HOLDING A Marken Must know English and French, and have had some experience in teaching. The best of references will be required. Any one not having these qualifications need not apply. A good salary will be given. Duttes will commence August 31. Apply to Joseph Girard, Secretary Separate School, Sturgeon Falls, Ont. 919-tf.

THE CATHOLIC RECORD

VOL

Feast BY E

The chapel is l The fairest a High o'er the Float thro' t The sweet voi Resplendent And the bell o Hallows the

O dear, dear for ing Thro' the lou While the bir hummin Over the flo From the sun ing.

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FINA

of the names and memories of men who in their day stood pre-eminent among their fellows as public benefactors. The innate sense of gratitude to the great and good which ever animates the popular heart—a sense assuredly not least lively when the heart is Irish and Catholic—would seem to find its most natural and adequate outward expression in the erection of monuments, en-during memorials of the honor in which the illustrious dead were held by the generations that saw and properly estimated their worth. It is not at all surprising, therefore, that the general regret experienced a little more than a year ago when the founder of St. Joseph's College passed away, should have been speedily followed by the thought, simultane-ously arising in the minds of many, that a monument should be reared to his memory. It is doubtless true that he has built his own

ously arising in the minds of many, that a monument should be reared to his memory. It is doubtless true that he has built his own monument, both in the hearts of the peoplo who were peculiarly his and in the material structures that overlook the Memramcook valley; but it was universally felt that some-thing partaking more clearly of the nature of a public tribute to the man himself was needed to satisfy completely either popular sentment or the "eternal fitness of things." Such a public tribute—as handsome a monu-ment, I am proud to say, as has ever been reared to one man's memory in this province— —is now in process of construction; and we who have naturally been most active in its inception are here this evening to proffer you the opportunity of sharing the glory of its completion, to invite our co-religionists of the provincial metropolis to acquit themselves of the debt of gratitude which every New Branswick Catholic owes to the memory of Father Camille Leiebvre. I say advisedly, every New Brunswick Catholic, and not merely every French Acadian; for it is a statement susceptible of the flow and teronizing proof that the founding and development of St. Joseph's College—the life work of Father Lefebvre— has been an inestimable boon to the whole Church in this portion of Canada, a benefit for which we Irish Catholics should be scarcely less grateful than our French Acadian brethren. And as this, gentlemen, is a point not sufficiently appreciated, I

for which we Irish Catholics should be scarcely less grateful than our French Acadian brethren. And as this, gentlemen, is a point not sufficiently appreciated, I think, by our people, either here m St. John, or in other parts of the province, I may, perhaps, be permitted to insist upon it some-what, in the endeavor to give to it in your minds the prominence which it unquestion ably merits.

That our college at Memramcook — or Father Lefebvre, if you will—has revolution ized the social standing, and, as a logical sequence, the economic and political im-portance of the Acadians, goes without sup-ing. No man who contrasts the relative of a century ago and now, the virtual inferior-ity to other races with which they were stip-matized then and the fullest equality with those races which they admittedly enjoy to-day, needs any elaborate argument to con-vince hin on a fact so patent. But what is too often lost sight of is this other fact that, in the regeneration, the elevation on the

wealthy, neighbors. In fact, Mr. President and gentlemen, if you reflect upon the immense scope of the educational work carried on since 1864 by this devoted missionary and apostle whose memory we are seeking to honor; if you ostimate at anything like its proper value the enormous influence he thus wielded over a not inconsiderable portion of the youth of this province; and consider how multiple and extended have been and are the ramifica-tions of that influence as the years roll by. and extended have been and are the ramifica-tions of that influence as the years roll by,— you will agree with me that there is not a single member of a Catholic congregation in this city, or in all New Brunswick, who can truthfully say that Father Lefebyre has not been his benefactor-not a Catholic man or woman, whether of French or Scotch or Irish descent, who is not in one way or an-other, consciously or unconsciously, reaping the reward of his noble life and unselfish labors. labors.

other, consciously or unconsciously, reaping the reward of his noble life and unselfish labors. But I am forgetting the text I adopted when I began, and I have already over-stepped the limits I had set for this address; so let me hasten to conclude. Yet I can scarcely terminate without saying some-thing, if only a word or two, of the man him-self, as distinct from his mission. I had the privilege of living in daily intercourse with him for eighteen years, and during the greater portion of that period, was closely associated with him, both as his English secretary, and as director of English studies in the College. I knew him, therefore, in-timately, and I have often thanked heaven that I did ; for to see him habitually, to hold daily converse with him, to be admitted to his confidence, to listen to his aspirations, and to know his ideals, was in itself an education in all that is exalted in Christian piety and noble in human conduct. I spoak with no imperfect knowledge when I say that his was a great-hearted, broad-minded, magnanimous, sympathetic nature, absolutely incapable of the litlenesses that sometimes mar the symmetry of the firest claracters, and luxuriant in all the grandest qualities that go to form the ideal man. A French Canadian by birth, the miserable, insensate spirit of national gealeusy never found a moment's lodging in his bosom; and through-out his whole career he invariably received from his Irish students the well - merited tribute of "Love as genuine and unstinted as if he had been a typical ' Soggarth Aroon' from Cork or Tipperary." Only those of us who have spent our youth and early, manhood, within the immediate

ARCHDIOCESE OF TORONTO. First Communion and Confirmation at

Loretto Abbey.

Rectanged for the second se

shall betray Me." In short, the origin seems to have been in the treachery of Judas Iscariot.



LONDON.

LONDON. London, June 4. — Wheat, 69 to 72c, per bushel. Oats, 22c per bushel. Peas, 42 to 48c per bush. Barley, 31 15 to 33 35c per bush. Buckwheat, 29 2-5 to 28 4-5c per bush. Rye, 39 15 to 44 4-5c per bush. Corn, 39 1-5 to 42c per bush. Beef was easy, at 85 per cwt. Mut-ton 6 to 7 cents by the carcass. Veal, 4 cents per pound by the quarter. Spring lambs sold at 8.50 apiece. Dressed hogs sold at 55 per cwt. Best roll butter was easy, at 11 c a pound, and by the basket. Wool sold at 17 to 183 cents per offred, at 15 to 18c a quart or box. Potatoes were plentiful, at 25c a bag. Hay was plenti-ful at 88 a ton. Toronto, June 4. — Wheat, white, 76c, 1

TORONTO. Toronto, June 4. — Wheat, white, 74c.; wheat, red, 73 to 74c.; wheat, goose, 55c.; oats, 243 to 25c.; rye, 48 : barley, 35c.; buckwheat, 56 to 40c.; peas, 52c.; ducks, sprinz, per pair, 40 to 90c.; chickens, per pair, 40 to 50c.; geose, per b.6 to 8c.; butter, in 1 lb. rolls, 10 to 13c.; eggs, new laid, 9 to 10c.; hay, Timothy, 315 to 317; straw, sheat, 80 to 31; beef, hinds, 319 to 8c.; beef, fores, 3 to 49c; spring lamb, carcass beef, forces, 3 to 4jc; spring lamb, spreas, st to 36,00; lamb, carcass, per lb., 8 to 7; veal, per lb., 5 to 7; mutton, per lb., 6 to 7jc; t dressed hores, \$4.75 to 55. DETROIT.

DETROIT. DETROIT. Detroit, Mich., June 4—The day's quotations in the local market were as follows :— Wheat, No. 2, red, 67jc.; No. 3, red, 64jc nominal. Re-jected red, 1 car at 64c.; No. 1, white, 70e bid. Corn, cash No. 2, 28e nominal; No. 3, 27e nom-inal; No. 2, yellow, 31c nominal; No. 3, dist, No. 2, white, 22c, 5 cars on track at 21jc. regular, clos-ing at 21c asked ; No. 3, white, 20jc nominal; No. 2, mixed, 19e nominal ; No. 3, mixed, 1 car at 20jc; 11ght mixed, 21e nominal ; Tye, No. 2, j car at 30jc, 1 car at 35c, closing at 35c nominal. Cloverseed — Spot. No. 2, 4 bags at §4 ; prime alsike, 7 bags at §3.50. PORT HURON.

PORT HURON.

Port Huron, Mich., June 4.-Grain-Wheat per bush., 62 to 65c; oats, per bush., 18 to 20c; corn, per bush., 33 to 35c; ryc, per bush., 30 to 33c; peas, 35 to 40c per bush.; buck-wheat, 30 to 35c per bush.; barley, 60 to 65c per bush.

30 to add; peak, as to tot be ber bosh, bock per 100 bs. Produce. Butter, 10 to 11c per b.; eggs, 7 rose per dozen; lard, 6 to 7 cents per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, sNa to site of the cheese per pound; to stil n carl bot; straw, 85 our estod per ion, balans, unpicked, 60 to 75 e a bushel; picked, 75 e to st.00 a bushel; richesred, shel; picked, 75 e to st.00 a bushel; richesred, shel; picked, 75 e to st.00 a bushel; richesred, shel; picked, 75 e to st.00 a bushel; richesred, shel; picked, 75 e to st.00 a bushel; richesred, solo to s5 or; a laike, -Timothy, 32 wit; dover, 55.00 to s5 or; a laike, -Timothy, 32 wit; dover, 55.00 to s5 or; a laike, -Timothy, 32 wit; dover, 55.00 to s5 or; a laike, -Timothy, 50 to 10 st. Dressed Ma Live weight, 50 to s5 or; a laike, itch; st.25 to st.50 to st.25 per cwt.; pork, light, st.25 to st.50 to st.350 to st.00 per wisht, st.25 to st.50 to st.350 to st.00 i live wisht, st.25 to st.50 to st.50 to st.00 i live st.20 per cwt; live weight, 55 to 36 per cwt; val, 4.50 to st.50 to re.wt; st.100 to 12 to st.50 to st.50 to st.00 per cwt; chicago, st.50 to st.00 per cwt; chicago, st.50 to st.00 i live st.00 per cwt; live weight, 55 to 36 per cwt; val, 4.50 to st.50 per cwt; st.50 per cwt; val, 4.50 to st.50 per cwt; st.50 per cwt; turkeys, 9 to 10c per pound; turkeys, 9 to 10c per pound;

ORGANIST WANTED.

CATHOLIC ORGANIST (MALE) WANTED for an important Catholic church in a large city. Good references required. Address. stat-ing salary and enclosing testimonials. A. B. CATHOLIC RECORD, London, Ontario. 917-4

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block Richmond Street. G. Barry, President; J.O'Meara lat Vice-President; P. F BoyLE, Recording Secretary.

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PORT STANLEY, ONTARIO.

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(Established 26 years.) Was built in 1870, and is now open for the sea-son. It is universally recognized as, in all re-worker on tario. Every attention to cuests that can be suggested by long experience and a thorough comprehension of the public wants is ensured from the fact that it has been con-ducted since its establishment, twenty six years ago, under the same proprietorship and unanagement, with the exception of the past two seasons. The owner and original propriet-or has again assumed control of the House, which is situated most pleasantly upon a lofty hill, commanding a magnificent view of the beautiful scenery surrounding it on every side, and overlooking Lake Erie from a beight of 160 feet. The air is always pure and exbilarat-the pleasure grounds, shaded with unbrageous trees, extend over ifty acres, and access to the smooth sandy beach is obtained by means of a numey suite and crite and access to the smooth sandy beach is obtained by means of a provide and grieft acres. The stating of the dises at for laties and gentemen, under the direct sup-ervision of the fluent attendants, are provided for laties and gentemen, under the direct sup-tervision of the fluent attendants. Are proprietor. ouses, while dentlemen, under the stand gentlemen, under the stand gentlemen, under the stand gentlemen, under the standard stand

