

The Catholic Record.

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

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VOLUME XV.

Reported for the CATHOLIC RECORD.
**LECTURE BY REV. DR. SPETZ,
BERLIN.**

Delivered at St. Louis Church, Water-
loo, Berlin.

CHRIST'S CHURCH VISIBLE WITH A VISI-
BLE HEAD.

In my last lecture I showed that the Bible alone cannot be our guide to truth and salvation, but that Christ established a teaching and governing body which was to preach the gospel to every creature—to teach and rule all nations to the end of the world.

To-night I will prove that Christ established a visible Church under a visible head, and that He wished it to remain thus organized to the end of time.

I. That the Church of Christ is visible by its very nature is clear from innumerable texts of Scripture.

1. The Church of God in the Old Law was visible. But according to St. Paul, 1 Cor., x., ii., the Church of the Old Law was a figure, a type of the Church of Christ, and therefore it must be visible too.

2. Indeed a dozen similitudes of our Saviour represent it so. He likens it to a light placed in the candlestick and put under a bushel; to a city built on a mountain that can be seen by all; to a farm containing good soil and also some rocky land; to a mustard tree in whose branches the birds of the air build their nests; to a net in which good and bad fishes are caught; to a vineyard in which laborers are hired every hour of the day; to a vine with many branches; to a banquet, etc., etc.

3. This society or Church is not only visible but well organized. Indeed our Saviour compares it with a sheepfold under one Shepherd (Jo. x., 16); with a kingdom of whose power there shall be no end (Luke i., 32, 33.); with a human body that has many members but one on head (Rom. xii., 45).

4. Christ expressly states that He established one Church—not many Churches. (Matt. xvi., 13.)

5. This Church was to be one in faith, sacraments and practices—not divided and distracted.

a. Christ prayed for such a union among His followers, as He and the Father are one.

b. St. Paul says expressly, As there is one Lord, one Father of all, so there is but one Faith and one Baptism. (Ephes. iv., 3, 6.)

c. St. Paul further reckons heresy and schism with murder and idolatry, and declares that authors of schisms or sects shall not enter the Kingdom of heaven. (Gal. v., 20, 21.)

Now how was this unity of faith and government, so fervently prayed for by our Lord, so necessary for the peace, harmony and progress of Christianity to be maintained and preserved to the end of time? Not by private interpretation of the Bible as we have seen, for that lead and must necessarily lead to diversities of opinions—to divisions and subdivisions without end.

II. But by the appointment through Christ of a visible head to rule and govern His visible, organized Church.

Indeed if we consult Scripture we find (1) that Christ promised to appoint Peter the Apostle as the Supreme Head of His Church. When Peter had made a public profession that Christ is the Son of God, Jesus said to him: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in Heaven. And I say to thee: Thou art Peter, and upon this rock I will build My Church, and the gates of hell will not prevail against it. And I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound also in Heaven; and whatsoever thou shalt loose on earth shall be loosed also in Heaven." (Matt. xvi., 13, 19.)

If these words of our Lord mean anything they certainly signify that Peter was to be the visible head of the Church, as having supreme authority throughout the Church.

The General Councils were either called by authority or with the consent of the Pope. They were presided over by Papal delegates, and were not considered as binding until approved by the Pope.

All nations converted since the times of the apostles were converted by missionaries sent directly by the Pope, or at least in communion with the Pope, and that Christ rethem. This shows that Christ remains faithful to His promises; that He is still with the Church, which He founded on Peter; and that all Churches that reject Peter as their foundation—are barren in spite of millions of Bibles and untold treasures spread broadcast among the heathen and idolaters.

This promise was repeated (Luc. xxii., 31, etc.). When a dispute had arisen among the Apostles as to which of them was the greater, our Lord rebuked them, saying that the greater among them should become as the smaller. Then, continuing, He said: "Simon, behold Satan has desired to have you that he may sift you as wheat: But I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren." Here our Lord prayed for

Peter that his faith might not fail. Why? That he, being strong in faith through Christ's prayer and assistance, might confirm his brethren. In what? In their faith and in Christian union.

2. Christ fulfilled this promise to Peter (Jo. xxi., 15, etc.) saying to him, "Feed My lambs"—that is, weaker and stronger ones—lay people and pastors. Peter is to feed, that is, to teach, to rule and direct all, without exception or distinction.

3. Peter is represented in Scripture as exercising this authority given him by Christ.

a. Whenever the Apostles are enumerated Peter is invariably mentioned first; and once he is said to be the first, although he was so neither in age nor by vocation. (See Matt. x., 2; Mark iii., 16; Luc. vi., 14; Acts iii., 1.)

Peter was the first to preach the Gospel to the Jews (Acts ii.) and to the Gentiles, for which he had received a special revelation from above. (Acts x.) Peter points out the duty of electing an Apostle in the place of Judas, and the others acquiesce. (Acts i.) When a dispute arose in the Church regarding the necessity of circumcision Peter declared that this yoke which neither he nor their fathers could bear should not be placed on the neck of converts, and all the multitude held their peace. (Acts xv.)

When Peter was imprisoned by Herod, prayers were sent up to heaven for him in every Christian family of the land. (Acts xii.) St. James was also imprisoned about the same time; yet nothing is done, that we read of, to save him. Whence this difference? It cannot be accounted for except under the supposition that Peter was more to the Church than James.

The objections to Peter's supremacy are puerile. Our Lord certainly had a right to rebuke Peter, and St. Paul could also resist Peter up to his face without denying his authority. That Christ is the corner-stone of the Church we all admit, but Peter is the corner-stone or foundation after Christ, the visible head, whereas Christ is now only the invisible head.

III. This authority of St. Peter was to continue to the end of the world.

1. Indeed, a. If the Church required a head when the Apostles were yet living it required one much more after the Apostles had gone to their reward.

b. The Church of Christ must have continued as Christ established it, unless Christ expressly declared the contrary. But in all the Scriptures no such declaration can be found.

c. Christ expressly declared that He would remain with His Apostles to the end of time that they might teach all nations. (Matt. xxviii., 20.) How could they teach all nations to the end of time except through their successors in office?

2. Peter actually had successors in his office as supreme Head of the Church, in the Bishops of Rome. These Bishops of Rome always claimed to have, and exercised, the authority of Peter, and they are alone in upholding these claims. No other Bishops ever claimed equal authority.

Indeed, from the earliest centuries appeals were made to the Bishops of Rome in matters of faith, morals and discipline. St. Clement in the first century wrote to the Corinthians in this order to correct certain abuses. This order was long read with great respect in the Corinthian Church. Toward the end of the second century Pope St. Victor decided a grave dispute about celebrating Easter in Asia Minor, being 250 the Patriarch of Alexandria, being suspected of heresy, was called upon by Pope Dionysius to clear himself; which he did at once. In the fourth century St. Athanasius, Patriarch of Alexandria, having been deposed by Alexander, appealed to Pope Julius I., and heretics, appealed to his See. Many more facts of appeals to the Pope of Rome from all parts of Christianity might be given, but there are enough to show that the Popes acted as the successors of Peter, as having supreme authority throughout the Church.

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Could you but know the beauty of an immortal soul, you would think it a little to give your life a hundred times over for its salvation.

My soul, be patient to day, tomorrow will be as God wills. The heavier your burden, the stronger and more courageous should be your heart.

THE HOLY VIRGIN AND JAPAN.

For the CATHOLIC RECORD.

Kumamoto (Japan), May 11, 1893.

It is well known that Faith was brought to Japan by the great Apostle of the Indies—St. Francis Xavier. He landed here under the auspices of the Holy Virgin, on her Assumption day, August 15, 1549. After him came other Fathers of the Society of Jesus, followed soon by the Franciscans, Dominicans and Augustinians, to preach the Gospel, and made a great number of Christians, to whom they deeply inculcated the worship of Our Lord. Never from the days of the primitive Church was so much fervor and piety seen. The jealous devil then raised a long and dreadful persecution. Thousands of martyrs gave their life in the torments, and their last cry, when dying, was *Jesus, Maria*. It is reported also that many of them were comforted in their sufferings by apparitions of the Mother of God.

(It is well known that of those martyrs, twenty-six were canonized in 1862, and two hundred and five beatified in 1867.)

At last, with the greatest portion of the flock, all the pastors disappeared in the storm, and there remained no Bishop or priest. The country was entirely shut to foreigners, and for nearly two centuries and a half it was generally believed in Europe that nothing was left of the brilliant Japanese Christendom.

But that Church, founded under the auspices of Mary and educated in her love, could not perish. In lack of priests, she herself undertook the care and direction of it. She was the star which guided the sons of the martyrs during that long and frightful night; she was the luminous column going before them: the veneration of that beloved Mother, rooted in their families, maintained by itself in the whole Catholic religion.

In 1847, when Japan was seemingly as unapproachable as ever, Pope Pius IX., by an inspiration from heaven, declared the Holy Virgin principal patroness of the whole Japanese Empire, under the title of Her Most Holy Heart.

At length, in 1854, the year in which the same Sovereign Pontiff proclaimed the dogma of the Immaculate Conception, Japan, after having been so long secluded, was opened again to foreigners and preachers of the gospel.

But all was not yet done. The Protestant ministers installed themselves first. The offspring of the ancient Christians came to see them hiddenly—persecution—hoping to meet in them the successors of those who converted them and taught their ancestors. Alas! they did not find *Santa Maria*, and returned disconsolate.

Soon after a Catholic church was also raised. It was finished in Feb. 1865, and dedicated to the twenty-six Japanese martyrs canonized in 1862. In that church an altar was built to Our Lady, and above that altar was put the statue of that august Mother holding her Child in her arms.

As soon as the church was opened to the public, there was every day a great flow of visitors. The descendants of the martyrs were in the presence of *Santa Maria*. They had found again the priests of the olden days. On the 17th of March they revealed themselves to one of them—Father Petitjean—who, the next year, was appointed by the Holy See to rule them, with the title of Bishop of Myriophyta and Apostolic Vicar for all Japan.

Some time afterwards Pius IX., in order to perpetuate the memory of the benefactions of Mary towards the Christians, established in her honor a special holiday, which he fixed on the 17th of March of each year. We call it the Feast of the discovery of the Christians or simply the Feast of Our Lady of Japan. The same Sovereign Pontiff attached Indulgences to the invocation "Our Lady of Japan, Mary conceived without sin, pray for us."

There was no station thus named, when four years ago—in the beginning of 1889—a missionary was appointed for the great Province of Higo, which had not yet been evangelized. Before he had not yet been evangelized. Before he had not yet been evangelized.

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could take possession of it from the following day, and preach there our religion with entire freedom. Great was their joy, and greater yet their thankfulness towards Our Lady of Japan. The Bishop consented without difficulty to annul the first patron, and to name her who had in this way offered herself as patroness.

And thus Our Lady of Japan has a post—that is to say, a large and handsome town with an immense province around it. (That province is situated in the very centre of that portion of Japan where formerly flourished the Christians, and where took place the discovery I just related.) She has a post, I say; and thanks to God, that post begins to have some converts, but it has yet no church, no chapel, not even an altar—the Mass is celebrated in a little Japanese room, on a poor table.

The question is therefore to build in this town of Kumamoto in honor of the mother of God, under the title of *Discovery of the Christians, or Our Lady of Japan*, a sanctuary which would serve at the same time as a parochial church, and a monument to thank her for her past benefactions and attract her blessings on the future.

To have something suitable to that triple purpose, with a residence near it, a rather considerable sum is required (about \$100,000) and we have but our poverty.

I recommend that good work to the prayers and sympathy of the persons who will take notice of this account. They who love the Holy Virgin have but to consider what they can do. And that good mother, who never permitted herself to be surpassed in generosity, will repay it to them a hundred-fold in this world and in the other.

The anti-Catholic sects are endeavoring to take this country. It is necessary to oppose to them her whom the Church sings that by herself alone she has killed all the heresies in the school world: *cunctas hereses sola interfecit in universo mundo*. Her church if it be handsome will attract the eyes and hearts of the heathen, and will be the pledge of numerous conversions.

The Japanese empire contains over forty millions of people. The number of our Catholics does not yet amount to fifty thousand. But we have had freedom of creed for the last four years.

The Japanese people are the most intelligent and the most virtuous of all the heathen people which exist on the earth. St. Francis Xavier called the Japanese the *delights of his heart*. If this nation be converted to the faith there is good hope that it will exert a happy influence around itself, and that it will do a great service to the Church.

I have to evangelize two hundred and ninety-three communes, very populous, and containing about two thousand five hundred villages or towns, without reckoning this large city of Kumamoto. It is the equivalent of several dioceses. To help me I have a native priest, whose centre of action is thirty-six miles from here (we meet every month for confessing each other), and two French Sisters, who have rented a little house in Kumamoto, from where they are working to convert persons of their own sex.

This town contains over one hundred temples, where the devil has been worshipped for many centuries. Is it not time to erect one to her who has trodden on his head, the sweet Virgin Mary?

Letters reach me directly with the address, Rev. J. M. Corre, Missionary Apostolic Kumamoto, Japan. Aims can be sent through any local post office (in virtue of the treaties) or by a cheque on any bank. They can also be directed to Father Hinard, director of the Foreign Missions, 128 rue du Bac, Paris; or to Rev. G. Andre, St. John's Seminary, Brighton, Boston, Mass.; or to Rev. E. M. Boizard, director of the Grand Seminaire, Montreal.

ST. ELIZABETH.
The Lily of Portugal.

JULY 8.

The saintly subject of this sketch was the wife of Dionysius of Portugal, a brave and generous prince, but one who allowed the indulgence of his passions to win him from the fidelity he owed his holy wife.

Elizabeth was most remarkable for her charity to the poor, serving them herself in the hospital and relieving with the utmost delicacy and tact those who had fallen from a position of affluence to one of discomfort and poverty. Her eldest son, Alphonso, rebelled against his royal father, and large numbers of the Portuguese subjects followed him, contending for imaginary liberties. Being conducted secretly to his mother's presence, Alphonso was most gently reproached by her, and when he left her she told him not to appear again in her presence until he had returned to the allegiance he owed the king, his father, and her royal consort. Shortly after she sent him a letter by a trusty messenger, begging him to resign his share in the disaffection and ask his father's forgiveness. The king, becoming acquainted with the two circumstances, and ignorant of their

purpose, hurried to his saintly wife's presence, and calling her a traitress, banished her from his castle to a distant part of the realm. She at once departed, her heart broken with grief; and, far from denouncing the injustice of the king, bore her banishment with perfect resignation to the will of God. At length her sweetness and patience so overcame Dionysius that he went himself at the head a large retinue and reconducted her to the royal palace. His confidence in her being restored, she successfully mediated between the injured father and the rebellious son, and the terrors of a civil war were spared the country. By her kindness and gentleness Elizabeth completely won the heart of her sensual husband, and led him to a life of virtue, which he terminated by a happy death, being most tenderly nursed in his last illness by his holy wife, who devoted herself to his bodily comfort no less than to the preparing of his soul to happy eternity.

One most beautiful anecdote from the life of the saint cannot be omitted. A page who had been brought up at the court of King Dionysius was an object of especial interest to the saintly Elizabeth. She entrusted him with private commissions to the poor when she herself was detained at the palace and found him ever most faithful and trustworthy. Virtue has ever its enemies; and Carlos, as the queen's page was called, became an object of envy to a fellow-page who stood high in the king's favor, and whose life was as vicious as that of his royal master. This wicked page breathed into the king's ear base insinuations regarding the queen's affection for Carlos. The king listened, he was full of jealousy and passion, he believed. He hastened to visit in person a neighboring lime-kiln and informed the proprietor that on the following morning he would send a page there who would ask if the king's orders had been executed. "Take him," he added, "and cast him into the fire, for he is guilty of a great crime." Calling the unconscious Carlos, next day he bade him take the above message to the lime-kiln. Carlos set out, and hastened through the smiling valley, when suddenly he heard the tinkle of a little bell. It was the bell announcing the elevation of the Sacred Host at the Mass in a little wayside chapel. Remembering a promise to his dead mother never to pass a church when Mass was going on, he entered, and after the holy sacrifice had ended a priest came out, vested and began another Mass. The pious page waited until the end, and then hastened on his errand. In the meantime the impatience of the king was so great that he called his own page and told him to go to the lime-kiln and ask if he had been obeyed. Arriving there first he was immediately cast into the kiln, and the innocent Carlos, who came a short time after, was told to assure his royal master that his commands had been executed. The king, astonished at the event, asked the page what had kept him so long, and, on learning the cause of his delay, saw that the providence of God had kept him from committing a great crime.

From that time he was more careful about listening to uncharitable insinuations against his holy spouse.

A. SAN JOSE.

A GHASTLY FAILURE.

Belfast Unionists Fail to Convert English Workmen.

Much more interesting are the accounts given of the visit to Ulster made at Whitson by some North of England workmen at the invitation of the Belfast Unionist committee, writes Harold Fredrick to the *New York Times*. It was thought that, if judiciously handled, these honest fellows might be sent back strong anti-Home Rulers, but the experiment has proved a ghastly failure from the Tory point of view. The humble visitors, instead of spending the whole time among Orange bigots, as Lord Salisbury has been doing, went about among the people, talked with Nationalists as well as with Unionists, and buttonholed all sorts and conditions of men. The result was that before they left Belfast they publicly declared that they were stronger Home Rulers than ever. Their views were epitomized later in the course of an interview which one of them gave to a Newcastle leader reporter on his return home:

"Of course," he said, "there is a strong feeling in Belfast against Home Rule, but before we went we knew we would find that. There is, however, a strong feeling among large sections of the people in its favor, and our visit has shown us that even much-talked-of Belfast is not nearly so unanimous as many of the Tories would have us believe. The approach of Home Rule hasn't staggered business so much as we were told it had.

"The establishment of a Parliament in Dublin will not, from what I could learn, cause much of a rush in the bankruptcy courts, and I cannot help thinking that there is a good deal of winking of the eye on the part of those who say it will.

"The doings at the breakfast on Monday morning were sickening. We were entertained to a first-class

meal by the Unionists, and a nice scene it was. There were four or five of us sitting together, with a Tory at each end of the party all the time dining into our ears what he thought would be the outcome of Home Rule, and seeming to say that we would never get such a meal as that again unless we came to his side. It was enough to make the food stick in a man's throat. Of course, you don't like to tell a man that you think he has a good deal of bigotry in him and are opposed to him all round when you are eating his bread; but that one experience was enough for some of us." The Ulster Tories are not likely to repeat this disastrous experiment.

Who Are the Foreigners.

The organs of the American Protestant Association speak of Catholics as "foreigners in this country." It is laughable to witness the display of writers in the *Loyal American* and the *Patriotic American* make of their gross ignorance of history. They have the hardihood to consider and Catholics only as a foreign element intruding itself. Forsooth, have they never heard that almost one thousand years ago Catholic Bishops resided in Greenland, that it was a Catholic who discovered our American continent, that its name is that of a Catholic, that the spot on which our National capital is built bears the name of the discoverer?

Can they deny that if any Church has a claim to a foothold on American soil it is no other but the Catholic Church? Her missionaries preached the Gospel here and shed their blood for it before even the name Protestant was known. Next to the Aborigines, Catholics were the first white men to come to America, and have *ipso facto* the best title to the name of "natives." As for the United States, together with the Protestant element, the gloom of despotism came and settled like a pestilence-breeding miasma over our fair land, until, by the establishment of the Catholic colony in Maryland, a bright ray of liberty pierced the eternal darkness.

We Catholics have every reason to complain of the ungenerous lack of sympathy and good will on the part of non-Catholics of the A. P. A. stamp, when these are well aware it was Catholic blood and Catholic nerve that secured first our country's independence and latterly her preservation and safety. During the lapse of this century, what have not Catholics contributed to the welfare of our country? What would she be without her railroads, her manufactures, machinery, etc., which the industry of her Irish and German Catholics have contributed so largely to secure her? They have no small share in her glory and the fanatics of the A. P. A. will have as much success in depriving us of it, as their prototype the Orange blusterer of Belfast will have in preventing Home Rule for Ireland.—*Sunday Democrat*.

Reported Return to the Church of Ex-Pere Hyacinthe.

Among the remarkable conversions of late years is that now reported of the ex-Carmelite Friar so long known as Fr. Hyacinthe. The Paris *Figaro* of May 17 learns that the ex-Father Hyacinthe, who is about to depart for America after having handed over the administration of his church to the Jansenist clergy, sent by the so-called Archbishop of Utrecht, has actually retired to the monastery of the Grande Chartreuse. It is further asserted that he entertains a continuous correspondence with several dignitaries of the Vatican, who do not despair of seeing him make a complete submission to the Church.

Within late years the ex-Father's idea regarding conversion has changed. In 1872 Mrs. Merriman, who was "married" to M. Hyacinthe Layson in presence of the late Dean Stanley at Westminster—retired from his order—called upon the late Mgr. Nardi at Rome to procure for Hyacinthe an audience with Pius IX. The Pontiff expressed his willingness to receive the erring Father, provided he first made a public declaration and retraction of his error, and retired to a monastery for a certain time to do penance. This Pontifical message, conveyed to the lady by Mgr. Nardi, was not at all acceptable. She assured the distinguished prelate that the object for which the audience was sought, was that Hyacinthe might convince Pius IX. of the justice and correctness of the steps taken by the ex-Friar. There is, if the *Figaro* report be true, a greater chance of the conversion being sincere on the present occasion.—*Roman Cor. of Boston Pilot*.

There is in every true woman's heart a spark of heavenly fire, which lies dormant in the broad daylight of prosperity, but which kindles up and beams and blazes in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until she has gone with her through the fiery trials of this world.—Washington Irving.

For the CATHOLIC RECORD.
Life.
There's a stream that is flowing fast and far,
To a deep and boundless sea;
Its source is a cradle, its goal a grave,
And it flows to eternity.
For some it glides like a smooth refrain,
Sweet, harmonious tone;
For some it dashes o'er rock and reef,
For some it waits in a mirror key,
And ends in a weary woe.
For some it runs a long, long course,
For others a single day;
Anon it dashes o'er rock and reef,
Or flows through a gloomy cave.
Full many are born on the highest crest,
And they laugh in derisive glee,
As others receive but their dashing spray,
In the trough of the angry sea.
We call it life, that swift flowing stream,
Where we float from our earliest breath;
And, smooth or stormy the onward way,
It flows through the portal death.
It rushes on, nor stays its course
Till it reaches the boundless sea;
That breaks on the shores of the great here,
The endless eternity.
—A. San Jose.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER II.

GLASGOW.

"God gave a gift to earth—a child
Weak, innocent, and undefiled—
Opened his ignorant eyes and smiled.
Earth gave him first a tarnished name,
For heritage a tainted fame.
Then cradled him in want and shame.
All influence of good or right,
All ray of God's most holy light,
She curtailed closely from his sight."
—Legends and Lyrics.

A raw December afternoon, the streets looking as if they never could be clean any more; a bitter north wind driving the freezing sleet into the faces of those whom compulsory duties had driven forth from comfortable residences to face the inclemency of the weather.
Geordie Grame could not be said to rank in this category. It behooved him through no duty to be abroad on such a miserable afternoon; but the fact was he knew that, as he was leaving Glasgow next day, he should not have another chance of executing Mabel's commission. Partly, therefore, through good-nature, but also actuated by the wish to open a correspondence with the interesting child who had chosen him for her confidant in this matter, he had made up his mind, on the afternoon in question, to sally forth in search of little Katie. So about half-past four o'clock he wrapped himself in his Inverness, slouched his Gleangray bonnet down over his eyes, and set out, prepared for anything in the shape of an adventure.

Rain, sleet, mud, or cold never seem to diminish traffic in the busy town of Glasgow. Argyle street swarmed as usual. The "Toll Cross" presented the appearance of hustings on an election day. High street fell little short of Argyle street in the number of those who thronged the crowded thoroughfare; but whereas in the latter many well-dressed and well-to-do persons were to be met with, in the former none but the most abject were visible. Rough, half-drunken men, coarse, and, for the most part, depraved-looking women, children degraded and shockingly dirty, wrangled together in every sea of mud. Such were the objects that met the eye, wherever it turned, of the wayfarer through High street.

Geordie Grame was well insured to the repulsive features of his native city, so that he went along his way scarcely noticing the bold glances that leered out after him from the doors and windows of the miserable dwellings; but even he, accustomed as he was to scenes of wickedness, paused irresolute ere he turned down the dark, narrow alley leading out of the High street into that part of the town which is known in Glasgow as The Old Vennel.

A group of saucy girls stood at the entrance of the court, talking together in loud, harsh tones, their evil countenances and the dirty carelessness of their attire looking strangely repulsive in the glaring light thrown upon them from a neighboring whiskey-shop.

While Geordie Grame stood looking up the dark street, into which it would be impossible for him to penetrate without requesting some of the group to stand aside, as they completely blocked the passage, the child for whom he was seeking came out of the whiskey-shop, followed by another girl, some years her senior, to the skirt of whose dress little Katie was tightly holding.

"Awa ye gang hame the noo, Katie! I canna be fashed wi' ye, bairn—gang awa hame, or I'll gie ye a guid hidin'." And the elder girl raised her hand, and hit the child a sharp slap across the face.

An oath burst from the almost baby lips, then the little girl ground her teeth together and spat out viciously at her sister, who, enraged by the roar of laughter with which this insult was greeted by the bystanders, pushed the child violently from her, exclaiming indignantly,
"Ist for that, noo, ye'll hae nae supper the nicht, ye throughgaun hissy that ye are!"
"It's not frae ye I'll come seeking it," was the saucy response, as Katie turned her back upon the Vennel and slunk up the High street, with a look of hatred lowering black upon her small hungry face.

Geordie was curious to see what she would do next. Unwilling, however, to attract attention to himself in the place where he then stood, he determined to follow at a distance, in order to seize upon the first favorable opportunity for speaking to the child. He found it necessary to quicken his pace considerably, that he might keep up with her, for she ran on at a smart speed, in the direction exactly opposite

to her home. She was evidently making for some definite point, which turned out to be the City Prison. Arrived before the gloomy entrance gate, the child stood for a minute irresolute; then, raising herself on tiptoe, she timidly rang the great bell. The wicket was sharply drawn back, and a rough voice inquired what was wanted.
"If ye please, sir," said the child, in a trembling voice, "will I rin intil mither the nicht?"
"This is neither the day nor the hour for visiting the prisoners," was the curt reply; and the wicket closed again immediately.
"Eh, mither! mither!" wailed the little girl, in a tone that went to Geordie's heart, "I wish I war deed!—I do!—I do!"
"Alas! poor child? What a sad face for her young eight years of life; how thin the blue lips; how full of misery the eyes that should have laughed so joyously; how shivering the poor little half-clothed body, in many places exposed, through its miserable rags, to the bitter Winter cold! No wonder she had attracted happy Mabel's compassion.

Geordie Grame hesitated no longer. He crossed the street, came close up to the weeping child, and addressed her kindly.
"Well, Katie, why don't you go home this cold night, eh?"
She looked up in utter astonishment, staring blankly at him, but said nothing.
"Where is your home? Whom do you live with?" asked Geordie, encouragingly.
"Whiles I bide wi' Maggie, whiles wi' mither. Mither's gaun awa' these two months an' mair. I maun awa' bide along wi' Maggie noo."
"And who is Maggie? Was that she whom I saw along with you in High street just now?"
"Ay, it was jist Maggie hersel'; wha tel ye that?"
"Never mind. You see I know all about you. Maggie is not good to you. Is she your sister?"
"Ay, she's my sister, and she's jist awfu' bad to me. I hate her, I do!"
"And your mother, is she in prison here?"
"Ay, she's oop for the Lords—she'll be gettin' liky seven years—"
"Poor child!" sighed Geordie, compassionately. "Are you hungry?"
"Ou ay—I's awfu' hungry!" sobbed the little girl.
"Come, then, suppose I take you into a cook-shop and give you a good supper; and while we are going to town, I'll buy you a new bonnet and a pair of shoes. What do you say, Maggie?"
Katie glanced furtively from under her long wet eyelashes, and Geordie thought he saw something like a cunning smile hovering about her lips; he repeated his question more sharply.
"What do you and she live upon?"
"Whiles she works in the mills," replied Katie cautiously; "whiles she jist goes out an' gets what she can get."
"In other words, she's a thief," soliloquized Geordie, aloud he added, "And what do you do, Katie?"
"Nought."
"Nought! what's the meaning of that? do you ever pick pockets?"
"Na!" responded Katie, briefly.
"Do you go to school, Katie?" inquired Geordie, changing his tactics.
Katie screwed up her face with an air of disgust.
"Na, na, I dinna ken oucht about the schuil."
"What a perfectly hopeless savage it is," thought Geordie to himself.
"I wonder if it has any religion?"
"Katie," he asked gravely, pausing upon the threshold of a cook-shop, more popularly called in Glasgow an "eating-house," where he meant to feed the child—"Katie, listen, and give me a sensible answer: did you ever hear of God?"
"I dinna ken," said Katie, gazing greedily on some steaming pork-pies which were just then being carried on a tray past the door; then she added vaguely, "Whaur wull He bide?"
"Well! well! go in now and eat your supper," answered Geordie, feeling both hopeless and helpless in face of such utter ignorance. So stepping into the shop behind her, he ordered a basin of hot pea soup, with one of the identical savory pork-pies, to be set before the child; having paid for which, he reflected that his mission might possibly be ended.

So, having carefully noted down in his pocket-book Katie's name and address, with a vague view to making further inquiries, he nodded kindly to the girl and departed.
Just outside the door of the eating-house a policeman accosted him.
"Ye'll excuse me, sir, but I would counsel ye to gie a bit squint to yer pooch afore ye quit the place."
"All right," said Geordie, clapping his hands upon his pockets. "Did you think she would steal?"
"Deed, sir, I wadna say but she might; she belongs to an unco bad lot, and I jist thought it wad be as weel to gie ye a bit word o' warning."
"Sad case! very ignorant, I fear; she ought to be sent to school. Can nothing be done about it?"
The policeman shook his head.
"I dinna think it, sir; the mother is aye in prison, and ye may depend on't there's naebdy belonging to her that will fash theirsels concerning the bairn. The best thing that wad befall her would be to get hersel' ta'en for some trifling depredation, and then she'd be getting five years in a reformatory schuil."
"That's one way of getting rid of a

difficulty, to be sure," thought Geordie, as he went along; "I wonder how that idea would please the little lady?"
In the meantime Katie, having finished her supper, wandered forth again into the cold, dark streets.
She had not proceeded far on her way back to the Vennel, when she was overtaken by a handsome girl some three or four years older than herself, and very much better dressed than was Katie.
"Bad cess to ye, Jeanie Kerr!" ejaculated Katie, frowning. "I's nae wantin' ye," and she made an effort to pass on.
"Och, lassie! dinna be in sic a hurry. Whaur hae ye been? whaur was ye? I've been seekin' ye till I'm jist wearied!"
"Mair's the pity! I wadna needin' ye, Jeanie Kerr. Gang awa' hame, an' leave me to mesel'!"
"Ow ay Katie! but ye hae na' a tell what keep it ye sa lang?"
"Nae ill ye gat," responded Katie sullenly.
"I dinna ken sae muckel about that. I doot ye hae been in ill company!" said Jeanie slyly. "D'ye ken whaur's Maggie?"
"I's ne'er heedin' oucht concernin' Maggie—min' yersel', Jeanie Kerr!"
"Weel, Katie Mackay, ye dinna need to be sae loutie. Maggie's awa' to prison! Whaur wull ye bide noo? Ye needna think for to gang awa' back to the Auld Vennel; the hoose is a shut up."
"An' whaur wull I gang, then?" inquired Katie, beginning to cry.
"Hand yer tongue, noo, Katie Mackay. That's what brought me oot seekin' ye—ye ungratefu' lassie! What way in a' the world hae ye cast oot wi' yer frien's? I wad hae tel ye afore, if ye hadna been sae ill-temperit. Ye can come awa' hame along wi' me—my mither 'll gie ye a lodgin'."
"I dinna like ye, Jeanie! Yer mither's an awfu' bad woman, I ken it fine!" sobbed Katie, hesitatingly.
Jeanie flushed scarlet. Tossing her head proudly, she replied,
"It'll becom' ye, maist o'ny ither body, to mak' sic impidint remarks, my certie; but my mither wad be gay muckle obleeged for yer guid opinion o' her! Gang yer ain gates, then. I'll nae fash yersel' ane mair about ye!"
"Eh, but, Jeanie, I didna mean to vex ye; but I'm awfu' mither aw' prison, an' I ance heard my mither say Mistress Kerr wad ma' a thief o' a' the bairns in Glaskie, gin she had the chance."
"Och! ye full that ye are, Katie!—an' whaur's the hairm? Stealin's awfu' fun, ye maun tak' my word for it. I ken fine ye wad be that clever—I aye tel Maggie sae."

Katie hesitated. She had no aversion to thieving; but, young as she was, her perceptions were wonderfully keen. She knew that her mother had gone to prison from Mrs. Kerr's house, and had evidently shared the same fate. Katie therefore had an instinctive dread lest, following in her footsteps, she should be punished likewise. Prison was associated in her mind with loss of liberty, the most terrible of all evils, hence her unwillingness to give herself up to Jeanie's guidance. Nettled by the child's indecision, Jeanie exclaimed, impatiently,
"Jist please yersel', I'm no gaun to bide a' nicht here, wasting my time along wi' ye; sae guid nicht to ye, lassie."
"Whaur wull I gang?" reflected Katie, as she stood watching Jeanie's retreating figure down the street.
"Och! I canna help it. I suppose I war jist born t'it. I suppose I wad be the begin to call loudly."
"Weel, what's this ye're wantin'?" said the other coldly, as Katie came up breathless alongside of her.
"I'll gang wi' ye, Jeanie Kerr. Dinna heed what I war sayin' the noo."
"Na, na," answered the elder girl, with rough good-nature. "It's a richt, Katie, and I wadna gang to reit it to my mither. Awa' ye come. It's awfu' cauld, an' ye are, but ye're clad. My mither 'll gie ye a brae new shoon zoon an' petticoat."
So saying, Jeanie linked Katie's arm within her own, and walked on rapidly down the High street, away towards the Gallowgate. They were jist about to turn down into the Gallowgate, when they were joined by another girl, apparently about Jeanie Kerr's own age.
"Ye are gay late, Jeanie," she said. "It's jist nigh on seven; we'll be gettin' nae places awa' the nicht."
"Nigh on seven! hoot, lassie, the zoon clock has jist chappit sax. I maun gang hame to get some decent claes for the bairn."
"Wha's your bairn?" asked the new-comer, in a loud whisper. "Let her gang till her bed. We canna be fashed wi' her. She'll spile a' the fun."
"Haud yer tongue, Ellen. It's Maggie Mackay's wee sister. Ye ken pur Maggie's in quod."
"Eh, never! pur Maggie! Och! bad cess to them a'!" was the angry response. "Whaur was she ta'en in?"
"Did ye get speakin' till her?"
"Ay! I ca'd her to her to cheer up, an' I tel her we wad min' the bairn. Come on, Ellen—I maun tak' her hame."
The three girls proceeded for some little distance till they came to a house, standing back from the greatest part of the bottom of a long, narrow street. Here Jeanie halted, and, a few words having been exchanged in an undertone between herself and Ellen—which resulted in Ellen's remaining

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The speaker then in a beautiful and impressive manner portrayed the revelations of national characters embraced in mythologies of the North, making hard drinking one of the fascinations of the Valhalla. Here is the Anglo-Saxon tendency, and much as the Celt and Saxon may differ from each other in other matters, those of us who are of Celtic blood cannot but confess that on this point at least the Celt can take the Saxon by the hand. Therefore it is an indisputable fact that the excessive use of alcoholic stimulants among our people is the greatest and most dangerous evil that our Church has to encounter in this age. And why? Is it that so many of our people are engaged in this accursed and unchristianlike business? No, never! Is it that we are engaged in this accursed and unchristianlike business? No, never! Is it that we are engaged in this accursed and unchristianlike business? No, never!

Some time ago a French priest arrived in this country intending to make it his future home. A Catholic Club of Boston tendered the good priest a reception, and while out driving he noticed numerous names upon various houses as they passed along, and taking them to be of Catholic origin said that he was pleased to note in this country that so many of our people were apparently so prosperous in business. When the unassuming priest was told that those signs which attracted his attention were saloon-keepers, the good man was considerably crest-fallen at his discovery.

Here is a field and glorious opportunity for every one, it matters not what his station of life may be, to assist by example or by influence in checking this monstrous evil of intemperance. Yet, however, I am pleased to state that in the United States to-day there are over one hundred thousand Catholics belonging to the Total Abstinence societies, fostered and cared for by the Bishops and priests of our Holy Church, and their ranks are increasing in numbers every year. And here permit me to state that it was through the endorsement of the Catholic University of Washington that the cause of temperance received its greatest endorsement.

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INTEMPERANCE NEVER DISAPPEARS.
But intemperance does not disappear. It leaves its evil trace upon all generations, and I need not tell of the woes that it causes, the widows and the orphans, and the misery and disgrace and the evil deaths that it produces. They who take up this cause, as you intend to do, strive as far as they can to put an end to it. It will most likely never be utterly abolished in the world, but certainly it can be lessened, and in places and localities it can be made, perhaps, to disappear. To effect this, to try as far as you can to lessen this great, monstrous evil is what brings you together here to-day. You attempt a great work. You attempt it in the name of religion, under the inspiration and guidance of religion; you hope to carry it through with the aids and the grace and the strength of religion. We can easily understand that when you teach men to aspire to something more than the ordinary things of life, and as you try to teach a man that he must be a temperate man in the ordinary sense of the word, you show him that he must be a total abstinent man, that he must abstain altogether.

This is the highest virtue; and men do not, of themselves, naturally try to practice virtue in this sense. To do this requires something better, higher, stronger than man is himself to keep him and guide him in the way of this great virtue. I congratulate the congress upon its assemblage. We

at the Penary Council held in the United States in the year 1896, the great question which was brought to the attention of that body was What is the chief source of the greatest misery that exists in the United States to-day? And their unanimous answer was the baneful influence of intemperance. Such, my dear friends, is the verdict of the assembled Bishops of our holy Church in this land. And dare you dispute it?

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will all look forward to wise and practical measures to come from the deliberations of this congress. I feel assured that in everything you do you will work with the higher light that enlightens the world, and ask God to aid and bless you in the work; that all your deliberations and your acts may be guided by prudence, wisdom and charity. And when you go back to your dear homes you will bear with you, I hope, pleasant memories of the congress; you will go back strengthened and encouraged to continue this great work, and each one will become, as it were, the centre in his own place, among his friends, his kindred and people, from which to propagate and increase this great virtue of total abstinence.

AN AWAKENING.

A very intelligent gentleman, the son of a Presbyterian divine, visiting this city during the past Lenten season, accepted the invitation of a Catholic gentleman to attend the evening services at the cathedral. He came away, to say the least, surprised. In fact he was intensely aroused. He saw the spacious church packed with people; he witnessed their outward manifestations of devotion at the Benediction. Here were the masses, rich and poor, diamonds and silks jostling calico, all on a level, all children of a common Father, kneeling around the united altar. The sermon preached was a practical one. There was nothing sensational, highly spiced about it. It was a plain talk to the people, telling them of their faults and urging the remedy. In the morning he had attended his own church. There was a string of carriages at its door awaiting their comfortable, well-to-do inmates. Not more than a dozen of pews were filled. The principal attraction was some fine singing, and the worshippers showed their approval by united smiles to one another. The reverend minister spoke with a highly intellectual subject, with a very fastidious title. Our gentleman could not help but express his views. This thing was a revelation to him. He had almost made up his mind from his past observations that religion was merely a mutual-society recognition affair to be gone through on a Sunday, if time and inclination tempted one to go to church. His visit to the cathedral was the first time he had been in a Catholic church for many years. He was younger and more observant. He acknowledged here is something like religion, something to be studied, investigated. "Why not study, investigate," he was asked. "O, what a mountain of labor it would be for me. You don't know my prejudices of you Catholics. I have been taught from childhood you are not patriotic, that you are an enemy of our schools, that you have had bad Popes, you believe in infallibility, etc., your churches are places of superstition and idolatry; the wives of your priesthood. No, I can't; I must get along as best I may, but to-night is a revelation. I must drive it out of my head or I can't sleep." Such the answer. What a deadly opiate is modern unbelief! It stifles, it blinds. Blessed are they who have the faith.

Eli Perkins' Story.

"In the rotunda of the Columbus Capitol," continued Eli, "I saw a fine portrait of old Governor Brough, one of Ohio's early Governors, and they told me this story about him. The Governor had many forensic encounters with Tom Corwin. On one of these occasions Brough accused Corwin of being a protectionist for political effect. 'Yes,' said the Governor, 'you pride yourself in public on being a protector of American labor, and I now understand that you have an English carriage made by English paper-labor. You should not preach what you do not practice.'"
"Yes," replied Corwin, "I do confess that I own an English-made carriage. It is an old one, all broken down. I inherited it from my wife's family. It is in an old stable, and my chickens have been roosting on it for twenty years."
"And you admit the charge?" said Brough with a grandiloquent gesture.
"Yes, I do humbly admit it," said Corwin, "but cannot for the life of me conceive how Governor Brough ever found it out unless he has been around some dark night trying to break into my chicken coop."

Do you read the testimonials published in behalf of Hood's Sarsaparilla? They are thoroughly reliable and worthy your confidence.
Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and a number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."
How to Get a "Sunlight" Picture.
Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner than a Man?") to the Sunlight Soap Co., 43 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertisement, and worth framing. This is an easy way to decorate your home. The soap is the best in the market, and will only cost a postage to send in the wrappers, if you leave the ends open. Write your address carefully.

A neglected cold in the head leads to Catarrh, perhaps to consumption and death. Why neglect with such a safe, speedy remedy as Balm beats the world for Catarrh and Croup heads. In my own case it effected relief from the first application. All dealers or by mail, postpaid, in 25c. and 50c. sizes. Address G. T. Fenwick & Co., Brockville, Ont.

No other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Canada claims a large share of public attention to-day. With the future the entire continent is concerned. What it may be must necessarily for years remain problematical. There is a feeling, however, that in the hands of the citizen, country will make history that never need an apologist. I never discussion which has recently opened the space of the daily press of the side of the line there have been there dropped out innumerable Canada is an undesirable place, as cause, it is claimed, it is dominated by the members at hierarchy of the Roman Catholic Church.

It is true the Roman Catholic Canada stand well to-day esteem of the fellow-citizens, is only because of their acknowledged patriotism. Years ago and talent, but one Province in the entire ion in which they were not regarded as absolute aliens. If to-day, fill high places in public, social, professional life it is because the sealed the barricades that their progress, and in spite of opposition sealed heights of were held by the exclusives. Every movement made in their is a monument to an ambition refused to bow to the barriers of its way.

Their triumphs were peace. Even in provinces in which they gained an ascendancy in there are no captives at their wheels, there are no heartless in the communities in which live, there is no man better fame who can point to an ocean by the Catholics which any might blush for. The right honest competence, an integrity and the liberty to work in the faith of their fathers; all they struggled for, all that all has achieved and many have yet accomplished.

Catholicism in general is this brief sketch does not even outline. It will remain in the Maritime Province Dominion, composed of New Brunswick, Nova Scotia and Prince Edward Island—three provinces of wealth of forest, mine, rugged in natural beauty, climate, provinces in which one sees men hardy in body, mind, of large heart and expression. It is a land in doctrine of the survival of to a large extent prevails in the early stages of its d and drones and weak m branch are not encouraged. Years ago the bulk of lands of the province were among the men known to United Empire Loyalists, tain them still to a very g. The rest of the province homes had to be hewn forests by the sweat of the brow were laid open to set the famine of '47 many were glad to find a home from the sad scenes of land. They were shot many cattle, burned where, but confident t could be worse than the leaving. Their cons Englishmen of rank, and them to the Maritime Canada, where they m traditional hewing of wo ing of water for the Loyalists.

CATHOLICITY IN THE MARITIME PROVINCES.

JOHN BODEN IN DONOHUE'S MAGAZINE FOR JUNE.

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JULY 1, 1891.

CATHOLICITY IN THE MARITIME PROVINCES.

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Canada claims a large share of public attention to-day. With her future the entire continent is concerned. What it may be must almost necessarily for years remain problematical. There is a feeling, however, that in the hands of the citizens the country will make history that will never need an apologist. In the discussion which has recently occupied the space of the daily press on this side of the line there have here and there dropped out innuendoes that Canada is an undesirable place, because, it is claimed, it is largely dominated by the members and the hierarchy of the Roman Catholic Church.

It is true the Roman Catholics of Canada stand well to-day in the esteem of their fellow-citizens, but it is only because of their acknowledged patriotism, their industry, talents and ambition. Years ago and there was but one Province in the entire Dominion in which they were not regarded as absolute aliens. It to-day they fill high places in public, social and professional life it is because they have scaled the barricades that opposed their progress, and in spite of sternest opposition scaled heights that once were held by the exclusive few. Every milestone made in their march is a monument to an ambition that refused to bow to the barriers it met on its way.

Their triumphs were peaceful ones. Even in provinces in which they have gained an ascendancy in numbers there are no captives at their chariot wheels, there are no heart-burnings in the communities in which they live, there is no man between the oceans who can point to an act done by the Catholics which any citizen might blush for. The right to an honest competence, an honorable fame and the liberty to worship God in the faith of their fathers have been all they struggled for, all that any of them has achieved and more than many have yet accomplished.

Catholicism in general in Canada this brief sketch does not profess to even outline. It will merely refer to it in the Maritime Provinces of the Dominion, composed of New Brunswick, Nova Scotia and Prince Edward Island—three provinces blessed with wealth of forest, mine and sea. Rugged in natural beauty, bracing in climate, rich in harvests, they are provinces in which one expects to see men hardy in body, healthy in mind, of large heart and wholesome expression. It is a land in which the doctrine of the survival of the fittest to a large extent prevails. It is yet in the early stages of its development and drones and weak men in any branch are not encouraged.

Years ago the bulk of the good lands of these provinces, or at least the town sites, were parcelled out among the men known to history as United Empire Loyalists. They retain them still to a very great extent. The rest of the provinces in which homes had to be hewn out of the forests by the sweat of the immigrant's brow were laid open to settlers. After the famine of '47 many of the Irish were glad to find a home anywhere far from the sad scenes of their native land. They, bound they knew not where, but confident that no fate could be worse than the one they were leaving. Their consignors were Englishmen of rank, and they shipped them to the Maritime Provinces of Canada, where they might do the traditional hewing of wood and carrying of water for the distinguished Loyalists.

What these immigrants suffered on the fever-laden ships into which they were huddled, parallels some of the worst atrocities committed in the days of the slave trade on African coasts. Down on Partridge Island, at the entrance to the harbor of St. John, the traveller yet may see the remains of the great deep trenches into which the immigrant was flung who had died in the very sight of the land of promise. There was no choice for the living but to accept the situation.

These immigrants formed practically the nucleus of the Catholic colony. They were not the first Catholics by any means to settle, but they were the first of any considerable number. Poor they were in pocket, but resourceful and industrious. They brought with them the Faith from Connaught where it was ever pure, and from Ulster where it had become confirmed. It was a living faith, deep and simple. It marked their lives and left its impress on the land of their adoption. Fertile fields attracted the thrifty Scot, mainly to Prince Edward Island, but to the Irish principally, the famine immigrants, their friends and their children, is the progress of Catholicity due.

Wherever they went, their first care was to have a priest to bless their work and comfort them with the sacraments. Their religion travelled with them, and grew as they grew in numbers and in influence. The priest advanced with the pioneer and shared with him the privations of his life. People born within the brick walls of a crowded city, or they who know life only as it comes blessed in pleasant towns, can form no adequate idea of either the sacrifices of a priest in a country mission, or of a people in settlements only sparsely inhabited. There are trials for both and hardships that we can scarcely understand. Less than forty years ago, for example, the present

venerable Bishop of the diocese of St. John, Right Rev. Dr. Sweeney, than whom the Church has no more zealous prelate, was a humble missionary who had frequently to drive over rough country roads in biting wintry weather twelve and sometimes as many as twenty miles, to reach his flock. After that ride, to reach his flock—for in those days there were no railroads in that country and the young priest was too poor to have a servant—he would hear confessions, then say Mass and subsequently preach in both French and English. It took men of iron constitution as well as of heart bound up in their work to stand the strain, but the Catholic priest, true soldier of the Church, counted not the sacrifices he made. His flock had to make some too. They would come in to hear Mass from distances ranging more than a score of miles, those of them who had horses driving, and those of them who had had not, walking. The priest was to them the representative of the Faith for whose sake they and their fathers had been chastened in persecution. He was their adviser, spiritually and temporally, receiving their children into the Church and preparing themselves for the fateful journey which all must take through the Church Militant and the Church Triumphant. Nor is the work of the missionary over. Outside the large towns good priests continue their labors in sunshine and in storm, doing a work that can only be adequately recognized by those who know what it means to drive over rough roads in the heart of a Canadian winter. Whatever of comfort there is in the life of a missionary priest in the Maritime Provinces comes solely from the inner consciousness of work well done.

The first care of the priest is to have a church, no matter how humble it be; and alongside that church and beneath the shadow of the cross which crown it, rises the school. Where you see one you see the other. There is scarce a village in the three provinces where you cannot find the church and the school. To build them the good Father may be obliged to draw on the generosity of his personal friends, or pinch himself by contributions from his own meagre little stipend; but they are built and paid for. From one end of the country to the other the crosses on the steeples of the churches tell the traveller the stories of the faith of the people and the zeal of the priesthood. Religion comes first; and next, and walking hand in hand with it, is education. This accounts for the progress of the race. Religion makes of them good citizens, and education places them the peers of any men in the land. Illiterate some of the immigrants, through no fault of their own, came to Canada. They realize the handicap it was upon them, and they now are seeing that their children are fitted to cope in the arena of life with any that may care to break a lance with them.

It is a matter susceptible of absolute demonstration that the Roman Catholics have made more sacrifices in the cause of education than those of any other creed in the country. Ambition was ever a distinguishing quality of the Irish in the old land and it is a characteristic that has stood the transplanting and thriven well in the new one. There is scarce a family that has not sought to make all its children educated to select some one for some line of life in which talent would shine along the field of legitimate endeavor and success. Some years ago there may have been some professions in which, were a call made for a Catholic to lead, there might be hesitancy in filling the place. There is none to-day. And this state of affairs has been brought about, not by an untoward rivalry—not by any assertions of mere numbers—not through any favor—but by the force of talent, pluck, industry and ambition. The labors of the Catholic priest in establishing the schoolhouses were the seeds from which this glorious harvest sprung.

In writing thus of the Irish there is no discrimination intended against the Scotch and English Catholics who have prospered equally, but the Irish so overwhelmingly predominate in numbers that they may be taken as an evidence of the whole. Nor is there any intention of withholding admiration for the Acadians, who have suffered much in the years gone by both for their religion and their loved La Belle France. In Nova Scotia and in Eastern New Brunswick their villages are a distinct feature of the land. The people are quiet and deeply religious, living in themselves and by themselves. The shadow of their great sadness seems to lie over them still. They are industrious—and not without excellent reason—of the great world that lies beyond their village boundaries and are content in their pastoral pursuits to pass away the years. The men clothe themselves in the homespun made of the flax they grow, the women dress in the simplest of plain black gowns worn by themselves, with a deep snow-white collar falling half-way to their shoulders which seems to intensify the color of the costume.

The traveller who enters the valleys in which they dwell may well believe himself in peasant France. Morning, noon and night the Angelus is chimed from the belfry of the church, which is never absent, however poor the community. It matters not where the Acadian may be—at work in the field or the shop, at home or by the roadside—at the first sound of the bell the head is bared and bowed and the

Angelus piously said. On great feast days, such as Corpus Christi, the Blessed Eucharist is carried in public procession through the main road of the village or the chief street of the town, about whose sides in reverent homage kneel the simple peasants. No man can see these scenes and not feel his heart touched with the faith of the Acadian.

And this exhibition of faith is very rarely found wanting among Catholics in any part of the Maritime Provinces. There is no display of it, but neither is there any hiding. Nor is there cause to be any. Starting with nothing but faith, the Catholic Church is richer by far in the number of its churches, its schools, its orphanages, its hospitals and general charitable institutions than any other church in the three provinces. Its cathedrals in Halifax, St. John, Charlottetown and Antigonish are magnificent testimonials to the generosity of its members. Its churches everywhere attest the devotion of the people and command the admiration of every one. There is not a city in the three provinces to-day in which the institutions under the direct control of the Catholics, are not invariably pointed to the visitor with pride by his host as among the evidences of material prosperity as well as religious influences.

The facts are the best tribute that can be paid to Archbishop O'Brien, of Halifax, the cultured and zealous head of the hierarchy, patriot as well as priest; to "the learned Cameron," the Right Reverend and venerated Bishop of Antigonish; to Bishop Sweeney, the beloved head of the diocese of St. John; to the memory of the late Bishop McIntyre, and to his successor, Bishop McDonald, to whose efforts the Church owes the great advancement it has made in lovely Prince Edward Island; to Bishop Rogers, of Chatham, never tiring in his endeavors that have made the school flourish in the wilds of Northern New Brunswick. They are the heads that have directed every effort and watched after every detail. Their flock whenever that sustains the flock due a debt threatened, and to them is due a debt of gratitude that words can never tell.

They have guided not merely the youth of the land in spiritual ways, but by their counsel and their charity have aided many young men in achieving ambitions for the attainment of which friendly co-operation was essential. Once education ended, however, there ended as well all things temporal save good wishes. Except and only when the issues were forced upon them in the days of the school troubles in New Brunswick did the Catholic priest ever venture into the domain of politics. In Canada the priesthood has too high an appreciation of its sacred office to mix in politics. When it has aided in securing the advantages of a liberal education to the members of the Church, it believes they are qualified to act by themselves and for themselves in the exercise of their franchise as their conscience and best judgment dictate.

In politics there is no such thing as a Catholic party. They are divided on economic questions as they are in this country, and refrain most carefully from ever dragging religion to the polls. Occasionally the cry about the Catholic vote is raised, but in an experience covering some years of more or less intimate relationship with elections in the Province of New Brunswick the writer never once knew a Catholic to refuse to vote for any man who was of his political faith, but who did not worship at his altar. They who cry out against the Catholic vote, as they term it, are petty little political time servers driven to their very last ditch and who, in their extremity, shriek against the Catholic vote that they may rally to their aid the intolerant. Sometimes snap elections are gained thereby, but, after elections, they who raised these cries are among the first to acknowledge they had no ground for so doing and no reason save the desire of self-preservation.

Bigotry is dying rather than dead. Evidence of it are growing less frequent with the years for the all-sufficient reason that when they rear their heads they are stamped upon. This is done in neither hostile nor aggressive manner, but in a spirit of manly self-assertion. Many of the people had their right cheek slapped by bigotry in the older land from which they emigrated and their left one smote by the early intolerance of the newer one to which they came. In the fulness of time they wearied of this periodical chastisement, and their children grew up indisposed to submit, without protest, to the popular delusion that they were of an alien race that might labor, but never lead.

They sought only an equal chance with their fellows in the forum and about the workshop and resolved to have it. Theoretically it was always theirs, but in the Maritime Provinces, as in all the world over, conditions were not necessarily harmonious with the theory. The constitution barred no one, but majorities did, and the struggle for recognition was a long and bitter uphill one, not quite won yet, but still so close at hand as to be almost within grasp. There are no positions to-day to which the Catholic may not aspire and but comparatively few that he may not attain. It would be a grievous injustice not to admit cheerfully that the present generation of Protestants are broader far in their views and more charitable than were their forefathers, but the bulk of the Catholic population is Irish and from these forefathers even this generation have a heritage of almost contempt for them.

Education and business have done much to disabuse them of their prejudice. Education on their part has broadened them to an appreciation of merit in others, and intercourse in business has made them recognize the worth of their Irish Catholic fellow-citizen. They have gradually learned that the better the Catholic the better the citizen. In matters where talent would win the day they have had practical experience that in solving the problem of success a man's faith is no shadow on the brightness of his intellect. In places reached alone by favor there is yet a disposition to make of the Catholic only the foster child of the state; but that does not worry the prescribed ones at all. Their fathers lived without state aid in the past and the children of these fathers are not utterly dependent upon it. In fact it would seem unnatural for an Irish Catholic to earn his bread through the taxes produced by the sweat of other people's brows.

Some of them are in office both appointive and elective, and more would be, perhaps, but that the earth and the best products thereof are supposed to be the rightful inheritance of those whose blood traces backward to the men who left New England in the early days of the Revolution. One thing to the credit of the Catholics, he said, they do not barter their franchise for office. They repudiate the idea that their Faith is a barrier to advancement in any walk of life, and resent any attempt on the part of others to consider it so; but there it ends. Oft-times they have been punished for it, but they bore it without grumbling. Loyal themselves to the parties of their choice, they have seen men break their allegiances and wreck their party in their anger that merit in a Catholic had been recognized, but they await in silence and in confidence the reckoning that surely comes for prejudice so mad as this.

Time is curing a lot of that. The Irish are a prolific as well as an ambitious race, with a talent for politics, and with the continued extension of the franchise it will not be many years until no man will care to antagonize them. They do not seek a preponderance of power, but there is no assurance that they may be always disposed to keep in the background when requested so to do. Thus far they have not asserted themselves, as they could do were they in a mood to be at times as intolerant as are some of their critics. I recall a constituency in which the Catholics formed a full one-half of the entire strength of the Liberal party. This constituency sent three members to the Commons and yet, from confederation, the Catholics were never represented by a man of their creed on the ticket. Whether Liberal or Conservative, the Catholic is so from conviction and votes his ballot even though in so doing he is obliged to rub elbows with men who do not know that the prejudices of the Old World can find no congenial soil in this.

The writer does not mean in referring to this particular instance that merely because the Catholics are numerically so strong they should have been honored by the nomination of a candidate of their creed, but merely to show that in politics principle guides them. The day may come when a Catholic will be nominated, and if it ever does, it will be interesting to note if the dissenting brethren will be as generous in supporting this nominee as his co-religionists now are in giving their suffrages to the choice of the party. If they are it will be a most pleasing and convincing proof of the advancement of the people in toleration. All wish that it may be so.

The young country is surely too fair, too alert, too filled with the spirit of freedom to harbor the unnatural resentments of ages that have happily passed forever. Imperfect, indeed, would be the briefest sketch of Catholicism in the Maritime Provinces that did not pay a word of tribute to St. Joseph's College, which nestles in the valley of the Memramcook, sweetest by far of all Acadian vales. Nearly thirty years ago it was founded by Very Rev. Father Lefebvre, of the Order of the Holy Cross, who had little else save the zeal of the missionary in Catholic education to aid him. To-day it is an institution of which the people of New Brunswick, irrespective of creed, may well be proud. Its graduates are in the forefront of public and professional life. They are in the Canadian senate, in the House of Commons and the provincial legislatures, on the bench and at the bar, winning their way in medicine and the arts. At the altars of every diocese in the entire Canada, and in the great archdioceses of Boston, New York and St. Paul, officiate priests who claim St. Joseph's as their Alma Mater. Age has grown apace with honors upon Father Lefebvre, but younger men are there taking up and continuing the good work. Among them the most distinguished is Father A. B. O'Neill, C. S. C., a contributor to Donohue's Magazine, a zealous priest and able scholar, the friend of every man who needs a friend, combining within him those qualities of heart and head which have always made the Irish priest the idol of his race. It was the proud privilege of the writer to be a student under Father O'Neill, and he knows that in this very inadequate tribute he is joined not merely by every graduate of St. Joseph's in the land and in Canada, but by every one who realizes that in Catholic education lies the future of our people.

No bogus testimonials, no bogus Doctors' letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely true.

MISLEADING STATEMENTS.

The Philadelphia Methodist in speaking of a lecture on Mexico, lately delivered in this city by Dr. Bushrod W. James, seems to represent the latter as saying in Mexico: "A beautiful country cursed by three hundred years of hierarchical rule, but now open to the gospel of Christ in its purer forms, as preached by Protestantism." We have been assured by one who was present at the lecture that Dr. James made no such statement. Our contemporary therefore deserves all the credit of the discovery. What it should have said—if it desired to be correct—is, that Mexico was blessed by the preaching of the true faith there before Methodism had any existence. We have still another point against the Methodist. It prints what it calls "canon law of the Roman Catholic Church, as taught by Dr. G. F. Von Schulte, professor of canonical law at Prague." There is no "Dr. G. F. Schulte, professor of canonical law" at Prague. The teachers of canon law at that university are Emil Ott and Jiri Prazak, as may be seen in the *Minerva*, or address-book of university professors, for 1892.

There is a Professor J. F. Von Schulte, formerly at Prague, now at Bonn. Since 1870 he has been a virulent leader of the "Old Catholics," and is now a schismatic and heretic. He is, therefore, no longer qualified to speak for the Catholic Church, even if his passionate and partial utterances had not long since diminished his authority he once enjoyed among us. For years previous to 1870 Von Schulte belonged to the ultra-national Germans, like Dollinger, Friedrich, Huber, Reinkens and others, who got Romophobia on the brain because Rome would not let them have their ways in ecclesiastical matters and thereby commit suicide. The Methodist is wrong in supposing there is any chair of canon law in the Catholic Church. The introduction of that kind of law into Christendom dates from the year 1517.

As to the statements as quoted from Von Schulte, they are all either directly false and calumnious, without any authority, or are so maliciously stated as to mislead the leader unacquainted with such dishonest tactics. The whole document is in the style of those clumsy forgeries occasionally circulated under the caption of "Papal Bulls" and "Briefs." Our respectable contemporary should leave this kind of work to the disreputable and "low-down" A. P. A. organs of the West.—*Philadelphia Catholic Times*.

In old times it seemed to be thought that a medicine must be nauseating to be effective. Now, all this is changed. Ayer's Sarsaparilla, one of the most powerful alteratives, is agreeable to most palates, the flavor being by no means medicinal.

Severe Abscess Cured.
DEAR SIRS,—I had an abscess just behind my right ear, in August, 1891. After suffering for three months, I began to take B. B. B., and after one month's use of it I was very much better, and the abscess entirely disappeared in four months. I am certain that Burdock Blood Bitters is an excellent remedy.
FLORENCE M. SHAW, Salsgrith, Man.

Dr. Fowler's Extract of Wild Strawberry.
Dear Sirs,—I have used Burdock Blood Bitters for biliousness and find it the best remedy for this complaint. I used several other remedies but they all failed to do me any good. However, it required only two bottles of B. B. B. to cure me completely. I can recommend it to all. Yours truly,
W. M. ROBINSON, Wallaceburg.

Considered the Best.
Dear Sirs,—I also can bear testimony to the value of your wonderful remedy for the stomach, liver, bowels and blood. B. B. B. I have used it as well as Burdock Pills for several other years, when necessary, and find over the best remedies I have ever used for constipation.
MRS. GREGOR, Owen Sound, Ont.

Trouble at Melita.
MRS. W. H. BROWN, of Melita, Man., writes that two of her children and two others of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

Biliousness Cured.
GENTLEMEN,—I have used Burdock Blood Bitters for biliousness and find it the best remedy for this complaint. I used several other remedies but they all failed to do me any good. However, it required only two bottles of B. B. B. to cure me completely. I can recommend it to all. Yours truly,
W. M. ROBINSON, Wallaceburg.

Minard's Liniment cures Garget in Cows.

PURELY VEGETABLE.
Dr. Pierce's Pleasant Pellets. They're a compound of refined and concentrated botanical extracts. These tiny, sugar-coated pellets—the smallest and—the easiest to take—absolutely and permanently cure Constipation, Indigestion, Sick and Bilious Headaches, Dizziness, Bilious Attacks, and all derangements of the liver, stomach, and bowels.

They cure permanently, because they act naturally. They don't shock and weaken the system, like the huge, old-fashioned pills. And they're more effective. One little pellet for a corrective or laxative—three for a cathartic.

They're the cheapest pills you can buy, for they're guaranteed to give satisfaction, or your money is returned.

You pay only for the good you get.

Father Damien, S. J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents stamps. Orders may be sent to Theos. Coffey CATHOLIC RECORD Office, London.



Mrs. William Lohr

Of Freepert, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up household. In a week after taking Hood's Sarsaparilla she felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does not work easily, is now in perfect health.

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A FOOD AND A TONIC.
The Vital Principles OF BEEF & WHEAT WITH HYPOPHOSPHITES.

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PUT UP BY The Johnston Fluid Beef Co. MONTREAL.

CHURCH BELLS & PEALS
THE LARGEST ESTABLISHMENT MANUFACTURING
MUSICAL BELLS, METAL, COPPER AND TIN
BELL FOUNDRIES, BALTIMORE, MD.

BURDOCK
Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sores.

BLOOD BITTERS
CURES DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SORE THROAT, DIZZINESS, STOMACH DROPSY, RHEUMATISM, SKIN DISEASES.

STAINED GLASS
BRILLIANT CUT, BEVELLED & SILVERED. BENT, PLATE & MCCAUSLAND'S PATENT.

COOK'S FRIEND
BAKING POWDER
Should be used, if it is desired to make the finest class of Cakes, Biscuits, Pastries, etc. Light, sweet, snow white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

THE DOMINION
Savings & Investment Society
Dividend No. 42.
Notice is hereby given that a dividend of three per cent. upon the paid up Capital stock of this Society has been declared for the current half year, and that the same will be payable at the offices of the Society, opposite the City Hall, Richmond St., London, on and after the third day of July, 1891. The transfer books will be closed from the 29th to 31st June instant, both days inclusive. London, June 30th, 1891.
H. E. NELLES, Manager.
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REV. GEORGE R. NORTHGRAVES, Editor. REV. THOMAS COFFEY, Proprietor. REV. THOMAS COFFEY, Editor.

London, Saturday, July 1, 1898.

OFFICIAL.

The annual retreat of the clergy of the diocese of London will begin at Assumption College, Sandwich, Ont., on the evening of July 10, and not of July 3, as had been announced.

By order of His Lordship. M. J. TIERNAN, Sec. London, Ont., June 12, 1898.

THE FEELING IN ULSTER.

The Press Association's Belfast correspondent declares that should the Home Rule Bill be passed into law, the Orange lodges and Protestant associations of Ulster intend to elect by ballot an Ulster Parliament of six hundred who will form a Cabinet of forty for the Rule of Ulster, the Dublin Legislature being entirely ignored.

It is further stated that the intention is to extend this preliminary Council to the other Provinces of Ireland, which will also be invited to elect representatives to it, so that Unionists throughout Ireland may be brought into line with those of Ulster.

All this bravado will not prevent the passage of the Home Rule Bill, the greatest danger to which lies in the intestine broils which distract the Irish Nationalist Party.

The recent offer of Mr. Sexton to resign his seat in Parliament has emphasized the fact that there is an almost irreconcilable difference of opinion between him and Mr. Timothy Healy, in consequence of which the former was requested to resign his position as director of the Freeman's Journal.

The Parliamentary party saw by this that they had made a serious blunder, for Mr. Sexton is the most discreet debater in the party. His loss it would be difficult if not impossible to repair, and the party hastened to acknowledge their mistake by reconsidering their hasty vote, and reversing it.

These bickerings have injured the Home Rule cause more than the threats and violence of the Ulster Orangemen.

No one takes seriously the threat that Ulster will erect itself into an independent Province with its own Parliament, but the Belfast riots have done great injury to the Unionist cause throughout England, as the people of England now see plainly that the only purpose of the Orangemen in opposing Home Rule is that they may trample on the rights and liberties of Catholics with that immunity from punishment which they have hitherto enjoyed.

The British electorate are quite aware that the threat to organize an Ulster Legislature arises from the desire to make them believe that civil war is sure to follow the passage of the Home Rule Bill.

to swell its numbers all the Orangemen in a body are set down as members and are paraded as such in the newspaper accounts of its progress.

There is in reality no enthusiasm in Ulster for the Defence Union—and in the Catholic counties of the Province the Union scarcely exists at all. On the contrary, the Protestants as well as the Catholics are convinced that there will be no remedy but Home Rule for the evils under which they, as well as their Catholic neighbors, are suffering.

Mr. William O'Brien has pointed out to Lord Salisbury the fact that the Presbyterian farmers are more concerned about the questions of compulsory purchase and revision of rents than about preparing to kick the Queen's crown into the Boyne if Home Rule becomes part of the law of the land, notwithstanding the fact that the last General Assembly passed resolutions against Mr. Gladstone's Bill.

These ministers and the Orange members of Parliament are too much concerned in appealing to the spirit of religious hate than in making the homes of the people happy.

AN UNEXPECTED RESULT.

Our readers will remember that two years ago there was a great sensation in West Brighton on Staten Island, owing to the refusal of the School Board to employ a young lady, Miss Morrison, as a teacher, avowedly because she was a Catholic.

It was no new thing for Catholics to be refused employment by this Board, which was composed entirely of Protestants, for until 1890 there never was a Catholic teacher employed, though the Catholic population had so increased that for many years it has predominated in the town. It is stated that now the population is two-thirds Catholic.

In 1890 a Catholic teacher was employed, and in 1891 Miss Morrison, another Catholic, was applicant for a vacancy.

Up to this time the question of the religion of the teachers had not been ostensibly mooted as a test of fitness, but as Miss Morrison had been proved by her examination to be the most fit among all the applicants for the vacant place, it was naturally inferred that the refusal of the Board to employ her was caused by her religion, and she herself appeared before the Board at their subsequent meeting and accused them of voting against her on this account.

Two members of the Board, ashamed of the ridiculous position in which they were placed by the courage of the young lady in thus appearing to tax them with their wrong doing, put on a brave aspect and acknowledged that such was their reason for opposing her appointment. Miss Morrison then, in a scathing address, exposed the fanaticism of their conduct, that among so many teachers employed by the Board they should object to admit a Catholic though the great majority of the ratepayers supporting the school were Catholics.

Miss Morrison's father was very indignant at the manner in which his daughter had been treated, and did not let the matter drop, but opposed and defeated the president of the Board, Mr. William L. Sexton, at the next school election. Subsequently another Catholic, Mr. Roach, was elected instead of Mr. Heals, and thus a majority of the Board were Catholics.

The third commissioner, Mr. Westervelt, a Protestant, resigned, and another Protestant, Mr. Gratacap, was elected to his place by acclamation, as the Catholics had no desire to leave the Protestant minority unrepresented; but the public meeting of ratepayers who elected him passed a resolution expressing their wish that Miss Morrison should be appointed as teacher, the resolution being passed by a two-thirds majority, among whom were a number of Protestants. Miss Morrison was accordingly placed upon the staff.

The Catholic majority of the Commissioners used their victory with a moderation which was in striking contrast with the fanaticism of their predecessors; but occasion arose recently to make some changes in the staff, when, as a matter of necessity, the Board resolved upon the dismissal of some teachers and the employment of others.

In making the changes, one of the new teachers was a Catholic, and the Board, passing a resolution that the vacancies should be filled according to merit, and not religious belief, appointed her on the ground of superior competency. There were still fifteen Protestants on the staff; however a controversy was raised that the appointment

was made through a religious partiality and bigotry. Mr. Roach, the President of the new Board, said in reply:

"Two-thirds of the population of West Brighton are Catholics. For fifty years before 1890 a Catholic could never get a position as teacher. Why was this? Just because of what our Protestant friends are now accusing us."

"Two years ago Mr. Morrison was elected, by a partisan vote, true enough; and last year I was elected. Though in a majority, I maintain that we have not acted so arbitrarily and in so palpably partisan a manner as our Protestant friends; for to-day there are eighteen teachers in the school, only three of whom are Catholics; but it is our intention to be governed by the qualification and capabilities of the applicants, whether they be Protestants or Catholics; but being a Catholic will not henceforth be a bar to an applicant for a position as teacher, as has been the case under our liberal-minded neighbors who are now raising all this howl. There are now five vacancies to be filled, and we are resolved not to be influenced by the religious belief of applicants in filling them."

It is stated that A. P. A. influence at work in West Brighton was at the bottom of the original trouble, but the result has been as unexpected to them as it was unwished for.

FREEMASONRY.

Two important edicts affecting Freemasonry have been promulgated by the Congregation of the Inquisition. The first is that the secret chiefs and adepts of the sect should be denounced conformably to the constitution "Apostolica Sedis," even when they are not notoriously known as such; and the second, that the duty does not cease to be obligatory where Freemasonry is tolerated by the civil Government and cannot be constrained or punished by ecclesiastical authority.

Freemasonry we believe has not in this country many Catholics in its ranks. Now and then we hear of some unfortunate lured away by the prospect of temporal advancement, but he is generally a person of little character; hence he is no loss to the Church and no gain to Freemasonry.

A Catholic, however, who allies himself with the Freemasons is a traitor to his faith. He pledges his service to a body that, since its institution, has used every means to blacken and revile the fair fame of Catholicity. He deserts a reality—the embodiment of truth—and gives his allegiance to a figment, the offspring of falsehood. He surrenders his dignity as a man and sees in all the senseless mummery and meaningless symbols of the lodges a sublime wisdom.

Poor deluded being! We have compassion for a Catholic who commits a crime, but for a Catholic who permits his name to be inscribed on the membership role of Freemasonry we have unbounded contempt. He should be exposed to the derision which his unworthy and craven conduct so justly merits.

We have no time or desire to trace out for our readers the workings of Freemasonry. This has been done, and often, by competent hands, and we would ask all who imagine that it is an organization striving to uplift mankind to read these exposes and see in it all its hideous reality.

COMMENCEMENT.

The commencement season is at hand with the sweet girl and boy graduate. How fair they look and how hopefully they gaze upon the great world which they are to conquer! We wish them every success, and breathe a fervent prayer that the reality may not embellish them, but make them stronger and doubly resolved to act up to the high principles imparted to them during their collegiate or conventual training. Let them keep their ideals.

"God's kingdom is within. What we have is not what we are, and the all important thing is to be and not to have." Let them keep their souls pure from aught that can befall the wellspring of clean thinking and living. "A pure heart penetrateth heaven and hell." They have read Tennyson, and have doubtless remarked the words spoken by the virgin knight, Sir Galahad—

"My good sword carves the casques of men. My tough lance thrusteth sure. My strength is as the strength of ten. Because my heart is pure."

Purity was the secret of his prowess. The world will dazzle you with its fascinations and bewildering pictures of pleasure, and human strength may not withstand the temptation if not aided by supernatural help. This, however, they now know.

The young ladies who graduate from our convents become, with few exceptions, worthy recipients of anyone's praise and admiration. They under-

stand their duty and have a definite idea of the sphere in which they should employ their activity. Theirs is not the desire to pose before the public as woman righters; they are content to be true, pure women, doing more by good example than by noisy harangues on public platforms. This they learned in their conventual homes from the companionship and teaching of nuns and sisters; and this alone will make them faithful to the true mission of womanhood.

From the graduates of our colleges we hear good and strong words. They—with brains burdened with the garnered wisdom of years; with memories of victories achieved by heroes despite a thousand difficulties, and with visions of a success so attained by persistent endeavor—step forth on the world's great stage. Enthusiasm is a good thing, but work is a better one. Enthusiasm, coupled with close and unrelenting application, wins always a prize in life's lottery.

Many of our graduates throw away their books as soon as the college gates close behind them, or, at most, give them but a weak and desultory attention. They forget that a collegiate training can give us only a method by which to undertake the task of educating ourselves in an intelligent manner.

This is, perchance, the reason why so many of our young men, after commencement day, are heard of no more. We do not expect them all to be ornaments of Church or State, but they should, without a doubt, exert an influence on those around them. They must realize the truth that to whom much is given, much shall be required. The education bestowed on them, through many a sacrifice of father and mother, must not be destroyed by aimless and sinful living. It is an instrument for good, and dread punishment will be theirs if they have to account for a wasted life and for ruin wrought on other souls by their negligence and criminal conduct.

What nobler aim can a young man have than to develop his heart and mind? By this he will be able to distinguish between the real and the sham, and to become an adept at plucking off the gown of wisdom with which the false and pretentious theories would fain adorn themselves; and more than all, he will find within a source of happiness to refresh him in adverse days and to nerve, when the "skies are blue and the wind is fair," to greater exertions. He must have a serious and abiding purpose and be in earnest.

Who does not admire the old crusading spirit? It prompted thousands to go forward to unknown lands and to encounter perils of every kind. Would that such a spirit animated our young men, for surely a crusade was never needed more than in this our own century! They have no long journey before them: their work is at their door; and so, with the cross on their shoulders, and "God wills it" on their lips, let them go forth. Let them be friends of constant labor and foes of sham and pretence and all that is mean and low. Let them, in a word, show forth the spectacle of a truly Catholic life. This is their mission.

ARCHBISHOP IRELAND.

The address of Archbishop Ireland at the World's Congress, on Social Purity, was, as are all the utterances of that great prelate, thoughtful and forcible. His voice has no uncertain ring when denouncing an evil. Fearless and earnest he is a champion that few dare to encounter. One characteristic of his addresses is that they are eminently suggestive and thought-producing.

"The highest evidence of civilization in a people and their practical Christianity is social purity. Civilization is the freedom of the human being from animalism and its enthronement upon the elevated plane of rational life. The strongest hold which animalism has upon the races lies in the sexual passion. The triumph over this passion, the reduction of it under the laws of reason, is the supreme act of the spiritual power in man."

In a few piquant sentences he outlined the effect wrought on humanity by the teachings of Christ. Woman was crowned queen of the home, reigning by force of her purity. Marriage was invested with a sacred dignity and stamped with the seal of indissolubility. The hope of pure morals in woman, and all her power of good, comes from her purity.

It is useless to attempt to stem the tide of evil, say many; but no effort for good ever went without fruit.

He calls attention to the evils and activity and open warfare of impurity. The literature of the day is subser-

vient to it; and we find Catholic mothers and fathers permitting their daughters to read the ordinary novel, which, if not abounding in indelicate allusions and descriptions of vice, is at least trivial and nonsensical.

"Theatrical posters nailed up in prominent squares and streets of the cities, are to our young people unmistakable object lessons in lasciviousness. Cultured society, erroneously perhaps, but not less effectively, serves the interests of vice by its immodest fashions in dances and female dress. Public opinion is debased. We have evidences of it every day. There are men in every city who have no right, divine or human, to associate with civilized beings, and yet they are the pampered darlings of society. We refer to the lowest and most imbruted specimen of humanity—the seducer. He, with false promises, ruins an unsuspecting woman, and leaves her, too often, to hide her shame in the homes of iniquity."

And it often happens that women themselves are the loudest in their denunciation of a poor unfortunate. Well for them perhaps that had never known the life of toil amidst cheerless surroundings that makes the voice of the tempter successful in beguiling young girls from the path of moral rectitude!

"Preventive measures in the shape of aid and encouragement to poor unprotected girls demand the serious attention from the Christian and philanthropist."

THE ELECTIONS IN GERMANY.

The German elections for the Reichstag took place on the 16th of June, with the result that the new House will be composed of as many different parties as there were in the House recently dissolved, with a new one added, comprising such members of the Centre or Catholic party as will support the Emperor's favorite Army bill.

The Reichstag consists of 397 members who are elected by ballot by manhood or universal suffrage, but only those how secured an actual majority of the votes cast are declared elected, a second ballot being necessary for those who fall short. This being the case it was not to be expected that on the first day of election the actual constitution of the new Chamber should be known. There are returns from three hundred and forty-eight constituencies so far, in which only one hundred and sixty-eight members have been elected, leaving one hundred and eighty in which there must be a second ballot, which takes place this week.

The division in the Catholic party is only the Army Bill, a minority being in favor of it. Among the one hundred and sixty-eight who have been elected there were forty-nine belonging to the compact Centre, together with nine Centrists in favor of the Army Bill. It is expected that the compact Centre party will have fully one hundred seats; and when the Poles and Alsations are added—who always support the Centre on questions affecting Catholic interests—together with the New Centrists, there seems to be little doubt that in the new Reichstag there will be a fairly compact party of nearly one hundred and forty members who will oppose themselves to a man to the renewal of any of the anti-Catholic measures of the Bismarckian regime. The Catholic party will be by far the strongest party in the Reichstag. They will not be, as some anti-Catholic journals have represented, ready to sell their votes to establish an absolute or a military regime, for some paltry concession, but they will be able to demand justice. To give the Emperor William his due, though he is disposed to take high ground in the direction of absolutism, he is friendly towards Christianity in general, or to the religious sentiment in any form, and particularly so towards Catholics, so that there will be no need that the Catholic party should exhibit hostility toward the Government in order to force concessions. They seek only equal rights; and they will be quite strong enough and sufficiently influential to insist upon having them, even should there be a reconciliation between the Emperor and Bismarck such as the friends of the latter are anxious to bring about.

The Emperor's prospect to have the Army Bill passed is thought to be at least as good as it was with the old Reichstag, and the probability is that by a combination of parties a compromise measure will be agreed upon which will become law.

During the elections the Government exhibited the greatest respect for the liberties of the people, not having departed at all from a position of a perfect neutrality. It is thought

that the confidence thus exhibited in the patriotism of the people will strengthen it much with the various parties of the new Chamber, and will secure a good majority in favor of its general policy.

Among the notable features of the new Reichstag is the almost complete annihilation of the Herr Richter party, and the increased strength of the Socialists, who captured the entire representation of Berlin, besides some other seats.

THE DISESTABLISHMENT MOVEMENT.

The Bishops and clergy of the Church of England are making a desperate effort to ward off disestablishment of the Church; and with this object several meetings have been held in London at which the Welsh Suspensory Bill was bitterly denounced as indicating early disestablishment, not only in Wales, but also in England.

It was, of course, well understood from the beginning that the Welsh Suspensory Act was passed as a preliminary to Welsh disestablishment; and Messrs. Gladstone and Asquith, when questioned upon the matter in the House of Commons, admitted that this is the intention: but the Bishops think they see further forward and state that after Welsh disestablishment, the total separation of Church and State will soon follow in England.

There is little room for doubt that such will be the case too. The people of England are even now tired of the great injustice of taxing Non-Conformists and Catholics for the support of an establishment in which fully one-half of the population do not believe; and the more the subject is ventilated the stronger becomes this conviction. Hence even the meetings which are now being held in favor of the continuance of the injustice will only have the effect of strengthening the disestablishment movement. This movement will be all the more irresistible as the friends of the Establishment desire to perpetuate the gross injustice inflicted upon the people of Wales where the vast majority of the population are Non-Conformists—mostly Methodists. Even members of the Church of England revolt against this; and the disgust engendered by the injustice advocated by the warm friends of the Establishment increases the determination to repair the outrage.

It has been said that when Anglicanism will be disestablished it will split into many fragments. Considering that there are so many parties—High and Low, Broad and Erastian—within the Church, hating each other most intensely, there is little doubt that the prognostication is correct; for it is because every party has its share of the loaves and fishes under the present system that they have borne with each other so long. But it may very reasonably be questioned whether a Church so divided is worth sustaining at the cost of a great injustice inflicted upon half the population of the country. It is well argued by the opponents of the establishment that if its coherency depends upon the support it obtains from an unjust tax, it cannot be of God, and it is not worth perpetuating.

In view of the well known fact that the revenues of the establishment are derived from property originally stolen from the Catholic Church, and that they are perpetuated by an unjust tax levied upon non-adherents, it is a curious phenomenon that the Bishops and other speakers at the pro-establishment meetings lay so much stress upon the great iniquity of "robbing the Church."

The State robbed the Catholic Church in the first instance and gave part of the booty, including the churches themselves, for the support of the new creation then styled the Church of England. It is a principle of morals that stolen property belongs to the original proprietor as long as it continues to exist, so that the possessors of the stolen goods have no right to complain if the property be taken away from them. It ought to be restored to the original owner; but there is no expectation that this will be done. At least the next best thing should be done—that the State should resume possession of it and use it for the benefit of the general public, which is what would occur with the chief part of the property if disestablishment were to take place now. A considerable share would doubtless be retained to let the present possessors down easily. They have no right to complain, therefore, for they would be treated with more consideration than the receivers of stolen property deserve, or are usually granted. The Catholic Church only

can say to both Church and State: "You are both robbers. The property is mine."

The Bishop of London has assurance to assert at one of the sittings held in favor of the establishment that the "wealth possessed by the Church had been used mainly for the service of the poor." This is obviously not the case. During the times this was the use to which the surplus monastic and Church property was put, and William showed conclusively that it was reason that it was unnecessary poor-houses supported by tax. But as soon as the ecclesiastical property was confiscated, poor-houses were erected; and it is now by tax, and not by the property of the Church, that these institutions are supported.

Neither the Church as an institution nor its individual members have any good reason to complain when disestablishment will be effected. The reason for complaint is that they have been robbed and so have been justly taxed to pay huge salaries to lords Bishops and dignitaries.

Another argument has been freely used on the side of the establishment: they say, with a speaker at one of the meetings: "We have a Protestant Queen who is bound to uphold Protestantism." Even though the Queen is to uphold established Protestantism there is no law of morals to justify its being upheld by the State. But at all events, the moment that same Parliament solves the connection between Church and State, the Queen will be from an oath which has no object on which she can exert zeal. She may adhere to Protestantism as a private individual, but the Parliament which established Church dissolution between Church and State, no longer be even a sentiment for upholding an establishment shall have ceased to exist.

EDUCATION IN QUEBEC.

The state of education in the Province of Quebec is always a theme with the anti-Catholic which is fond of representing the Province as sunken in gross and darkness, owing to the ecclesiasticism "over every and especially over education."

The Mail is constantly this string; and from time to time have statements to the effect that from the Montreal Witness renowned lecturers who speak for the delight of P. P. A. We had not long since announced this in our own city, while our making some comment, wherein we were false.

Recently this statement appeared in the columns of the Witness, while bringing a task for showing that carrying out Ontario journals anything and everything, Quebec is not likely to be the way of reform there. Bitterness which these verities manifest is calculated to the people of Quebec that they have not the Province at heart, and the purpose is to give a Quebec throughout the country cannot say that they are wrong. We know that even Lord repeated in the British the same calumnies as which have appeared in the newspapers to which we have no desire to school system of Ontario acknowledge that it is success, and that it has been within the reach of every that the rising generation to the front in comparison of any other world.

We must recognize that so favorably situated a land is not so good, and aspects it falls behind the people are not nor the Province so deplorable. All these circumstances which contribute to rendering a school system results, and Quebec very well if its schools behind those of Ontario the number of pupils in school in Quebec 1889 did not constitute percentage of the population of Ontario, the percentage

can say to both Church and State: "You are both robbers. The property is mine."

The Bishop of London had the assurance to assert at one of the meetings held in favor of the establishment, that the "wealth possessed by the Church had been used mainly for the service of the poor."

Neither the Church as an organization nor its individual members will have any good reason to complain when disestablishment will come.

Another argument has been very freely used on the side of those who are in favor of continuing the establishment. They say, with a clerical speaker at one of the meetings:

"We have a Protestant Queen, and she is bound to uphold Protestantism."

Even though the Queen has sworn to uphold established Protestantism, there is no law of morals which can justify its being upheld by gross injustice. But at all events, the establishment is the creation of Parliament, and the moment that same Parliament dissolves the connection between Church and State, the Queen will be absolved from an oath which has no longer an object on which she can expend her zeal.

EDUCATION IN QUEBEC.

The state of education in the Province of Quebec is always a fruitful theme with the anti-Catholic press, which is fond of representing that the Province is sunk in gross ignorance and darkness, owing to the "control of ecclesiasticism" over everything there and especially over education.

The Mail is constantly harping on this string; and from time to time we have statements to the same effect from the Montreal Witness, or from revered lecturers who spout out lies for the delight of P. P. A. audiences.

Recently this statement was repeated in the columns of the Montreal Witness, while bringing the Globe to task for showing that the constant carping of Ontario journals against anything and everything existing in Quebec is not likely to effect much in the way of reform there.

We have no desire to depreciate the school system of Ontario. We gladly acknowledge that it has been a success, and that it has brought education within the reach of every family, so that the rising generation will be well to the front in comparison with the population of any country in the world.

We must recognize that Quebec is not so favorably situated as Ontario. The land is not so good, and in other respects it falls behind Ontario, so that the people are not so wealthy, nor the Province so densely populated.

All these circumstances are among those which contribute towards rendering a school system defective in results, and Quebec would be doing very well if its schools were not far behind those of Ontario. Now, though the number of pupils who attended school in Quebec during the year 1889 did not constitute so large a percentage of the population as in Ontario, the percentage of average

attendance was actually greater, so that more school work was done in Quebec. It is therefore quite out of place for the journals we have referred to to speak of that Province as laboring under a grossly deficient system of education. In fact any visitor to the House of Commons at Ottawa is always impressed with the conviction that the Quebec members of Parliament, as a whole, are men very superior in those attainments which we would expect from the representatives of the people. As a further confirmation of this we may add that it used to be one of the standing complaints of the Mail that, even so far back as the date when Confederation was passed, the few French-Canadians who had a share in framing the Act were so astute as to pull the wool over the eyes of the English speaking "Fathers of Confederation" so as to give the French-Canadians all the advantages, and to leave only the disadvantages to the other Provinces. All this is inconsistent with the hypothesis which is now so persistently maintained that the former are inferior in education.

Concerning the average attendance at the schools of the Dominion, the Canada year book says: "The average attendance at the Public, High and Model schools (of Quebec) formed a much larger percentage of the total number of pupils than can be found in any other Province, the proportion being as high as 75 per cent." The proportion in Ontario was only 51 per cent.

ANOTHER STARTLING HERESY CASE.

The General Assembly of the Canada Presbyterian Church held at Brantford had before it a question almost as troublesome as the celebrated Briggs case has been to the Presbyterians of the United States. This question is a charge of heresy brought against Rev. Professor John Campbell, of Montreal, who in an address delivered in February before the students of Queen's College, Kingston, gave utterance to views which, though not precisely the same with those of Professor Briggs, resemble them to such an extent that they are equally subversive of the authority of the Holy Scripture.

Professor Campbell maintains that the Old Testament is indeed in part the work of God, but that it is partly also the work of the devil, and so commingled are the two that it is impossible for the ordinary reader to distinguish the works of the two authors apart. The New Testament, however, he admits to be the work of the true God, inasmuch as it is the product of the love of God for mankind.

It is not to us a matter of surprise that there should be so many fantastical theories set forth on the whim of every vain teacher, whereas the Presbyterian teaching is that the Church has no unerring authority to decide matters of religious controversy. It is left to each individual to form his own estimate of what the teaching of the Bible really is, and it must be expected that the result will be as varied as are the different minds which set themselves to the task of interpretation.

Mr. Campbell's case was not tried by the Assembly, but was referred to the Presbytery of Montreal for investigation. From all we know of the constitution of the Church courts in Canada, we think we may presume that Mr. Campbell's novelties will be condemned even more decisively than was Professor Briggs at Washington. But if the Presbytery of Montreal do not condemn his doctrine the matter will probably be brought before the Assembly next year. It is a curious fact that nearly all the clergymen who have of late given trouble to the Assemblies of the United States and Canada by novel and startling Latitudinarian theories have been college professors, whose duty it is to teach the rising generation of Presbyterian ministers. This fact promises poorly for the future orthodoxy of the Presbyterian Church teachers.

SAVORLESS SALT.

The Rev. Thos. Dixon in the ninth sermon of a series which he is now delivering in New York spoke of the "Failure of the Church in the city."

The whole series is on "The Gates of Hell in Modern Babylon," meaning New York. He says that "the failure of Protestant Christianity in the centres of civic life in America is one of the most painful facts in the history of the nation in the last quarter of this century. There are fewer Methodists in the city to-day than there were twenty years ago, and there are fewer Bap-

tists, in face of the fact that the city has doubled its population."

His text was from Matt., v. 13: "You are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden underfoot of men." He says: "The truth is while everything else has advanced with marvellous strides, the Church has lost ground. And what is true in New York is true really in other great cities. The salt has lost its savor. Thousands of the Churches in our centres of life are to-day practically dead. And the trouble is they are still above ground. They are dead and no permit to bury has been issued. We see this painful fact.

"First in the empty pews in the Churches of the city. The word Church in its original means an assembly. The trouble is they have ceased to assemble. One man was asked how he accounted for the small attendance at our churches. He said he could not fully account for it; but he had gone himself one night and he could never understand what could attract those people who were there."

The preacher said: "Churches had become mere social clubs and cliques—but quite a different thing is an assembly of people gathered in the name of Christ to do His work and to follow His teachings."

"A pastor had recently resigned his Church, because the people had insisted on having a dog show in it. He could stand a good deal, but he drew the line at a dog show." The Churches, too, are moving: leaving large fields thick with population to the enemy from whom the traitor leader has fled. The Churches have fled from the people to follow the pathway of wealth and fashion. He continued:

"The only churches in the city of New York that have made any progress—the Episcopal and the Roman Catholic—have been churches in which the number of workers in a parish have been adequate to the work to be accomplished."

"The salt," he said, "had lost its savor. But the power is at hand to do the work of Christ if we but utilize it. A little child pressed the button whereby the mine under Hell-Gate was exploded and the Christian has simply to lay his hand on the world and the spirit of God will do the work. The trouble is we have not come into vital contact with the world."

EDITORIAL NOTES.

The Holy Father has determined to designate a Patriarch for Venice, notwithstanding the fact that the King of Italy claims to have inherited from Austria the right of patronage and nomination. Mgr. Sartò, the Bishop of Mantua, is said to be the prelate who will receive the appointment at the coming Consistory.

RELIGIOUS INSTRUCTION having been for many years banished from the schools of Milan the Municipal Council were recently induced to put the question of its re-introduction to a vote of the people; and the result was that out of 80,000 votes cast, 28,000 were in favor of religion in the schools. In consequence of this vote religion is to be taught again as it was of old.

The ladies of Rome, headed by leading members of the aristocracy, have organized for the purpose of petitioning the Chamber of Deputies against the Divorce Bill which has been introduced by Signor Bonacci, late Minister of Justice. The petitioners state that the bill offends religion and conscience, and destroys the dignity of woman, and that if passed it would ruin many Italian wives and mothers. Over 10,000 signatures have been attached to the petition, and every day more are being added to it from all parts of the country.

THE NEW YORK Catholic parochial schools have again shown their superiority to the Public schools of the city. The three highest competitors for the annual Cadetship at West Point were Parochial school pupils—John L. Hunt, who had 92 per cent. of the marks possible; John H. Hughes, 92 per cent.; and Timothy M. Coughlan, 91 per cent. As the first named was disqualified, not being of the required height, the Cadetship was awarded to John H. Hughes, second in the competition. For four years in succession the New York Catholic schools have demonstrated their superiority.

RECENT statistics show that the womanhood of Ireland is sustaining its high reputation for purity. The percentage of illegitimate births is lower there than in any part of the world. In Ireland the percentage of illegitimates was 2.9 and in England 4.6. Ulster, the home of chivalry and

"honor bright," has the unenviable and unsavory record of being the most corrupt province of Ireland; and Belfast, noted for its brutality, is the most impure city. Truly such a state of affairs demands strict attention from the Evangelicals. They evince much energy in no-Popery meetings and little in the cause of propagating doctrine that might enable them to wipe off the foul stain from the places they are in power.

The Italian Government have taken a step the purpose of which is to destroy all the old charitable institutions and associations of Rome. Thirty-three charitable works which have till now remained under control of the rectors and priests of Rome have been taken possession of by the Government though they were instituted by private benevolence. The purpose of these charities was to dowry honest young girls at their marriage. The Roman Municipal Council were asked their opinion on the subject before this step was taken, and though some of the members showed that the discouragement of private benevolence is injurious to the public, the Municipal Council, which is for the most part composed of men subservient to the Government, voted by 19 against 17 in favor of the spoilation.

BISHOP VINCENT, of the Methodist Episcopal Church, asserts that the presence of Archbishop Satolli in the United States to represent the Pope is a hidden scheme to secure Romish domination. When we bear in mind the fact that the ministers who of all denominations meddle most in politics are the Methodists, we might much more reasonably infer that Bishop Vincent's election to his pseudo-office is a scheme for Methodist domination; but there is not the smallest reason to suppose that there is any further design in Mgr. Satolli's appointment than appears in the documents appointing him. He represents the Pope in judging ecclesiastical causes; but there is no more likelihood that he will aim at any domination in the State than that Leo XIII. will do so. His mission has nothing whatsoever to do with American politics.

The universality of the Church was beautifully illustrated at the great Eucharistic Congress held recently at Jerusalem. Cardinal Langenieux presided over the meeting of the assembled prelates, of whom ten were of the Latin rite and sixteen of the different Oriental rites in union with the Church. Eight hundred priests were also present of all rites. The object of the congress was, besides visiting the holy places, to encourage devotion to the most adorable sacrament of the Body and Blood of our Lord Jesus Christ. The holy sacrifice of the Mass was offered up according to the Latin, Greek, Syriac, Armenian, Ruthenian, Maronite and Coptic rites, by Bishops and priests of the various countries represented. France gained great prestige by the ability of the prelates representing it; and great hopes were expressed of the reunion of the Eastern and Western Churches, which it is believed the Congress will do much to hasten.

The latest despatches from Rome confirm those which have already been published to the effect that the Holy Father, Pope Leo XIII., is preparing an encyclical, in which a mode of general disarmament of the great powers will be proposed; and it is added that the powers of the Triple Alliance and Russia have consented to adopt the suggestions which he intends to propose. France is said to be unwilling to follow the course which is to be proposed; but it is believed that if the other great powers agree, France cannot hold itself in isolation. The details of the plan are not made known, but it is asserted that one of its features is the establishment of great neutral belts between those powers which are most likely to come into collision owing to diversity of interests. These belts would include Belgium, Alsace-Lorraine, Switzerland, and some of the Balkan Provinces.

THE BRIGGS heresy case is producing all the effects of schism that were expected from it. Rev. Washington Gladden, the well-known minister of Columbus, Ohio, declares that by condemning the Professor the General Assembly have condemned themselves as a set of incapables. He says also: "Professor Briggs has told the truth about the Bible, and the truth will stand. Twenty years from now, if the Presbyterian Church lives till then, the truth which he has told will be confessed by the Assembly." Dr. James H. Ecob, the most prominent minister

of Albany, N. Y., goes even further than this. He announced to his congregation:

"Presbyterianism is a soiled garment. I cast it from me now forever. But I shall not leave the Christian ministry. Hereafter my mission shall be to minimize denominationalism and to exalt the Christian Church, but I leave Presbyterianism because it has placed itself before the world as one of the narrowest, most intolerant and reactionary sects of Protestantism. I hereby shake it off, and will have none of it."

It is expected that the doctor will join either the Congregationalists or the Free-Will Baptists.

WE NOTICED the following manly words in the columns of a Protestant paper, the Northwestern Congregationalist:

"We witnessed the other day a long procession of Catholic priests, nuns, acolytes and a great throng of the laity, wending their way up to a little chapel on a hill near St. Cloud, Minn., in celebration of some Church festival. It was an interesting sight, though meaningless to a Protestant observer (too careless to enquire into it). Report now comes that last Tuesday some miscreant broke into the chapel, and carried off an image of the Virgin which he burned on a bonfire made of headboards from the adjoining cemetery, and then set fire to the chapel, which was burned to the ground. Such an act of vandalism cannot be condemned too highly. Protestants and Catholics sometimes differ sharply, but the time has long gone by when such proceedings can be countenanced. We hope it may be proved that the criminal was no adherent to the Protestant faith."

By a majority of 1 the City Council of Montreal has decided to recommend that a license be granted to the proprietor of Sohmer Park to sell lager beer as a temperance drink on Sundays. The citizens generally are opposed to the granting of the license, and it is understood that steps are being taken to petition the Lieutenant-Governor against it. It is quite on a par with the Toronto Mail's usual fairness towards French-Canadian that it misrepresents French-Canadian sentiment by saying that the opposition to the sale is an attack upon French-Canadian liberties. Doubtless the vote of the Council was obtained in the usual way of such votings of municipal bodies by private influences brought to bear upon members of the Council, which, in this case, not having been elected in the usual way, does not even properly represent the citizens, and is therefore all the more amenable to such influences. It is a wanton insult to the French-Canadians to represent, as the Mail persists in doing, that they are identified with the owner of the park in this matter; for it is well known that there is not a French-Canadian more strictly sober than that of any other nationality in Canada. It is most probable the license will not be granted.

ARCHDIOCESE OF TORONTO.

PICNIC AT BLANTYRE PARK. A picnic will be held on 1st July at Blantyre Park, under the patronage of His Grace Archbishop Walsh. The object of the picnic is to aid in the erection of an Industrial Home for the aged. The managers offer great attractions in the way of sports, games, etc., in which the ablest amateur athletes of the Province are expected to participate, consisting of sprint races, old men's race, fat men's race, jumping, throwing weights, quoit matches, foot ball match, junior base ball match, tug of war, together with a variety of other sports. The Committee call particular attention to the splendid prizes for first, second and third winners. Over \$500 will be distributed in prizes. Hot and cold water in abundance at the park. Dinner, tea, the excellent brass band of the 48th Highlanders, together with a first-class string band, will be in attendance. Gate entrance, 25 cents. Children half price. Gates open 10 a. m. Close in time to catch last G. T. Ry. train to town.

PRESENTATION OF DIPLOMAS. On Sunday evening, June 11th, a very pleasing and imposing ceremony took place in St. Patrick's Church, Port Colborne, Rev. Father McEntee, the local director of the League of the Sacred Heart, set this day apart for the presentation of diplomas and certificates to the Promoters, who during the past six months, endeavored to become worthy of the honor by faithful, zealous work in the cause of the League.

After the presentation of diplomas and certificates to the Promoters, and the very impressive and appropriate address had been delivered by the Rev. Director, seven young ladies advanced to the altar railing, and, after reciting aloud the Act of Consecration, were enrolled by the Director as Promoters in the League of the Sacred Heart. Then followed Benediction of the Blessed Sacrament, which brought this interesting event to a close. The altar of the Sacred Heart, beautifully illuminated with many lights and artistically decorated with natural flowers, presented a charming and attractive appearance. Miss Dietrich, who supervises all decorations of the altars, deserves great praise for her excellent taste and the assiduous care bestowed upon the work. The musical portion of the ceremony was ably and devotionally rendered, showing the great zeal of the members of the choir and the careful training and able management of the organist, Miss M. Twohley.

The following are the names of the young ladies received as Promoters:—President, Miss M. Dietrich; Treasurer, Miss M. Twohley; Secretary, Miss E. Roldin; Countess, Misses A. Gibbons; M. Neelon, M. Hayden; N. Twohley.

MUSICAL VESPERS. St. Joseph's Parish Les-leville, Toronto, June 25, 1893. Rev. Dean Bergin gave his parishioners a rich treat on Sunday evening in the form of musical Vespers and a lecture by Rev. Father Ryan. The principal features of the Vespers were "Zingarelli's Landata Part," the solos of which were well rendered by Mr. Durham; a duett "Justus et Palma," by Messrs. Bissonette and Durham and "Peter's

Magnificat," the soloists being Miss L. Murphy and Mr. Richard Howarth. In both the Laudate and Magnificat the choruses were sung with pleasing effect. After Vespers Rev. Father Ryan delivered one of his most eloquent lectures on "Devotion to the Sacred Heart of Jesus." During the collection the "Salve Maria" was beautifully sung by Miss Fletcher. Wiegand's "O Salutaris Hostia" by Messrs. Tomney and Mozan. The choir entered to sparry position, while Miss Carroll in Rossi's "Tantum Ergo" was fully up to her usual high standard. The choir was under the leadership of Mr. Brennan, who has taken great pains to bring them to the high state of perfection they have attained. Miss L. Murphy presided at the organ.

GRAND PICNIC AT DUNNVILLE.

It is announced that a picnic will be held at Dunville in aid of the Catholic church there, on Saturday, the 1st of July, at which Solicitor-General Curran of Montreal and other prominent gentlemen will speak. This gifted and eloquent orator has also consented to give an address in the evening at a concert which is to be held for the same purpose. As Dunville is a favorite and picturesque summer resort, and as the popular young priest, Rev. J. Cronin—is unsurpassing in his efforts to make this picnic a grand success, and is negotiating for special fares from all local points and from Buffalo, it is hoped that the presence of a very large attendance at both picnic and concert will repay him for his worthy efforts.

PICNIC AT ARTHUR.

The 6th of July is the day chosen this year for the annual picnic held in connection with St. John's church, Arthur. The proceeds are to be appropriated for the building of a handsome presbytery which Rev. Father Dolery has in course of erection.

The talented, spirited, and eloquent young gentleman who represents Ottawa county in the House of Commons—C. Devlin, M. P.—has promised to attend, so also have many others of local or provincial fame that their names are too numerous to mention.

As the Arthur picnic having early won the distinction, still easily holds the front rank in all such social gatherings in Western Ontario, there is no doubt that the present one will be well worthy of the series, to which it is to be an important addition, and may possibly surpass in magnitude any that has preceded it.

UNIVERSITY OF OTTAWA.

Conferring of Degrees and Awarding of Diplomas—The Archbishop's Address—Complete List of the Pupils Who Won Prizes in their Respective Classes.

Notwithstanding the heavy rain of last evening, a good audience gathered in the Academic hall of the Ottawa university, to witness the conferring of degrees by His Grace Archbishop Duhamel. The graduates of the school were present in good form and made matters lively by the loud and continued applause, which followed the calling of each name. The scholars all through different grades of the school were in perfect rapture of excitement all this week waiting for last evening's meeting.

There were present on the platform, which had been beautifully decorated for the occasion, His Grace Archbishop Duhamel, of Ottawa, chancellor of the university; Rev. J. McGuckin, D. D., rector of the university; Father Fillard, D. D., the vice-rector and a number of the deans, directors, professors and others. Justice Fournier, who received the title of L. L. D., occupied a prominent seat on the platform, and did justice to the cause of the school by his excellent address. The Chancellor, His Grace Archbishop Duhamel, addressed the audience in glowing terms of the benefits to be derived from a sound Catholic education in an institution of this kind, where science is linked arm in arm with virtue. His Grace pointed out the excellency of this particular institution on account of its learned professors and devoted teachers. There can be no better proof as to the benefits to be derived from such a university than the fact that its pupils come from all over Canada and many from the other side of the line. He would think all who have favored in any way this institution would commend it to the liberality of good Catholic citizens. He would say to those leaving the university: "God bless and prosper you" and urged the younger students to return after their holiday season is past with hearts and minds ready to absorb all the faithful instruction which will most certainly fall to the lot of every one attending the school.

THE SOLICITOR GENERAL spoke more especially to the pupils themselves. He himself could look back as an old pupil some thirty-seven years ago with pleasant recollections of the time he spent there among old associates. In the older provinces of our fair Dominion a movement is on foot leading the feeling high, and it is higher for a revolution in education. The Protestant universities are being pushed ahead very rapidly, and Toronto is still pushing its institution for further advancement in every branch of the work. Montreal deserves wonderful credit for the way its educational institutions have been kept going. To do this in this large endowment should be given. To the boys he would say, be faithful to the institution from which you have graduated; be true to fatherland; be ready to stand up for your own school. The friendship gained at the school is secondary only to that by the fireside. Remember in after years the teachers who have brought you ahead in useful knowledge by their hard toil and incessant endeavor.

The valedictory address was delivered in French by one of the retiring graduates, L. O. Raymond, of San Francisco, Cal., and in English by John P. Smith, of Ottawa. The citizens are thanked for their kind interest in the boys. The speech also pointed out the great self-sacrifice exhibited by the rector and teachers of the university. The boys were exhorted to keep up their sports, and in conclusion the address bade farewell to the boys and teachers who have become as brothers and very close friends.

Then followed the conferring of degrees and the distribution of medals and prizes.

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THE BOYS IN THE BLOCK.

By MAURICE F. EGAN, LL. D.

II.

The block was a short row of houses in a New York street, leading into the Bowery. The Bowery, it is said, has its name from the fact that it was, in old Knickerbocker days, a pleasant rural walk—a real "bower" of trees and shrubs. Looking at the row of glistening stores, hearing the clatter of the train on the elevated railroad, it is hard to believe that the long, bristling thoroughfare was ever a country place.

The houses in the block were very tall. The lower part of each contained a store. The cellar, too, was used either as a store or as a dwelling for very poor people. All the people in the block were poor, but some were poorer than others. These cellars were generally occupied by Chinese. The block contained a good many representations of various nationalities. Among them were several Italian families.

The boy in the block was divided into two cliques—one made up of the Italians and the other of the boys already mentioned. Their hands were against each other and both were against the Chinese.

So far, Father Raymond had in vain preached peace. There was no peace. Giuseppe Baldini let a piece of water-melon fall on Ned Keefe's head. Ned punched Giuseppe when he had a chance.

Later in the Catechism class for the Italians, Giuseppe had been asked if he understood the meaning of forgiving his enemies.

"Si si," he had answered at once. "If somebody hit you," asked the teacher, would you forgive them?"

"Si—oh, yes," answered Giuseppe, readily, thinking of Ned Keefe, "if I couldn't catch him!"

Reppo Testa tied a tomato can to the tail of Ned Smythe's dog, and Ned Smythe declared war against the three Testas who played the harp, flute and violin for a living.

Everybody in the block was soon more or less mixed up in the feud. It made the street in front of the block unsafe. The Italian boys, fewer in number than the others, had to get up early and run off about their business as quickly as they could. They prudently tried to get home before the others.

Every floor of the block contained, at least, three families. The war was not carried on inside the house. An occasional fight on the stairs occurred; but by common consent there was a truce once the house was gained.

Tom and Ned went, with the best intentions, towards home after Father Raymond dismissed them. They felt virtuous. They were conscious of being truly good. They thought how much better they were than the other fellows who did not know their Catechism lesson.

Boys in this rarely complacent state of mind had better be careful. A boy that feels his weakness is less likely to get into scrapes than he who thinks he is much better than his fellow-beings.

Tom and Ned walked on, sedately whistling a favorite tune in unison. As they neared the block, they saw Giuseppe Baldini and Beppo Testa crossing the street.

"Let's frighten them," Ned said. "No," Tom answered, "Father Raymond would not like it."

"Just for fun, you know." Tom hesitated. Beppo carried his violin and Giuseppe had a bag slung across his back.

Beppo was a short boy, with large black eyes, white teeth, and black curly hair. Cold as it was, his ragged jacket was wide open in front. He had a pleasant expression, and he smiled whenever he had a chance.

Giuseppe was taller, not so dark, more quiet and thoughtful than Beppo. Neither Giuseppe nor Beppo saw the two other boys.

"Come now," whispered Ned, "we'll frighten them."
 Tom, in spite of his good resolutions and self-compacency, did not resist this appeal. He and Ned darted behind a cart which stood in the street.

Beppo was softly singing "Santa Lucia." Giuseppe looked around. Who could tell whether the Murphys, the Malones, the Schwatzes, or other enemies might not be laying in wait? Giuseppe stopped. He thought he heard a sound.

"Whoop! give it to the Dagoes!" cried Ned, suddenly uttering the war cry of his faction, and rushing from his retreat, followed by Tom.

"He couldn't go on more if he'd killed a baby," muttered Ned, feeling very much ashamed of himself. "It's only an old fiddle." Beppo sobbed and gesticulated under the lamp post.

"I am lost! I am lost!" he exclaimed in Italian. "It's my father's violin."
 "Don't be a fool!" said Ned. "Don't cry like a big baby. The thing can be mended, can't it?"

"Never!" cried the Italian boy, "never—no!"
 Ned saw that the violin was split clearly in two. The strings hung loose. It had parted, so that they clung to one piece, while the other was stringless. Ned's heart sank. He had a good heart. Oh, why had he not followed Father Raymond's advice!

Tom had gone down into the cellar in search of Giuseppe. He found him kneeling on the ground at the foot of the steps, trying to gather the apples which had been scattered from his bag as he fell.

Tom stooped down and tried to help him. It was dark and it was hard to find the apples. Tom lit a match. He saw that Giuseppe had a cut on his head.

Giuseppe recognized him and went up the steps, clutching his bag. "Wait a minute," Tom said. "You'd better let me help you."

"You've already helped me to a cut head," answered Giuseppe, "and lost my apples. I don't want any more help."

When Giuseppe reached the street and saw the condition of Beppo's violin, he became very angry.

"You are nice Christians," he said. "You are worse than the heretics. Poor Beppo can no longer play. He must starve, and Nina must starve. His brother, Filippo, is sick, and Riccardo is away in the country. What can be done now that Beppo has no violin?"

Ned and Tom felt very bad and uncomfortable. They were silent. If Giuseppe had raved about his own misfortunes, they would have answered him in their own way. But the sight of Giuseppe forgetting his injuries in those of another, made them feel like brutes.

Beppo leaned against the wall of the house, bending over his crushed violin. He was the very picture of despair.

"You'd better go home," said Ned, gruffly, to hide his feeling.

"Perhaps he's afraid to go home," Tom suggested. "Let's go with him and tell his people we did it."

"Very well," said Ned, reluctantly, and then, turning to Giuseppe, "you can tell your folks that I cut your head, and that I lost your apples. If they want satisfaction, tell them they can take it out of me."

"Will you give me back the apples?" demanded Giuseppe. "They are very dear. I brought them to sell on a stand. I have lost a dozen, at least."

Ned made no reply to this practical proposition. He took Beppo's violin, and caught Beppo by the shoulder. Assisted by Tom, he half dragged, half carried the weeping boy up to a room on the fourth floor. He knocked at the door.

"Hush," whispered a voice within. The door opened. The boys saw an interior dimly lighted by a kerosene lamp. On a shelf against the wall was a colored statue of the Blessed Virgin, ornamented with some artificial flowers. There were three beds in the room, which was without carpet or other furniture, except a stool, a chair, and a table.

A little girl appeared in the doorway. "Hush," she whispered. "I have just made Filippo go to sleep."

She was an olive-skinned little girl, with large black eyes and a sweet expression. She wore a dress rather longer than American girls of her age—which was about thirteen—wearing around her shoulders was drawn a gayly colored, three-cornered shawl.

She looked at Ned and Tom, and the smile on her face turned to a look of fear.

"Have you hurt Beppo?" "Ah, no, Nina," sobbed Beppo, "I wish they had! They have made me break our father's violin."
 "Broken!" cried Nina, seizing the mutilated violin and kissing it. "And the dear father—may he rest in peace—loved it so!"

"What a fuss about an old fiddle!" muttered Ned. Tom made no answer. Nina's grief caused him to feel more like a brute than ever.

"No good ever comes of disobeying Father Raymond," he said. "We've done a mean thing, Ned, and no mistake. It makes me sick to think of it." "We'd better go," Ned said.

Nina looked at them reproachfully. "What did Beppo do to you?" "He made a face at me the other day," responded Ned promptly.

Nina's eyes flashed. "And for that you broke our precious violin? How can Beppo earn money now? He cannot play Filippo's harp, and Riccardo is in the country. We can no longer buy medicine for Filippo. We must starve!" Nina's gestures grew more impressive. She pointed to the statue of the Madonna.

"How can you expect the Blessed Virgin to love you?" Ned felt very uneasy. "If Beppo had turned around and

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showed fight, like a man, he would not have broken his fiddle," he said. "But you frightened us in the dark," said Beppo, sobbing still. There are so many of you in the block. We thought that you were a great crowd.

Nina's eyes flashed again. "You Irish and American boys are cowards," she said. You attack our Italian boys because you think they will run."

Ned clenched his fist. "Oh, yes," Nina said, sarcastically, "hit me. I'm only a girl, but I will not run. I am surprised that Father Raymond does not teach you better."

"He does," said Tom. "I'm sorry we did not mind him," said Ned.

"Come in, Beppo," Nina continued, "come—we will, at least, starve together. I hope you are satisfied with your work."

"Good-night," Ned answered, feebly. "Good-night, gentlemen," responded Nina, shutting the door.

But the boys' quick ears heard both Beppo and her sobbing over the violin. "I never felt so mean in my life," said Tom.

"They are making an awful fuss over that fiddle. We'll have to help them some way."

"I don't see how we can, Ned, we have as much as we can do to help ourselves."

"I wish I could blame it all on somebody else. I do indeed! But I can't. It was all our fault!"

"That little girl gave us some home thrusts. It's a nasty business, Ned. We'll have to stop plaguing the Italians. It never struck me before that we were doing them much harm. I wish we hadn't acted like—like—"

"Cowards," Ned said.
 TO BE CONTINUED.

The Confessional.

Why does the world hate the confessional? I will tell you in a word. Because the men of the world are afraid of laying their hearts open. They know that there are black spots; that there are dark stains, deep wounds, old scars, open sores, and they hide them in darkness. The innocent have no fear, for their hearts are unspotted, and though conscious of many faults and many weaknesses they are free from the stains and wounds of an evil life. They are not afraid; to them confession is easy. But those who are conscious that they are carrying within them a secret which the world does not know, of which their neighbors are not aware, which the nearest to them do not suspect, which they would rather die than reveal—according to the shrinking of the flesh and blood, forgetting all the while that God knows everything—they fear and hate the thought of confession. This is the true reason why the world rails against confession. This is the reason why every revolution that breaks out at once burns the confessional. It dare not come near the confessional.

When it sees a confessional, it sees a forthcoming witness of the great white throne and of the day of judgment; and to get rid of this intolerable reality the anti-Christian revolution tears it out of the church and burns it in the street.—Cardinal Manning.

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