6

The Master's Questions.

Have ye looked for sleep in the desert. For those who have missed their way? Have you been in the wild, waste places, Where the lost and wandering stray? Have ye trodden the lonely highway, The foul and the darksome street? It may be ye'd see in the gloaming "The print of My wounded feet.

Have ye folded home to your bosom The trembling neglected 1+mb, And tanght to the little lost one The sound of the Shepherd's name? Have ye searched for the poor and needy, With no ciothing, no home, no bread? The Son of Man was among them— He had nowhere to lay His head,

Have ye carried the living water To the parched and thirsty soul? Have you said to the sick and wounded "Jeus Christ make thee whole ?" Have ye told my fainting children Of the strength of the Father's hand? Have ye guided the toltering footsteps To the shore of the "golden land ?"

Have ye stood by the sad and weary To soothe the pillow of death, To comfort the sorrow stricken, And have ye feit when the glory Has streamed through the open door And flitted across the shadows, That there I had been before?

Have ye wept with the broken-hearted In their sgony of woe? Ye might hear me whispering beside you "'fis the pathway l often go'" My brethren, my friends, my disciples, Can ye dare to follow Me? Theo, wherever the Master dwelleth, There shall the servant be !

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review.

NINTH SUNDAY AFTER PENTECOST.

NINTH SUNDAY AFTER PENTECOST. "My house is a house of prayer."— Gospel of the day, St. Luke xIx. 41-48. Brethren, every society of men has its code of laws governing the deportment of its members. The Church, being pre-eminently a society, has decreed laws governing the conduct of her worshippers while in the house of God. In to day's Gospel our Lord's own words are: "My house is a house of prayer." So that it behooves us, brethren, to comport our-selves, while in the house of God, in a manner becoming Christians and specially manner becoming Christians and specially Catholics. As every well ordered society has its customs, traditions and etiquette so has the Church.

It is customary then upon entering the house of God to be filled with sentiments proper to the place. Every one should say : "Now I am standing in the presence of my God, and must conduct myself ac-cordingly." Yes, brethren, to enter church with the proper disposition will impel us to observe the customs, tradi-tions and stiquette of the Church. We will then take holy water, sign ourselves reverently and take our seats, taking care to make a genuflection beforehand. We are not a little shocked sometimes to see people march into church as though they were going into a ball room or theatre. They seem to be totally oblivious of their surroundings ; strut down the aisles in a haughty manner and plant themselves in a way that would make one imagine they

a way that would make one imagine they paid the taxes of the whole place. Church etiquette, too, requires us to kneel, stand, etc, at the proper times. Of course it would be highly improper to stand up at the Consectation; similarly, and then swung himself off the cliff by for one to sit down at the last Gospel would be considered a breach.

Tradition, not to say a sense of the place and time, prescribes that while assisting at the Holy Sacrifice of the Mass one should be employed in reading one's prayer-book, or saying one's beads. From the moment the priest appears at the altar till he leaves it, it should be our earnest endeavor to accompany him in offering to our heav. ecompany mathematics and most august of sacrifices. How often are non-Catholics disedified or, perhaps, deterred from entering the Caurch because of the cold, indifferent and scandalous way in which Catholics act and assist at Mass and at the services of the Church ? 'Tis a sad and shocking sight to see one spread out over one's own pew and the one in front, absolutely forgetful of where one is, and recalled to one's senses only at the sound of the bell rung by the server. Consider-ation for one's neighbor, if nothing else,

OUR BOYS AND GIRLS.

continued and successful effort for the education of the people of New Mexico

dred." "Two hundred children!" cried the queen, astounded. "How cm you possibly maintain such a number?" "Easily enough, please Your Majesty," replied the hyperborean prelate with a cheerfail smile. "In the summer! turn them out upon the bills to grezs, and when winter comes I kill and eat them." Governor Prince of New Mexico. in writing a letter of apology to the Sis-ters, in charge of Loretto Academy, Santa Fe, for being unable to attend the closing exercises, took occasion to make the following observations: "When one reads '37th annual commencement, what a history that number tells of long

ANGLICAN MONKS. A CHAT WITH REV. LUKE RIVING

A CHAT WITH REV. LUKE RIVING-TON, FORMERLY A MEMBER. From the Liverpool Catholic Times: After the service on Sunday evering at St. Francis,' West Gorton, Manchester, the Times' representative had an inter view with Rev. Luke Rivington of Lon don. The reverend gentleman appar-ently evinced a little shyness at the ordeal but nevertheless condidite ev. Thirty seven years measure more than one whole generation; and so the in-fluences which have gone out from your academy and its daughters have done much to elevate and ennoble those who are now the mothers among our people. ordeal, but, nevertheless, candidly ex-pressed himself on several matters of

are now the mothers among our people. It would be difficult, even in imagina-tion, to measure the good which has thus been done." Catholic parents and guardians throughout the land should not fail to see the point here. They should use their utmost endeavors to uphold this system of Catholic education. If they fail, or turn over to "our friend, the enerw." then they such their charpressed himself on several matters of religious interest. He appeared to be very unwilling to talk about himself, but during a lengthy conversation he gave unmistakable evidence that he was thoroughly well versed in every subject introduced by the interviewer. "I suppose, Father Rivington," com-menced our representative, "you have read the recent remarks of the Bishop of Litchfield with reference to the Pro the enemy," then they sink their char-acter simply to the renegade's level.

acter simply to the renegade's level. Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'll fail on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn your-self is much brighter than any you can get out of dead men's wallets. A scaut break fast in the morning of life whets the appetite for a feast later in the day. He who hes tasted a sour apple will have the

read the recent remarks of the Bishop of Litchfield with reference to the Pro testant brotherhoods ?" "Oh, yes," replied the reverend gentle man, "I read the report with interest, but I say that I think the formation of brotherhoods in the Protestant Church will be a hopeless and useless task. "Evidently the Anglicans do not think so, or the idea would not be mooted ?" "There are a great many who are responsible for the idea," continued Father Rivington, "but if the Protestant 'monk' is to become a fact it will be necessary to do something as an example. who has tasted a sour apple will have the more relish for a sweet one. Your present want will make prosperity all the present want will make prosperity all the sweeter. Eighteen pence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in don't find fault with that; you need not be a horse 'monk' is to become a fact it will be necessary to do something as an example. For instance, if it is seriously intended to establish such an organization, the Bishops should set the example: But it will be a long time before an example is set by the Protestant Bishops, and they are to blame more than any one else, perhaps, for the disorganized condition of their Church to-day. We have in Encland Bishops who because you were born in a stable. If a bull tossed a man of mettle sky high, he would drop down in a good place. A hardworking young man with his wits about him, will make money while others will do nothing but lose it. day. We have in England Bishops who have married twice, and that is contrary to the teaching of Holy Scriptures. If the Bishops would set the example, then there might be a little hope for the Pro testant isotherhoad Who loves his work, and knows how spare, May live and flourish everywhere. As to a little trouble, who expects to

As to a little trouble, who expects to find cherries without stones, or roses with-out thorns? Who would win must learn to besr. Idleness les in bed, sick of the mulligrubs, while industry finds health and wealth. The dog in the kennel barks at files; the hunting dog does not even know that they are there. Leziness waits till the river is dry and never gets to market. "Try" swims in and makes all the bread set before him, but "Try" made meat of mushrooms. John Plow-man. A SNAKE ADVENTURE. An Alabama hunter, named Brill, had been tramping for many bours and wear the state Church is find the transite is no authority in that Church. Individually the English Church is that there is no authority in that Church. Individually the bishop can point to nothing but him-self. One bishop may be in favor of the scheme; another may be against it. A brotherbood might be allowed in one parbeen tramping for many boars and was very thirsty, when he noticed a small spring gushing out at the foot of a cliff. He began at once to make his way down the steep descent, but was soon brought to a standstill on the edge of a perpen-dicular wall.

ticular diocese, but in the neighboring See the thing would not be tolerated. But even were any amount of these brother-hoods, as contemplated by convocation, established, they would no more resemble Catholic brotherhoods than the clothes of a man resemble their owner. "But what about the Cowley Brother-hood Ficture Picture 20

hocd, Father Rivington ?" "Well, this is an institution in which I "Well, this is an institution in which 1 know there are good and zealous men. The members are of the opinion they are doing a good work. The brotherhood are bound by life long vowe, and are weak in number at present. It was, as everyone knows, established by Mr. Benson, near Oxford, aboat twenty years ago, but, like everything connected with the Church of England, there have been divisions and dissensions therein. In India, especially, the members have worked hard, but a great number of Protestant bishops are much averse to them. The Cowley Sister-hood is also a zealous and energetic body. The Church of England takes to itself the credit of missionary work performed by

on end, and his eyes felt as if they were starting from their sockets. A moment more and a third rattle sounded, and then another and another, as snake after snake crawled out of the crevices in the rock, and coiled themselves in the sun. Brill could not drop into this nest of snake, but by this time his strength was so far exhausted that it was impossible e, so far exhausted that it was impossible

MORE FACTS ABOUT CATHOLI-CISM IN SCOTLAND.

THE CATHOLIC RECORD.

London Universe, July 12.

Money and time are the heaviest bur-dens of life, and the happiest of all mor-tals are those who have no more of either than they know how to use. The sublime mystery of Providence goes on in silence, and gives no explana-tion of itself—no answer to our impatient questioning — Lowedlaw The restoration of the Scottish hier-archy in 1878 is a fact which speaks volumes of the progress, moral and material, which the Caurch has made of late years in Scotland. What is pecu-lisrly gratifying to Scotch Catholics is the fact that the ancient Same visiting he for listly gratifying to Socta Catholics is the fact that the ancient Sees existing before the Reformation have been revived under the new hierarchy, and the six Bishops appointed by the Pope in 1878, bear to-day, as was impossible in the erection of the English hierarchy, the titles of the ancient Sees, thus even out wardly uniting the ancient and the modern Church of Scotland. It is also strangely interesting to note the fact-inconceivable outside of the Catholic Church-that the first plenary Council of the new hierarchy, which was held at Fort Augustus in 1886, completed the work of the last Council of Edinburgh, and the Council of Fort Augustus showed no break of continuity in the creed or practice or procedure of the Catholic Church. friends while they live, we are too sensible of their faults; when we have lost them we only see their virtues. Who would not prefer the longings for eternal life to a whole luberland of sen-sual delights? Nay is not the dream of heaven better than the things we see and sarles, as we ourselves should have desired to be remembered had it been our sad lot to subsist on other men's charity.

Fear nothing but to be found on the world's side when He who redeemed us Church. According to the latest returns the from it shall appear. number of Oatholics in Scotland is set down as about 340,000. There are 332 In the service of God nothing is small ; true love is faithfal, and never contemns or wilfully fails in the least circumstance of duty in which the will of God is pointed out, -- Rev Alban Butler. churches, including under that term stations where Mass is celebrated ; 288 stations where Mass is celebrated; 288 priests, 60 monks or members of religious communities, and 34 convents or nun-neries. The religious orders in Scotland include the Benedictines, the Francis-cans, the Jesuits, the Redemptorists, the Oolates of Mary Immaculate, the Passion-ists, the Vincentians, and the Premon-stratensians, who, in 1889. returned to their habitation at St. Ninians, from which they were driven away by the thrice accursed Reformation. Of nuss in Scotland there are the him. of govering mankind have been convinced that the fate of empires depends on the

education of youth. - Aristotle. Of nuns in Scotland there are the Ursulines, the Sisters of Mercy, who, since they established the mother house in Glasgow in 1849, have founded nine other houses; the Franciscan Tertiaries other houses; the Franciscan Tertiaries with a very iarge and most flourishing convent in Glasgow—it is intended, we understand, to enlarge or altogether, if funds are forthcoming, to rebuild this convent—and five dependent branch houses; the Sisters of the Good Shep-herd at Dalkeith and the Sisters of Charity at Lanark, the Little Sisters of She Poor and the Sisters of Nazveth. the Poor and the Sisters of Nazareth, the Sisters of St. Joseph, the Servants of the Sacred Heart, the Benedictines of the Perpetual Adoration founded by Lady Herries at Dumfries in 1884, and the last of these pilgrims of the cross-as we may fitly call all those who are

praying and working to revive the ancient faith in Scotland—are the Faith-ful Companions of Jesus, who came to Paisley as late as 1889. The Church in Scotland, as a matter of

course, devotes its first cars to the work of education; for higher education it has no fewer than 5 colleges, and the day schools of every description number 316, with an attendance of 50,000 children. The needs of the poor, the sick, of the aged, and of orphans are supplied by no fewer than 22 public charitable institutions, including reformatories for those who have fallen from the paths of virtue.

The progress which has been made in Scotland by the Church is due, in the first place, to immigrants from Ireland—those standard-bearers of the fifth in success of the standard bearers of the faith in every land where the English tongue is spoken. The immigration from Ireland naturally set in towards the great cities where labor was in de-mand and wealth was produced. In Glasgow are to be found two thirds of the Catholic powelation of Sachlard the Catholic population of Scotland, and at least three fourths of the Catholics of Glasgow are of Irish descent, the remaining fourth being made up of Catholic immigrants from the Highlands and of converts to the Catholic faith. The Oxford Movement, under the

leadership of the illustrious Cardinal Newman, which brought such a rich har vest of converts to the Church in Eag-land, reached even to Scotland, the very stronghold of Protestantism. In the list of converts in Scotland, in the Highlands as in the Lowlands, are to be found such names as Bute, Buccleuch, Athole, Douglas, Kerr, Lindsay, Monteith, Hope-Scott, Lamsden and Gordon-men who

AUGUST 9, 1890

WORDS OF WISDOM.

We never know the true value of

Let us remember those that want nece

Bear your witness for the sanctity of God in the world which is around you.

questionings. - Longfellow

ouch ?

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Rev. Father Labelle. Established in 1884, under the Act of Quebec, 32 Vict., Chap. 38, for the benefit of the Diocesan Societies of Colonisation of the Province of Quebec.

CLASS D. The 37th Monthly Drawing will take place

WEDNESDAY, AUGUST 20. '90 At 2 o'olock p. m.

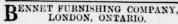
\$5,000.

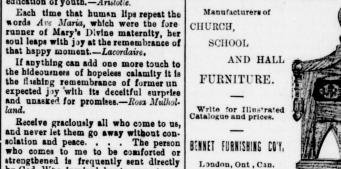
LIST OF PRI	ZES.		
1 Real Estate worth	\$5,000.00	5 000.00	
	2.000 00	2,000.00	
1 "	1,000.00	1.000.00	
4 " …		2,000.00	
10 Real Estates	. 300.00		
30 Furniture Bets	200 00	6.000.00	
60 **	. 100 00	6.000 00	
200 Gold Watches		10.000.00	
1000 Silver Watches	. 10.00		
1000 Totlet Bets	. 5.00		
307 Prizes worth		\$50,000.00	
TICKETS	\$1.00.		

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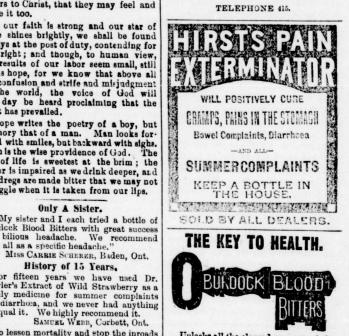






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AUGUST 9, 1890;

THE MAGDALEN'S

HEAVEN WON BY LOVE SERMON BY THE REV VAUGHAN, S. J. London Universe, Ju

Condon Universe, Jui On Sunday the Rev. Berns S. J., preaching at the High George's Cathedral, Southwas of the Refuges for Penitent and Streatham under the c Poor Servants of the Mother for his text the words from chapter of St. Luke: "Beh in the city a sinuer who, wi that He sat at meat in th house, brought an alabaster ment, and, standing behind began to wash His feet with to when to wash his feet with to when them with the hairs and she kissed His feet and them with the ointment." he said, some scenes from our Lord's life which were b be subjects of contemplati public description, and a scenes, St. Gregory remind scene which represented t scene which represented t between the sinner and the S well be mentioned. He that day on behalf of the si feet of the Saviour. He was behalf of those who were FOLLOWERS OF THE WOMAN

SINNER, but who became a saint. tempted to put a picture it was only that, with th rough outline he would would go home with the r that picture in with the r touches, and that that pictu-hung up, in the sellers of hung up in the gallery of t ies, and that as they loc they may remember that them was a sinner, and may the story the spirit of ab the story the spirit of an for sin, and a spirit of unb fidence in Him who is ti sinners. Who was that w the Evangelist, out of a delicacy, did not call by he was the sinner to be found of Jesus at the house of Pharisae 1 Were they to Pharisee? Were they to with the woman to be found at the house of Martha and of Simon the Leper, with who was at His feet when upon His death bed, the cro ber who, when He appes guise of a gardener after i non, was still to be found With the Talmudists, with THE TRADITION OF THE CATHO and with the Bollandists of o he identified the woman that and of whom he was speak! and of whom he was speakl with the young woman t always elleging to the feet of Her name was Mary—Man dalen. Thus clearly under that woman was, he wished attention to another point. Pharlece, and why hed he int Network to his house? Nezareth to his house? T member that our Lord raised the widow's son, and that wondrous sermon that w ing in our ears, in which H called to all to come to Him and were heavily burnened. popular hero of the hour, th preacher for the moment, an eee, as one of the leaders showed his condescension by ASKING BIM, THE POPULA AND WONDER-WORK to sit at his table, and, with stincts of the man of the won

be careful not to compromise In the East the fashion was, v was invited to the house, to the threshold and offer him w his feet, and the feet having washed and wiped by the h was led into the dining-ha those little points of etique tial between members of ti the Pharisee would omit in whom he considered to be of altogether. In that way the not compromise himself, and MAKE HIMSRLF BIGHT WITH while at the same time a largemindedness which coul largemindedness which could those in a low station who h the world. When cur Lor to come to the table of the well knew what were the occupying the mind of that ous man, and yet he ac invitation. Why was it guest accepted the invitati host? The condescension the part of the Pharisee b Divine Master, and th was accepted because ou knew that he would win that banquet. He cared no treated, provided He coullife of grace unto a heart w life burdened with the bu Our Lord, when He ca through the open verand sandals were not removed, a was given Him to wash the feet, and he was not led to the table. At that point mind them that in the East table, not as we did, but resting on the left elbow, feet turned from the table. saw our Lord among the P

Acceive gracionary all who come to us, and never let them go away without con-solation and peace. . . The person who comes to me to be comforted or strengthened is frequently sent directly by God, Who inspired her to come to me rather than another. Nearly all intelligent men, in every age, including our own, have believed in God, and have held that they had rational grounds for such faith. Has any argument for God's existence, how-ever it may have been modified, been invalidated or weakened even by the revelations of science ? Having faith, we shall work faithfully, and leave results with God; having hope we shall work cheerfully, whatso

ever our position may be ; having both we shall work lovingly, and as more and more we feel and share the Divine love, so more and more we shall seek to lead others to Christ, that they may feel and share it too. If our faith is strong and our star of

If our faith is strong and our star of hope shines brightly, we shall be found always at the post of duty, contending for the right; and though, to human view, the results of our labor seem small, still let us hope, for we know that above all the confusion and strife and misjudgment of the world, the voice of God will one day be heard proclaiming that the right has prevailed. right has prevailed.

Hope writes the poetry of a boy, but Memory that of a man. Man looks for-ward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim; the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

"My sister and I each tried a bottle of Bardcck Blood Bitters with great success for bilious headache. We recommend it to all as a specific headache."

Only A Sister.

should make one carry oneself as becomes | for him to draw himself up to the top of everybody else. But what words can we get to express

our indignation at the conduct of those who come into the House of God in a spirit of levity, and who by their actions make of it, as our Lord says, "A den of thieves ?" Now we know for certain, because we have witnessed it with our eyes, that a certain class of young boys and girls come to the services with ap parently no other intention than passing away the time, flirting and cutting up in

general. They are a disgrace to the parents that brought them up; to the Caurch, of which they proless to be members; and it is a wonder that our Lord does not appear personally in the midst of them and, like the traffickers of old, cast them out of His temple.

We would say, then, that there is an oblightion upon parents and those who have charge of children to teach them the customs, traditions and etiquette of the Church, and in no other way can this be Church, and in no other way can this be done better than by example. If a child or young person sees one older than him-self attend church without a prayer-book or beads, or carelessly loll about in a pew instead of paying strict attention, or rush frantically out of the church before the priest has finished the last prayers or left the altar, it is convinced that that is the proper thing to do. Now then, brethren, see to it that you carry out those time-honored traditions of our holy Church, and make of it, as our Lord would have it, "a house of prayer."

Right Rev. Bishop Foley, of Detroit, some time ago gave free scholarships to a couple of the city newsboys, and they will be sent to a boarding school out of town next fall. The Bishop generously says that in case these boys take hold with the right spirit and make good progress he will give twelve more Detroit newspaper hove a free education in the same man-

ner,

There are a number of varieties of corns, Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

sbould make one carry oneself as becomes a person of good breeding, for nothing is more distracting than to have one's neigh bor persist in doing things different from everybody else. In the could only hang upon the limb til the last moment and then let go. His arms greew numb; his head began to feel as if it were filled with lead. Another minute such he must release his hold, but he made no outcry, and in a few moments he saw the snakes uncoiling one by one and slowly crawling away. This gave him new strength and he held on till the last one was out of sight. Then he dropped in a dead faint. It was near the middle of the afternoon when he regained consciousness, so stiff and sore that it was with great difficulty he could crawl home ward.

As the limb bent under his weight, it

As the limb bent under his weight, it rustled sgainst the cliff, and an instant be fore Brill was ready to let go he heard the ratile of a ratilesnake. The creature was directly at his feet, colled and ready to strike. In the next breath, before the

man had time to think, a second and larger snake crawled out from the base of

the cliff, coiled itself, and sprung its hor

Brill clung to the branch with a drown.

ing man's grip, but his hair was standing on end, and his eyes felt as if they were

RESPECT FOR ONE'S OWN POWERS

dicular wall.

the branch.

rible rattle.

We should always be learners, gladly welcoming every help and respecting every personality. But we should also respect our own, and bear in mind that, though the wide universe is full of good, no kernel of nourishing corn can come to us but through our toil bestowed on that plot of ground which is given to us to till. To undervalue our own thought because it is ours, to depreciate our own powers or faculties because some one else's are we can because we think we can do so little, is to hinder our own development and the progress of the world. For it is only by exercise that any faculty is strengthened, and only by each one put-ting his shoulder to the wheel that the

world moves and humanity advances.

MISUNDERSTOOD.

Very startling was the mistake by a Queen of Denmark during her visit to the Danlah colony of Iceland, where the good old Bishop exerted himself to the utmost to show her everything that was worth seeing. The queen paid many compliments to her host, and having learned that he was a family man graciously inquired how many children he had. Now it happened that the Dan-ish word for "children" is almost identi-cal in sound with the Icelandic word for "sheep;" so that the worthy Bishop-whose knowledge of Daulah was not so to complete as it might have been-under-stood Her Majesty to ask how many show he owned, and he answered "two hun-Very startling was the mistake by

It is as far as ever from the true faith and consequently can never be a united body. As an instance, look how some are in favor of these brotherhoods being established, and others are bitterly opposed to the idea. There is disunion; conse quently everything in that Church, be it a brotherhood or anything else, will end a complete failure." "I presume, Father, that you read the tatement made the the Division for the set

statement made by the Bishop of Lich field to the effect that he had refused to ordain candidates who were married unless they had a considerable private income ?"

"I dld," replied Father Rivington, "and I think the bishop acted very un-fairly in the matter — Indeed, he may have exceeded his power in so doing. Why should the bishop refuse to ordain a why should the bishop refuse to ordsin a man because he is unfortunately poor. The poor man has as much right to be ordained as the rich one. But," con-cluded Father Rivington, "the bishops of the Protestant Church have strange notions, and that, along with the Protes-tant Brotherhood scheme, is one of them."

The reporter then withdrew, after thanking the reverend gentleman for his cordiality and courtesy.

AN IRISHMAN'S RETORT.

I overheard a curious dialogue in Beauchamp chapel, St. Mary's cathedral, in Warwick, writes Ell Perkins. Among the visitors was an intelligent Irishman. After looking at the bronze effigy of the

have founded or helped to found churches and missions, convents and monasteries, centres of the Catholic faith in the North as well as in the South o

Scotland, What a magnificent stronghold and what a magnificent stronghold and centre of the Catholic faith is not the Monastery of Fort Augustus, a mitred abbey, with a community of forty, in-cluding fifteen priests, carrying out the full Berdiction tendition full Benedictine tradition in regard to ecclesiastical architecture. Its new seminary and fine chapel is to be opened Its new in the autumn. Scotch reverence for antiquity is shown by their love for the glorious architecture of the middle

ages, so much neglected, at any rate in the South of England. Not only Benedictines and Franciscans but priests as well are erecting nobl Gothic buildings, glorious churches like Pugin)—the foundation-stone of which is to be laid in September. Monasteries of simple and severe beauty, like the Franciscan Monastery at Glasgow, not altogether unworthy of the ancient altogether unworthy of the ancient glories of the Church of Scotland, at Dumfermline or Iona.

In conclusion, we need but recall in evidence of the growth of Catholicism in Scotland, the public pilgrimage two years ago to the shrine of St. Columba at Ions, in celebration of his fourteenth centenary. That a public pilgrimage, consisting of Bishops, priests, monks and laymen, to the number of six hundred, should have been allowed, without com-ment or withing to have green publicle ment or criticism, to have gone publicly ment or criticism, to have gone publicly to Iona, the private property of the Duke of Argyll, and celebrate, of course with the Duke's consent, Pontifical High Mass at the shrine of the saint, shows once more that fanatical bigotry has died out, or is fast dying out, to day in Scotland, even among the followers of John Knox.

No medicine in the world is in better repute or more widely known than Ayer's Sarsaparilla. As a safe and certain remedy for all manner of blood disorders, leading physicians and druggists everywhere recommend it in preference to any other. MILBURN'S ABOMATIC QUININE WINE is

distinctly superior to any other as appetising tonic and fortifier,

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who went to see Him and say that they had talked w der worker-and a rumor flo the city that the Saviour l take meat at the house o Pharisce, and the Magdalen up her mind that she, too, we She knew that no one could and that according to the law hospitality she could pass throng and speak to whom sh first there was a struggle lower and her higher nature, that she had tried vainly to in various quarters before. too often already tried t relief by steeping herself is She had heard men call to street, attracted by her bes was known as

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only found time after tim deceived. Never before ha one cry out in the street, "C a) ye that labor and are hea a.d I will refresh , you.