KANSAS CITY COLLAPSE.

Such is the heading of an article in the London Free Press some days since. The Free Press gets all its information from the capital of Topeka. a rival city, which paper seems to have no reason of existence except for the purpose of belittling its neighbor, Kansas City. The etatement is made that 'five hundred and eighty business houses are empty." This must be utterly false. A gentlemen just arrived from Kansas City has informed us that on Main street, which is in the business portion of that city, not one house is vacant, and that every house on that street, over a mile in length, rents for from \$300 to 700 per month. Our informant tells us that only three weeks ago he purchased a house and lot for \$70,000, and that, pending the execution of the deed, the owner was offered \$87,000 for the same property and had been compelled by a suit at law to hand over the estate to the original purchaser, who declares that he would not sell the same now for less than \$100,000. It is said also that four hundred private residences were vacated in the month of June This is accounted for by the fact that the occupiers have gone to the sea side or to more northern climes to escape the heat of summer, which is most oppressive in that almost tropical latitude. It is said that "real estate is a drug on the market; much of it is mortgaged for more than it is worth to day ; foreclosures are so frequent that the Kansas City Globe issues a supplement each day for the publication of notices of foreclosures."

The explanation given by our informant is to the effect that there are many sharpers in Kansas City, as there are in all other large cities; that these sharpers dispose of lots five or eight miles away from the business part of the city, obtain some hundred dollars cash and take a mortgage for the remainder; then foreclosure necessarily occur, and the losers learn wisdom by experience.

There does not seem any possibility of a collapse, such as the Free Press announces, for Kansas City within the next five hundred years. Six lines of railway connect it with Chicago, four lines of railway unite it with St. Louis, four also with Denver, three lines with St. Joseph and Omaha, and two lines with New Orleans. The Rock Island, Santa Fe. Achesop, Topeka and Fort Scott lines of railroad, the grand. est in the world, all centre in Kansas City, and have all round houses and repair shops, which employ several thousands of mechanics, earning from two to yards employ about 5,000 workmen in receipt of blg wages, and if there are, as the Free Press declared, 8,000 men out of for light. employment in Kanses City, it is their own fault. Just now the harvest of Western Missouri, Kansas and neighboring States has been all gathered in, and farmers' sons and hired men all flock into Kansas City seeking employment for the fall and winter months. But all have money and can afford to wait, and there is no hardship or cutting down of wages in consequence. Independently of these explanations, however, the Clearing House reports of Kansas City tell a tale of prosperity that may not be gainsayed by any lugubrious and evidently false announcements made in the columns of the Topeka Capital or other interested journals. next to those of St. Louis and San Francisco, and are greater than St. Paul and Minneapolis put together. The Clearing House reports of Detroit, Cleveland and Buffalo all together scarcely equal those of Kansas City.

A few weeks ago the Free Press had a leader, eloquently written, on the assumption that Protestent tenants pay taxes to the Catholic separate schools, if the owner or landlord happens to be a Catholic. With all its elequence the statements in that article were as wide and as far apart from truth as the sensational article referred to on the Kansas City Collapse.

FOR GOD AND THE POOR.

As two Little Sisters of the Poor were As wo introduce states of the formation passing through the Central market at Cleveland, Ohio, a few days age, they stopped in front of a huckster's wagon and asked the providetor for a contribution for their home. The huckster, a vite bigoted wretch, deliberately spit tobacco juice in the face of one of the Sisters. The good Sister did not resent the insult in any way, but calmy took out her handkerchief and, wiping the spittle from her face, remarked to the brute: "You have given me this for myself, now please give me something for my poor." The bystanders, witnessing the ruffianly conduct of the huckster, and the Christian charity and humility dis-played by the Sisters, in righteous indignation spilled the contents of his wagon over the streets and drove him with imprecations from the market; and the othe hucksters in the vicinity londed the Sisters' baskets to overflowing. With those Sisters it is all for the glory of God

## Crowned or Uncrowned.

THE head of anyone suffering from constipation, biliousness or dyspepsia will harbor a sick headache By regulating the bowels, arousing the torpid liver, improving digestion and purifying the blood Burdeck Blood Bitters banish sick headache, no matter how severe or obstinate it may be.

" THAT SCAPULAR."

PAULIST FATHER ENLIGHTENS THE "INDEPENDENT"—DOCTRINE OF INDULGENCES—THE CONSTANT TEACHING OF THE CHURCH ON THE VEXED QUESTION.

THE VEXED QUESTION.

The following letter from Rev. Alfred Young, C. S. P., appeared in a recent issue of the Independent:

"HAT SCAPULAR."

Besides distinctly challenging some "champion of the Roman Catholic faith to

"champion of the Roman Catholic faith to stand up and defend the legend on the use of the scapular," you twice ask for light upon the subject in the course of a late editorial headed as above. Presuming that your chief reason for such an editorially expressed wish is that you may have the satisfaction of diffusing the same, if attainable, among your readers, I venture to take it for granted that the following remarks will be duly laid before them for perusal. Though as a champion I may marks will be duly laid before them for perusal. Though as a champton I may justly appear in your eyes as David in the sight of Goliath; and, conscious of being but one of the lesser lights among many who might furnish all and more than either the necessary or desired illumination of the matter in hand, nevertheless. I cannot in common chadity refuse to the cannot in common charity refuse to offer what I have, recalling the words of the poet Vaughan:

"One twinkling ray Shot o'er a cloud, May clear much way And guide a crowd."

That some light is needed your editor ial of April 11th, as well as former articles and editorial notes give ample evidence IMPORTANCE OF A CORRECT DEFINITION.

I have noticed that the chief cause of the difficulty in seeing their way clearly in the examination of Catholic doctrines and practices experienced by our Protestant friends and Protestant enemies always lies in their failure accurately to define what they discuss, or in accepting definitions which every Catholic would repudiate as false or erroneous. Is it any wonder that they so commonly get be-fogged, lose their way and finally call for light? In one of his famous little works which he so successfully hammers that illogical and profane swashbuckler Colonel Ingersoll, my learned friend swast backler. Father Lambert, the modern 'malleus in fidelium," has fully illustrated his own apt and pithy maxim: "The demand for a definition, like a motion to adjourn is is always in order."

Therefore, Mr. Eaitor, when you speak of "infallible Bulls" of Popes which have preclaimed the visions of Saint Simon Stock and of Pope John XXII, to be true, Stock and of Pope John XXII. to be true, substantially as has been reported and widely believed, although I begin to fear that the feeble glimmer of my farthing rush-light will prove but of little benefit in dissipating the darkness which the use of such language indicates, I nevertheless rise to ask, What is Papal infallibility? What is a Papal Bull? When are the Bulls of Popes so be held as infallible? Was there ever an infallible decision on the scapular given in any Papal Bull? It the scapuler given in any Papal Bull? It is quite in order for me to demand your definition of these terms. To offer to give of mechanics, earning from two to my definition would be to assume the role five dollars per day. The stock of teaching an editor—I hope I have too much modesty and enough wit to avoid much modesty and enough wit to avoid doing that, even under cover of pretending to offer to him and his readers some called

AN UNTHEOLOGICAL EXPRESSION. But you will perceive at once my mo ive for calling attention to this expression; since anyone can readily see that all the clamor which has been made concerning "that scapular" the alleged vistons, the approving "infallible" Butls of Popes, the grants of indulgences for its plous use, the charge of superstition and plous fraud, the "cheap tariff of sal vation," the "fetich and amulet," etc rounded off with a knock-down argument against the possible truth of the vision of Saint Simon founded upon the fact that the traitor Pigott committed the mortal sin of suicide with a scapular on, would be naught but clamor if the expression be, as it is, untheological and erroneous.

All these points are, in fact, wholly dependent for point upon the evidently The Clearing House reports of Kansas erroneous definitions both of "infallibil City, with a population of 235 000 came ity" and "Papal Bulls," which it is quite plain, Mr. Editor, both yourself and c espondents had to mind while writing.

THE CHANCE OF FINAL REPENTANCE. When I call the Pigott instance a knock down argument, as above, I take it for granted that you have had a special reveation that the wretch died unrepentant and certainly went to hell, or somebody has hat such a revelation; otherwise fail to see how it can be adduced as proo against the truth of the vision. emember doubtless the old tembaton

Your supposition that he ought to go to nell, ani your taking it for granted that it was impossible (though justly deeming it improbable), according to any doctains. Catholic or Protestant, that he could make an act of repentance after shooting himself and before his death, would not he accepted as evidence. would not be accepted as evidence of the fact of his damuation in any court in Christendom. In order the better to shed the little light I have I propose to reply to certain questions which I antic pate your asking; promising that I wear the Carmelite scapular myself, have always worn it since I entered the Catholic Caurch and devoutly hope and pray that this blessed habit of Our Lady, St. Mary, Virgin Mother of my God and Saviour, may be upon my breast and shoulders in the moment of my last breath. THOSE WHO GAIN THE SABBATINE INDUL-

Question,—Do I believe that the wear ing of it has contributed in any marked degree toward the fulfilment of the duties of my state as a Christian and as a priest?

shall obtain the favor of the so-called Sabbatine indulgence?

A.—No. Looking back upon the lack of strict fidelity to the innumerable graces suggested to me by wearing the scapular of which I am conscious, I cannot presume upon such a signal favor being granted to me; but I am morally convinced that hundreds if not thousands whom I have known, as only a priest can know souls, have euered heaven without delay, on the Saturday after their death as the indulgence?

A.—No. Looking back upon the lack of strict fidelity to the innumerable graces suggested to me by wearing the scapular of which I am conscious, I cannot presume upon such a signal favor being granted to me; but I am morally convinced that hundreds if not thousands whom I have known, as only a priest can know souls, have euered heaven without delay, on the Saturday after their death as the indulgence?

Q.—Can I throw any special light upon the use of the scapular as tending ence so states (if God so willed it) or

earlier, and if this speedy gaining of their crown was due in no small degree to their having fulfilled with herotc fidelity all the conditions attached to the devout wearing of that sacred habit of religion and badge of loving affiliation with the chaste Mother THE PRINCIPLE UNDERLYING THE GRANT

Q.—Do I mean to imply by such an answer that, supposing the Sabbatine inanswer that, supposing the Sachstine in-dulgence to be authentic, it was granted not for a mere wearing of the scapular upon the body, but on condition of prac-ticing singular and uncommon acts of Christian virtue and piety, striving to fulfil with great strictness all Christian Justice was pulledly available, and duties, scrupulously avoiding sin, and while so clothed manfully resisting all temptations of the world, the fissh and the devil, and in the event of any sin com-mitted promptly and thoroughly repent ing?
A.—You have clearly expressed my

meaning.
Q.—What authority have I for such an

interpretation?

A —The principle which underlies the granting and gaining of all indulgences whateoever. Consult your theologisms on Indulgences, and take their definitions and explanations of them.

THE VISION OF ST. SIMON STOCK AND

POPE JOHN XII.

Q —What do I think of the alleged visions of St. Simon Stock and Pope John XXII., being credited by several Popes and their counsellors despite the arguments of Launoy and Papebroch?

A STUPENDOUS AND SILLY BELIEF.

A —I think they were quite as capable as those two persons to siftail the evidence pro and con, as Popes generally are, and far more capable than we are at this distant day; and that they made it the sub-ject of their most serious and conscienti-ous examination. Therefore their opinion is entitled to the most profound respect, and not to be lightly contemmed by every little doctor in theology, Catholic or Protestant, sill cted with that disease ever ancient and ever new so happily named by the learned Editor of the Sun as "megalomania."

Q-But do I not know that the testimony of "profound respect" is not enough to bear in this case? Have not the Popes pronounced infallibly concerning these things? Is not "every Roman Catholic bliged to believe this stupendous indul gence under pain of eternal damnation, as he is obliged to believe in God?" (Corres-

pondent in issue of Frebruary 28th.) A .- Nothing whatever concerning the capular or its use has ever been, and from the very nature of the thing, one may say, nothing ever will be the subject of an infallible decision by any Pope.

One might as well suppose an infallible decision being promulgated in making the sign of the cross, the number of beads on a rosary, the prayers to be said at the Stations of the Cross, or such like. Be-lieving the stupeudous indulgence under pain of eternal damnation is as false as it is silly.
Q —Is it possible that I dare to sustain

the legends of St. Simon's vision and the Sabbatine Ball in face of the proofs showing up these impostures?

A.—The 'proofs' alleged have never satisfied me that they were impostures. The are on the books for several centuries, and uncounted multitudes have spiritually profitted by accepting them as true. "proofs" of their being frauds do not appear to have satisfied those who are a deal more concerned than I am in this matter, viz, the supreme authorities of When they reject them I will reject them.

Q-Am I not astonished how the Caurch can permit such promises in epiritual matters of such grave import to be calculated among the faithful to their moral danger and demage—liability

their moral superstition for instance?

A.—Not the least astonished at her action. Who is the judge of the moral danger and damage likely to ensue from popular credence in such promises and their practice thereon, you, or the Church?

PROTESTANTS UNWILLING TO UNDERSTAND CATHOLIC DOCTRINE,

Q .- But do I not know that, as you say

explained away?"

A—Oh, yes; I know that the erroneous docume which we never held,
but which Protestants inslated so
long upon as: "Papal Infallibility," is explained away—I hope to their satis faction; although it looks sometimes as if they were not more than half pleased to have the light let in upon their self sur-rounded darkness; and the light does not appear to have penetrated very far in some quarters that shall be nameless.

PRAYER FOR THE DEAD.

Q-Yet I surely will agree that you are right in saying that "prayers for the souls in Pargatory are neglected, since one Catholic priest has told you that it is not e fide to believe that any prayers or induigences affect (sic) souls in Purgatory"?
A.—No; I cannot agree with you in that. For I happened to know that never in the whole history of the Church (in this country at least) was there such a wide. spread devotion to the souls in Purgatory Within the last few years the increase of this devotion and of the prayers and gaining of indulgences for them is something phenomenal, evidenced by many facts, but notably so by one fact : the priests never had so many Masses asked to be offered for them as at present. Please tell your readers, also that numbers of those who make the "aeroic act" for the help of the souls in Pargatory is on the increase. I leave you to explain that "act" to them. Moreover, your one Catholic priest is the hearld of no unheard of children of consumptives are more than news to Catholics, if he is to your readers, and he will not subscribe to your re-state ment of what he said. Ask him. Father handkerchiefs, carpets, floors and the Lambert's maxim is again to the point. Clothing of the siflicted parent. It is What he surely said is true of all prayer. Answer.—Yes; daily experience during thirty eight long years so assures me.

Q.—Do I believe that after my death I shall obtain the favor of the so-called Sab shall obtain the favor of the so-called Sab.

our own day and nation, and thus justify

its approbation and encouragement?
A.—Yes, I can. Although there is no Christian virtue which all who wear the scapular are not exhorted to practice with more than common effort, yet the virtue of chastity is the one which is pre eminently the virtue to be both guarded by, and perfection in it aimed at, by all thus clothed with the symbolic dress of the spotless Virgin Mother of Jesus Christ.
Wherefore "by their fruits ye shall know
them." Every priest in the United States
will agree that I am far from exaggerating
the truth when I affirm that the number of those who from devout, intelligent wearing of the scapular have been influ-enced in a remarkable degree to the observance of chaste filelity in their moral obligations to the law of God as man and wife, and as well the number of the unmarried who have strictly observed the laws of chastity in the very fire of the worst temptations can be counted by the thousand. While, on the contrary, if one wishes to find those who easily throw off all restraint enjoyed by the laws of nature as well as by the law of Christ, and by grievously violate the sanctity of the conjugal state, and those who sadly lack moral guardianship, to say the least, during youth and adolescence, he must go among those who not only do not wear the scapular—ever present monitor of purity like the white cross badge of the personal purity league established among Protestants—but who either never heard of it, or hear of it only to deride it as a base imposture and emblem of supersti tion, a Christian fetich and amulet, a cheap tariff of talvation for the ignorant and vulgar, echoing the language of their teachers who ought to know better. THE SCAPULAR COMMONLY WORN BY IN-

TELLIGENT CATHOLICS. Q —Am I really serious in asserting that the scapular is not specially designed for and used by the more ignorant people among Roman Catholics?

-I am serious in asserting that, take one Christian natton with another, one might safely wager that of Catholics who aim at keeping the laws of their faith the number of those who voluntarily enroll themselves in the Confraternity of Our Lady of Mt. Carmel and wear its scapular is as great among the more highly edu-cated and refined, including clergy and people, men and women, as the number of their spiritual brethren and sisters found among the lower classes.

WHERE THE LIGHT IS NEEDED, If my little taper has been of any ser vice in throwing the least ray of light desired upon this subject, I most cheer fully resign it to your holding for further diffusions. It being such a very small light is the reason why I beg of you to place it on your very tail candlestick, videlicet, the columns of the Independent, rather than condemn it to the ignominious invisibility of a star twinkling in the noonday spien dor of the sun if placed where cartainly no light on this surject is called for or

CONSUMPTION IS CURABLE:

The recently published statement of Drs. Pradden, Biggs and Loomis to the New York board of health in regard to the contageousness of pulmonary tuberculosis (consumption) and the means of protection therefrom contains useful in-formation that merits the attention of every man, woman and child in the land. Briefly put, the substance of the statement is that consumption is not inherited, is distinctly preventible and is often cured. Tuberculosis is very common. D. masstic animals, and especially cattle, are frequently affected by it. About one fourth of the deaths of grown persons are caused by it and nearly one half of the entire population acquire it at one time or an-

other during life.

It is caused by a living germ, the tubercle bacilius, which finds its way into the body and multiplies there, if the conditions favor, producing tubercles. These tubercles soften and give out a discharge containing the living germs, which is thrown off from the body. When the tubercles are in the lungs,

constituting "consumption" the expectoration consists largely of these fatal germs. The latter do not grow outside the body, but they retain their vitality and virulence for a long time, even when thoroughly dried. It is when dried and floating the air as an impalpable dust that they are most dangerous.

Consumption is commonly produced by breathing air in which the llving germs by breathing air in which the living germs are suspended as dust. The origin of the poison, as aiready stated, is chiefly in the expectoration of persons suffering from consumption. They cough up a sputum, which contains the germs in enormous quantities. This is deposited in places where it afterwards dries, as on floors, carpets, clothing, handkerchiefe, etc. When dry it readily bleaks up into minute bite, which float in the dir as dust. ute bite, which float in the The entire surroundings of consumptive patients are made poleonous with thi-lust Repeated experiments show tha the dust gathered from almost any part will produce tuberculosts in animals inoc ulated with it, while the dust from places where the disease does not exist has no

such effect.
It is important to note that the breath of a person having consumption does not communicate the disease, nor does the spit of the consumptive patient com municate it so long es it is retained in its receptacle in a moist state. It is only when it dries and is scattered by currents

The prevalent belief that consumption is hereditary is due to the fact that the others exposed to the tubercle bacilli-which find the way to their lungs from inherit a weak condition of the lung which renders it more liable than another

disease. Boiling the milk and thoroughly cooking the mest destroys the germs, and this is a precaution that should never be omitted when there is any reasons to sus-

pect one's milk or beef supplies.

Consumption is, however, as a rule, communicated from man to man through the medium of the pernicious dust whose origin we have described. To prevent the formation of this dust by preventing the drying of the expectorations of consumptive persons is, therefore, the only effective means of preventing the extension of consumption to those about the patient and of curing the natient himself. pect one's milk or beef supplies. patient and of curing the patient himself.
The patient may diminish his chances of recovery by self inoculation if he neglects

the proper precaution.

What then, is to be done? Only this—
to burn the splittle of the consumptive
person before it has time to dry. Hand
kerchiefs should be boiled very soon after being used by a consumptive person; in his hands they are extremely dangerous articles. Expectorations on the floor or porch should not of course be thought of for a moment. In a word the cure and prevention of consumption lie in jealous and uninterrupted personal cleanliness.

ST. ANNE DE BEAUPRE CURES

The Mail's Montreal correspondent re-ports the following, under date 22nd July, in regard to many miraculous cures which have taken place at the shrine of St. Anne of Beaupre. It is but an instance of what is constantly occurring there. By such miracles indisputable proof is afforded of the truth and divinity of Saveral miraculous cures are claimed to

have been effected at the shrine of St. Anne de Beaupre in connection with the annual Irish Catholic pilgrimage, which took place on Saturday. The pilgrimage was under the direction of the Redemp torist Fathers and was highly successful Nearly every parish in the city was largely represented, besides contingents from Otiaws. Prescott, Cornwall, Lun-caster, St. John's, Malone, N. Y., and other outside places. Each pligrim on going aboard the steamer was handed a printed copy of the order of exerclses which were carried out with sys-tematic precision. There were quite a number of invalids among the pli-grims, all of them full of unbounded grims, all of them full of unbounded confidence in the good St. Anne, and hoping to be relieved of their maladles through her intercession. Some of the suffering ones expressed themselves as having been greatly relieved, but at least one of those efflicted claims to have been effectually cured. Mcs. Kenny, of this city, has suffered intense agony for the last nine years from spinal disease, lying, as it was supposed, at one time at the point of death. She devoutly assisted at all the exercises of the pilgrimage, and with the other pilgrims received Holy with the exercises of the pugitimize, and with the other pilgrims received Holy Communion yesterday morning at the shrine. She, however, experienced no change in her condition until she stepped on the boat on her return trip, when she mmediately exclaimed that she was cured, and in support of her statement she sat down on a chair, a thing she has not been able to do during the whole time of her affliction. She was naturally very much affected, and wept tears of joy for the great favor she had received, expressing in ferrent terms her heart the state of t felt gratitude to Almighty God and the good St. Anne. Mrs Kenny was once surrounded by the hundreds Kenny was at pilgrims on board, many of them neigh-bors of hers and knowing of her sad condition for years, and hearty congratu lations were extended to her on

"Mamma's Gittin Better."

There is gladness in the household;
The shadow fades away
That da kened all the sunshine
() many a summer day.
() many's getting better,"
The happy children cry,
And the light of hope shines bright again
In the loving husbana's eye.

In thousands of homes women are ' sick anto death" with the terrible diseases s common to their sex, and it would seem as if all the happiness had gone out of life and the household in consequence. For when the wife and mother suffers all the suffers with her. This ought family suffers with her. This outside hot to be, and it need not be, for a never-fail-ing remedy for woman's ailments is at hand. Many a home has been banished from it by the potent power of Dr. Pierce's Favorite Prescription—the unfailing rem-edy for all weakness and diseases peculiar

\$500 Reward offered for an incurable case of Catarrh by the proprietors of Dr. Sage's Remedy. 50 cts., by druggists.



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Wonderful Flesh Producer Scott's Emulsion is not a secret remedy. Scott's Emulsion is not a secret remeay.
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sency of both being largely increased. s used by Physicians all over the world. PALATABLE AS MILK. Fold by all Druggists. 50c. and \$1.06

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adulterated. We, therefore, by these pres
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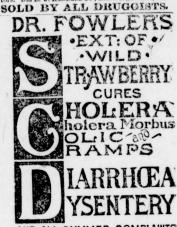
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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS CHILDREN OR ADULTS.

FARM TO RENT OR FOR SALE. NE HUNDRED AND SEVENTY acres, well watered, etc.; Township of Biddulph; lot No. 10, north of the London Road; Catholic Church and school on same lot. Nearly all under grass; three cheese factories convenient; 13 miles from London, on graveh road; 1 mile from Lucan market. Good reasons for renting or selling. Terms easy. Address M Collison, Elginfield, Ont.

WANTED Active men, young or Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. Oceanic Publishing Co., Guelph, Ont. Ont.
This is the same firm that to merly did business as Lycz, denel & Coffee. They have simply taken the name obscanic Publishing Co.

'TALLY HO" LIVERY. 288 DUNDAS STREET.

I have added another improvement to the above stable, in the shape of a covered drive way, which now may be my stable the finest in London. Boarding horses a specialty. My saddle horses are quiet, but stylish. Horses and carriages sent to any part of the city. Telephone 678.—J. FULCHER, Prop.

SPAND SPAGING SEVELED, SILVERED, BENT. PLATE 15.



HOW A is 50 cts. a crys, crys, so the BECAME solons and colors. A CATHOLIC."

Address-JAMES P. TAYLOR, Lindsay, 569 5-eow



OFFICE OF CHARLES A. SNDER,
BREEDER OF
CLEVELAND EAT AND TROTTING BRED HORSES.
ELMWOOD, ILL., NOV. 20, 1888.
DR. B. J. KENDALL CO.
Dear Sirs: I have always purchased your Kendall's Spayn Cure by the half dozen bottles, I would like prices in larger quantity. I think it is me of the best liminents on earth. I have used it in my stables for tirre years.
Yours truly,

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 2, 1888.

Dr. B. J. KENDAL, CO.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have good opinion of your Kendall's Spavin Cure. I have losed it for Lameness. Stiff Joints and Spavins, and I have found it a sure cure, I conditionally recommend it to all horsemens.

All Gibbert Yours truly, Manager Troy Laundry Stables.

SART, WINTON COUNTY, OHIO, Dec. 19, 1888.

Dr. B. J. KENDALL Co.
Gents: I feel it my duty to say what I have dene
with your Kendall's Spavin Cure. I have cured
twenty-five horses that had Spavins, ten of
Ring Bone, nine afflicted with Hig Hend and
seven of Big Jaw. Since I have had one of your
books and followed the directions, I have never
lost a case of any kind.

Yours truly.

Andrew Tenner.

Horse Doctor.

KENDALL'S SPAYIN GURE.

wonderful. As each cripple of some passed you could hear on all sides;
"Oh, wait till Father Mollinger sees you. He will help you and make you well."
The reverence and love with which the Rev. Father was greated by the multitude was wonderful. Every time be appeared at the door of the church to speak a comforting word to the waiting crowd every head was uncovered and every voice blessed him. The scene in and around the church was solemn and impressive. People kneeled on bare ground and asked his blessing. There were tears and smiles, hopes, but no fears, and perfect faith in the breasts of all. the breasts of all.

From early morning until Mass at ten o'clock Father Mollinger ministered to the faithful, and the results in some cases

AUGUST 17, 1889.

HEALING THE AFFLICTED. The

THOUSANDS OF MEN, WOMEN AND CHILDREN VISIT A CHURCH WHERE SOME OF THE BONES OF

ST. ANTHONY OF PADUA REST.

Troy Hill, Alleghency City, Pa, was Thursday, June 13, the shrine to which thousands of the fattaful journeyed. This is the day of St. Anthony of Padus, the patron saint of Father Mollinger's church,

in which are some of the bones of the saint, and it is on this day that Father Mollinger begins some of his almost miraculous

From every direction in the morning

came the multitudes of believers, among them being many Protestants. The lame, the halt, and the blind were there; puny,

sickly childhood, halt and deformed youth, and diseased and sillicted ege. Cripples

hobbled up the long flight of steps to the church. Sick persons slowly climbed the hill, resting now and again, but suffered

without a murmur, and were happy and hopeful when the church was reached

They came on crutches, in carriages, carried on pillows and beds, a suffering and pitiful but hoping and faithful mul

titude,
Almost every city in the country was
represented and all believed they would

go away benefitted if not entirely cured.
By six o'clock the church was crowded
with decrepit and diseased people. By
eight o'clock the yard was full and by

noon it was almost impossible to pass

along the street in front of the church. The perfect faith of the entire crowd was

wonderful. As each cripple or sick per-

were almost miraculous. His method is different with the various cases. Some times he uses no medicine, but rubs the deformed limb. In other cases he uses medicine alone, and in some cases both. He does not claim to do miracles. He simply finds out the malady and, having a wonderful knowledge of medicine and human ills, prescribes and invokes God's and the saints' all healing powers to aid them. He will treat none who have no faith, and does not pretend to make a complete cure without a reasonable time In some cases months must elapse and in others the cures are almost instantaneous Among the many wonderful things witnessed was the complete curing of a

Miss Parks of Philadelphia of epilepsy. Father Mollinger told her that in three days she wou'd be entirely cured. When she entered the church she was a twitch ing, helpless woman, who had to be car-ried in; she walked from the church with scarcely any perceptible evidence of her

A lady from New York, so blind as to be unable to walk without being led, walked from the church alone unaided, and said she could distinguish many objects, while before she was totally

woman who had been boarding with Mrs. Buch on Troy hill for some time bas been unable to speak a word for two years. Father Mollinger gave her some medicine, talked to her for a time, and

she finally called him by name.

A girl who had been compelled to use crutches went in. Father Mollinger, after perscribing for and working with her, said: "Put down your crutches and come with me." She hesitated a moment, laid down her crutches, and with feeble steps made her way toward him. He said she would be entirely well in a short time.

A Mrs. Winston, who was last year cured of cancer, and with her a mother and her little boy, were present his blessing. Last year he had cures the boy of lip disease, which had afflicted him for years.

ten o'clock Mass was said, and the hundreds in the church and the thou-sands outside received the blessing after the Mess. Each one in the crowd had a bottle which was filled with boly water

and taken home.

Every house near the church is filled with the sick, who will remain the three days of the feast. While there were many distressing cases and sights the happy look of supreme faith on each face was inspiring nd thilling.

A Mrs. Robinson, of Philadelphia, who

last year was cured of bip disease, was in church in charge of a Protestant friend sflicted in the same way and said she would take her home well. Such is only one of the thousands of cases of faith showa.
It is safe to say 6,000 people were in and around the church, and a more devout and faith inspiring assembly has rarely been seen. People kneeled on the hard bricks or the bare ground to re-

ceive a blessing, and while weeping tears of pain would smile and bless the priest as he passed among them.
All sorts and conditions of people were there, the richly-dressed invalid knelt by the side of the beggared cripple. The suffering, diseased victims clasped the hand of a helping friend and all the multitude was filled with the one absorbing be

lief that Father Mollinger could and would cure all ills. Many floral decorations were added to the usual elaborate decorations of the chancel. The clergyman who efficiated wes the Most Rev. Father Ambrose, eminent General of the Congregation o the Holy Ghost, Paris, who is now making his provincial visit here. He was assisted by Father Huvetys, Vice-Provincial of Ireland; Fathers Schwab, Williams, Quinus, Laregest, Hyacinth, Leander, O.S. B; Father Healy, of Dublin, and Father Williams, President of Holy Ghost College.

THE GREAT SAINT'S LIFE. St. Anthony of Padua, was born in Lis-ton in the year 1195. His parents were of Portugal's nobility. His father as a valiant officer saw service against the Moors, his mother was noted for her fer-vent piety. He was christened Ferdinand.