OCTOBER 12, 1889.

A LEGEND. I read a legend of a monk who painted Is an old coavent cell in days bygone, Pictures of martyrs and of virgins sainted. And the sweet Christ Face with the crown of thern.

Ful many a taunting word upon then But the good abbot let him. for his pleasure, Agorn with them his solitary cell.

One night the poor monk mused: "Could I but render Honor to Christ as other painters do-Were but my skill as great as is the tender Love that inspires me when His Cross I view !

"Bat no: 'lis vain I toil and strive in sorrow; What man so scorns, still less can He admire; admire : My life's work is all valueless; to-morrow I'll cast my ill-wrought pictures in the fire "

He raised his eyes within his cell-O won-

der! There stood a Visitor; thorned-crowned was He, And a sweet volce the silence rent asunder: "I scorn no work that's done for love of Me."

And round the walls the paintings shone

respiendent. With lights and colors to this world un-known, A perfsct beauty, and a hue transcendent, That never yet on mortal canvas shone.

There is a meaning in the strange old story ; Let none dars jadge his broiner's worth or need ; The pare intent gives to the sci its glory, The noblest purpose makes the grandest deed.

New York Catholic Review.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

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

SIXTEENTH SUNDAY AFTER PENTECSET "He that exalteth himself shall be humbled, and he that humbleth himself shell be exalted."-Gospel of the day.

There is a pice in the Atlantic Ocean which satiors call the "Devil's Hole" Contrary currents hurl their torrents upon each other there, causing such commotion in the waters that navigation is always In the waters that hanga for is having difficult. If you ever passed over it when the weather was good, you wondered why the sea was so rough and the ship rocked so much. If you asked one of the sea-men for an explanation of this strange

phenomenon, he answered you : "This is the Devil's Hole ; the currents meet here." In the voyage of life, my dear brethren, there is a "Devil's Hole" in our track. It is the abyss of pride. Like the whirlpool, it is very much hidden ; the appearances are all fair, and this makes the danger all

the greater. You are, when swayed by pride, unconscious of the condition of your soul. You feel disturbed and blinded as to its cause. Envy and hatred rise up in your heart, but you do not see their bideousness, because, forsooth, your

self conceit or self will has been offended by those who are wiser and better than you, and this galls you. You can't have you, and this galls you. You can't have your own way and you are ead. You want to rule, and because you cannot you fancy yourself wronged. The whole diffi-culty is simply this: You have too good an opinion of yourself. Now, when you come to lock sciously into your own heart, are you not forced to acknowledge this? Is not this the root of the whole sell?

Is not this the root of the whole evil? Is not this the foot of the whole evil When you begin to understand and realize this, and try to conquer celf esteem, you become tranquil and find peace Your passion subsides. St Bernard says that in order to cure pride we should reflect upon three questions: "First, what was I before I was created? Absolute nothingness. And in what state did I come into the world ? It was a poor, helpless infant, that would have perished but for the care of others. 'I was con-ceived in iniquity,' and have I not com mitted countless actual sins ?" What con sideration can teach humility better than

this? Ah, yes, if we would escape from the "Devil's Hole," the abyss of pride, we must constantly be mindful of our own nothingness. Second. St. Bernard asks sgaln: "What am I now? I am one subject to a thousand ills. My soul inhabits a tenement of clay which be dissolved in moment. I am surrounded by temptations on every side I am in danger of losing God's grace at any time. What reason have I for trusting in myself? What cause for self-exaltation? There is, in steed rerson for constant fear and trem. bling. I am such a weak vessel that only Divine Omnipotence can prevent me from sailing to my destruction." Third, "What shall I be?" continues St. Ber-nerd. "I shall be, perhaps, before I am aware of it, in eternity. The earth will soon cleim my body, which was formed from its slime. And my soul, whither will it go? Before the Divine Judge, who will demand an account of every idle word." These three considerations, What was I? What am I? Where shall I be? most clearly teach us the necessity of Divine Omnipotence can prevent me be ? most clearly teach us the necessity of humility.

THE CATHOLIC RECORD

the Church point to this virtue :ss a loving and virtuous. In our lard such THE GREAT CATHOLIC PHILOSO. the Church point to this virtue [ss a straight way to heaven. The history of the Christian Church verifies the words of Jesus Christ: "He that humble'h himself shail be exalted." women predominate everywhere .- Timothy Titcomb.

[COLLOCATED FOR THE NEW YORK FREE MAN'S JOURNAL] NON CATHOLIC TRIBUTES.

THE POPE ALWAYS ACTS AS A PEACEMAKER. F. G. iz:t: "Every one is sware," he says in his sixth lecture on the "Civilization of Europe," "that it was by the 'Truce of God' and numerous measures of the same nature that the Church struggled against the employment of force, and devoted itself to introduce into society a greater That slander, like mud, dries end falls

degree of order and gentleness. These facts are so well known that I am spared the trouble of entering into any detail." That to wait and be patient soothes That all are not princes who ride with THE DEBT OF ENGLISH LITERATURE TO CATHO LIC ITALY. That correction is good when adminis John Aldington Symonds: "The im-

portance of the service rendered by lisi-ians to the rest of Europe cannot be exaggerated. By exploring, digesting, and reproducing the classics, lisly made the labor of scholarship comparatively light for the Northern rations, and extend-to an the relative of subbar That you will never have a friend if you must have one without fallings. That the roses of pleasure seldom last long enough to adorn the brow of those ed to us the privilege of culture without the peril of losing originality in the That a man who cannot mind his own business is not to be trusted with the enthusisem for erudition. I'hen, in addi-tion to this benefit of instruction, Italy gave to England a gift of pure beauty, Every time you move your lips to devoutly utter My name you carry to My ear a most agreeable melody.—St. Ger. trude, O. S. B. the influence of which, in refining our netional taste, harmonizing the roughness of our manners and our language, and stimulating our imagination, has been incalculable. It was not an unfrequent I do not desire to see in superiors all the emotions of the soul, and above all those of anger, extinguished and entirely custom for young man of ability to study at the Italian universities, or at least to undertake a journey to the principal Italian cities. From their sojourn in that land of loveliness and intellectual life they returned with their Northern brains The eternal truths are capable of filling the heart, and of conducting us in a sure way. We have only to avail ourselves of way. We have only to avail ourselves of these divine means to arrive at perfection more powerfully stimulated. To produce, by masterpieces of the imagination, some work of style that should remain as a mamento of that glorious country, and "I find," says Father Faber, "great num bers of moderately good people who think it fine to talk scandal. They regard should vie on English soil with the art of Italy, was their generous ambition. Con-sequently the substance of the stories it as a sort of evidence of their own goodversified by our poets, the forms of our metres, and the cadences of our prose

Just as the saints lost everything even life itself to increase their glory by mar-tyrdom, so in like manner when the servants of God want for anything the periods, reveal a close attention to Italian riginals."-Studies in Southern Europe. THE BENEFICENT INFLUENCE (F THE CATHOprivation increases their merit .- St. LIC HIERARCHY IN THE UNITED STATES.

Sarah Myatton Maury : "The Hierarchy of the Catholic Church in the United Duties are ours ; events are God's. This removes an infinite burden from the States, seek not endowment ; they love shoulders of a miserable, tempted, dying creature. On this consideration only can their independence ; they seek not power ; they pr ze their purity : they seek not sine. he securely lay down his head and close cures; they value their high prerogative of usefulness. And thus as saintly men do they pursue their steady way, void of offence before God and man, approved on

He was simply and staunchly true to his duty, allke in the large case and in the small. So every true soul ever was, ever is, and ever will be. There is noth-ing little to the really great in spirit.— Dicken's Mystery of Eiwin Drood. earth and registered in beaven. I am an Episcopalian, or Protestant of the Church of England. But I am not, cannot be, blinded to the many excellencies of the

FOR QUIET MOMENTS.

The truest love knows direst loss, 7 he surest triumph bears a cross. And yet the soul may smile on fate And with most loyal patience wait, Beileving that on Leights unknown She yet will come unto her own.

IT IS WELL TO REMEMBER

destroyed, but I want them perfectly sub dued.-St. Ignatius.

in a short time -St. Paul.

Dess."

l'eresa.

his eyes.

many a parg.

the emperor.

tered in season.

who pluck them.

business of others.

-FRANCES LAUGHTON MACE

It is not the situation which makes the man, but the man who makes the situa. tion. The slave may be a freeman. The monarch may be a slave. Situations are noble or ignoble, as we make them.-F. W. Robertson. The name of Jesus is an impregnable

gling and discordant interests of immense territory into harmony, and to enchain the sympathies of a whole people devotion. 'Th one shepherd.' Nothing proud in her looks, nothing in-

decorous in her conversatior, nothing bold in her movements nor effected in her sait. Assiduous at her work, diligent in her plous exercises, she found her delight in God alone. Prayer ascended from her soul like perfume from a flower. Admir-able Virgia, whose life so unique in per-fection, deserves to be the model of all lives !-St. Ambrose.

here the prisoners rest together; they hear not the voice of the oppressor, The small and great are there; and the servant is free from the master.' These Sorrow is not unhappiness. This is great secret. Indeed, it is the great secret of the world. All the world is always nearly telling it nearly but not quite. When the leaves mathe on the trees, they words cannot be said to the same extent of any other Church whatever."-States want to tell it. When the stars twinkle want to tell it. When the stars twinkle as if they get tears in their eyes, they almost tell the secret by their look. When the sea beats with a hollow sound upon the sand it murmurs the great secret men of America.

PHER.

MR. EDITOR-I hereby offer a wellbound volume of Sbakespeare to any Catholic young man in Canada, or elsewhere, who will put or cause to be placed in the columns of your truly Catholic journal an extract from the writings of any layman, living or dead, wherein the question between Catholics and Protestants as to what the Church and the Serie tures really are, is better discussed than by Dr. Brownson in the following extract which I make from the first article in his Review for October, 1857 : LAYMAN. Sept. 28:b, 1889,

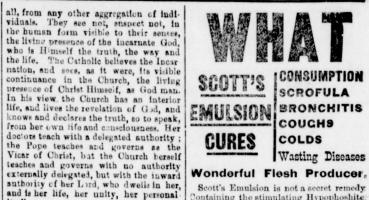
"They (Protestant controversialists) forget that the Catholic maintains that our Lord founded His religion through the institution of the Cburch, and would ity.' persuade us that He only inspires cer tain holy men in divers places and times to write a series of books, which collected PHILADELPHIA'S PRELATE. ARCHBISHOP BYAN'S REFERENCES TO THE RECENT BRUNO OUTRAGE. and bound in a single volume we call the Bible, or the Scriptures of the Old In the pastoral which Archbishop Ryan of Philadelphia sent to all the churches of and New Testaments. Because we as sert the divine origin, constitution and authority of the Caurch, as the living dehis See, to be read last Sunday, were the following references to the Bruno affair : "We do not believe that in his heart the positary and teacher of the faith, they run away with the notion that we are at

King of Italy sympathizes with the de-monstration, because the spirit of the men who bowed their heads in veneration of least wanting in proper reverence for the written word of God, when, in fact, we are the only people on earth who really believe the Scriptures to be that written Word, who recognize their divine author-ity, and treat the sacred text with the Bruno is really as anti-royal as it is anti-Papal. But the King is powerless on such occasions, and, it may be asked, if power less to defend the royal dignity, how could reverence due to it. Because we deny that the Scriptures are, ever were, or he defend the so called guarantees effered by his predecessor to preserve the personal and official liberty of the Roman Pontiff? We cannot help thinking that it were ever intended to be, the charter of the Church it by no means follows that we do not hold them to be really and Pontiff ? We cannot help thinking that it daes not become a mighty organization of over 200 000 000 people to look on quietly, to behold their supreme pastor on truly God's word, and reverence their suthority as such. Because we believe authority as such. Because we believe our Lord makes His revelation primarily to the Church without any written medium, and that the Holy Ghost is alin the exercise of his most important In the exercise of his most important functions, and say or do nothing. It is not a question of mere temporal power, but of spiritual independence of monther's temporal power. The indicate which the Pope feels so sensitively may be repeated ways present in her to bring all His words to her remembrance, and to assist her to preserve, to understand and to teach it infailibly, it does not follow that we do not recognize the authority of the in some other form at any time. The laws which condemn all who defend his same revelation in the written word, in same revelation in the written word, in so far as the written word contains it. It is very possible to believe truly and firmly that the Scriptures are the word of God, authentic and authoritative, civil rights are penal, persecuting laws, enacted against the Pontiff himself. The tendency is to greater persecution, because

without holding the Protestant notion that the Church derives her authority from God through them. The Scrip-1a tures addressed to the Church may be good evidence of her constitution and for liberty and union, but in a quiet, sys suthority, without being her charter or act of incorporation. They may be too, a record made by the hand of the Almighty of the principal doctrines He has communicated to her, and teaches tematic, apparently constitutional mode of warfare. Now, if the Pops has the ual power to rule the Church of God, he should have by implication everything essential to the exercise of that spiritua power. If some amount of tempora through her, and as such of priceless power and independence of earthly domin-ion be essential to this freedom, and many value, without thereby diminishing her authority, or casting the slightest susgood non Catholic statesman have a picion on the fulness and integrity of the thought and said, then some such indepen

revelation made to her. "The great difficulty with the Protestblinded to the many excellencies of the Catholic Church; and especially as to its in-tions regard America; they are, beyond comparison, the best adapted to curb the passions of a yourg, impetuous, intelli-gent, generous, and high minded demo-cracy; to protect the religion of the repub-lic from annihilation; to subdue the strug-oling, and discondant interasts of an Pontiff. He represents too much indirect temporal influence to be subject to any king. The first Napoleon felt that he only ant is, that he does not believe in the Church, the Holy Catholic Church, of the Creed, as a real and truly divine in needed the Pope as a subject to be stitution; and he lacks all conception of her as a living organism with its own plete and permanent master of Europe The Pope's present position of neither ruler nor subj ct is one which cannot be gratifying to either himself or the King unity and central life. To whatever sect he belongs, the Protestant is essentially a Nestorian, and fails to recognize in our of Italy. . . The subject is full of difficulty. The solution of the great past has been that the Pope should be an inde Lord the two forever distinct natures in one person. He dissolves Christ, and rein one megnificent scheme of morality and gards the human and the divine simply as associated in a common work, each with its own proper personality, not as united in the one Divine person by a hypostatic union. Hence he fails to re-'They shall be one fold under "The Institutions besides, of this Church, are themselves based upon that very equality which their discipline so effi-ciently modifies. There is one common d the Church as a person, and having are sure that he would prefer the pleas-ures of the Vatican library to those of a her personality in the Divine person of our Lord. In his mind the Church is law, and one alone, for all-in the words of the Old Testament, so admirably adapted to the description of the Catho royal court. In the ordinary course of not the living body of Christ, living His life, and one in the unity of His person, but separate from Him, a mass of ineternity. lic faith : 'Here the wicked cause from dividuals aggregated around a doctrine troubling, and here the weary are at rest lift his voice in defence of the liberty of the head of the Church of Jesus Christ." a discipline, or a form of worship. has no conception of the Church as the mystic body of Christ; mysti cally, indeed, but really united to Him as the body to the head, so that each sympathizes with the other, the body, with the head, the head with the body

THE CHURCH THE GUARDIAN OF POLITICAL the whole and each with each. Neither gress, tells of his welcome by Cardinal Lavigerie : "When we were to His Eminence Cardinal L his philosophy nor his theology rises to FREEDOM. Willism Cobbett: "The Church had nception of that solidarity of Ca great power; it was naturally the guard-ian of the common people; neither kings nor Parliaments could set its power at tian life, so distinctly and so energeti-cally asserted by the great Apostle of the Gentiles, 'As in one body we have many members, . . . so we being many are members, . . . so we being many are one body in Christ, and each one, mem nce ; the whole of our history show that the Church was invariably on the side of the people, and that, in all the much and justiv boasted of triumphs, which our forefathers obtained over their bers of one another.' (Rom. xii, 4, 5) As the body is one, and hath many mem-bers, and all the members of the body bers, and all the members of the body, so also Christ. . If one members suffer anything, all the members suffer with it; or if one member glory, all the mem-bers rejoice with it. 'Now ye are the body of Christ and member of member' (1 Cor. xii, 12, 26, 27.) Therefore, as the same Apostle tells elsewhere, the Church is 'none hody with one spijit'. These free kings and nobles, the Church took the lead. It did this because it was depen dent on neither king nor nobles; be cause, and only because, it acknowledge another head ; but we have lost the pro tection of the Church, and have got noth ing to supply its place; or rather, what ever there is of its power left has joined or has been engrossed by, the other 'one body with one spirit.' These fre quent passages really mean nothing to branches of the State, leaving the main body of the people to the mercy of those other branches. 'The liberties of Eng-land, is a phrase in every mouth ; but what are those liberties? The laws which exclude the december and people the Protestant. His views are external ormal, cold, lifeless. To his mind the Church is wholly outward, material, a body without a soul, without interior unity or life. Her authority, if author which regulate the descent and possess ion of property ; the safety from arrest unless by due and settled process ; the ity she has, in his view, must come from abroad through an external medium, not from within, from her own interior life, absence of all punishment without trial from within, from her own interfor hig, light and ability, by virtue of the in-dwelling Christ whose body she is. To his conception Christ is not in her, but apart from her, and her light and ability are only the light and ability of the inbefore duly authorized and well known judges and magistrates; the trial by jury; the precautions taken by the divers writs and summonses; the open trial, the impartiality in the proceedings. These are the liberties of England.' And, had our Catholic forefathers less of dividuals aggregated, and her authority only that conveyed in the written power of attorney formally executed by our Lord in her behalf. "The fact is, our Protestant friends these than we have? Do we not owe them all to them? Have we one single law that gives security to property or to life, which we do not inherit from them?"—History of the Protestant Rehave lost the sense of the deeper signifi-cance of the Church, and with it the scriptural sense of the Christian order. scriptural sense of the Christian order. They have become strangers to the pro-found Christian philosophy, as set forth in the Epistics of St. Paul and in the writings of the great Christian Fathers and Octholic doctors, and they see no ______ae Christian Church than the ______Jews saw in Jesus of Nezareth, whom they crucified between two this yes. To these Low on Lord was only a man Tried! Tested ! Proved ! A year ago last summer I was troubled with dysentery. I procured Dr. Fowler's Extract of Wild Strawberry and took according to directions, which completely pured me. ROBERT E. GREEN, Lyndhurst, This medicine cures all los



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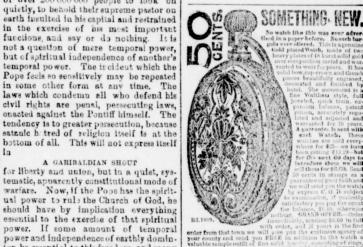
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settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for, after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a priviledge I had

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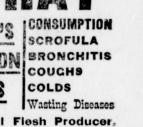
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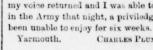
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MANUFACTURING

But we have, besides these reflections on our own misery, the example of our Divine Saviour to teach us humility. He came down upon the earth to cure men of pride. The world was filled with wasin the palace of the Cause, but the stable of Bethlehem proves the contrary. The form of a servant was what the God--not that of the ruler. Man took Instead of honor He had ignominy, and with the most humiliating of all the punishments which the world could inflict—crucifizion -He suffered death to remove the curse

of pride. The saints have made it the chief object of their lives to imitate and share in the humiliations of Jesus Christ. His Blessed Mother stood at the foct of the cross and suffered crucifizion of soul. St. John, who understood better than the other Apostles the Divinity of Jesus, witnessed with sorrow, faith and love His humiliat. ing death. There is a tradition that St. Peter once sarted to leave Rome, but not far from the city's gate he met our Lord going to ward the city. The Apostle asked the Lore where He was going. "I am going to Bone to be crucified sgain," said Jesus. St. Peter cried out: "No, and then make it with tender looks and look am going to Rome to be crucified sgain," eaid Jesus. St. Veter cried out: "No, you shall not, am went back to die him-elf for his Master. To day in Rome one sees a sancitary which has been erected to mark the place of his apparition, and you have only to loo. from this spot to the dome of St. Peter's horch to under-stand the fruit of the unility of the Apostles. The lives of all he faithful in

of the world, that sorrow is not unhappi-Dess.

I have often thought that he whom God hath gifted with a love of retirement possesses as it were an extra sense. And among what our poet so elequently calls "the vest and noble scenes of nature," we fiad the balm for the wounds we have sustained smong the "pitiful shifts of policy;" for the attachment to solitude is the surest preservative from the ills of life : and I know not if the Romaus ever instilled, under allegory, a sublimer truth than when they inculested the belief that those inspired by Feronia, the goddess of woods and forests, could walk barefoot and uninjured over burning coals.—Bul-

Nature, in her simplicity, in her vir-ginity, is profoundly Christian. She is filled with solemn sadnesses and in flable

wer Lytton.

consolations ; she only speaks of deaths and of resurrections, of past falls and of future glorifications. The mountains, above all, say much to the soul, of which they are, in some sort, the image. Rich-ness and nakedness, heights without measure, abysses without bottom, in-numerable and diverse landscapes, immense disorder, traces of ancient upturnings, expansions, efforts to reach heaven, always powerless, always re-newed! Is not there the image of our poor existence? The mountains with their variety resemble human nature, as the sea with its immensity resembles the Divine Nature .- Frederic Ozanam.

Self-abnegation is one of the lessons formation. which love teaches, and where marriage is made a matter of moral judgement, it becomes the habit and not the exception becomes the nation and not the exception, each striving to yield in matters where duty is concerned. Neglect the whole world rather than one another. Never Extract the bowels. NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions. To INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine. VICTORIA CARBOLIC SALVE is a great aid to internal medicine in the treatment of scorofolous sores, ulcers and abcesses of all fulous sores, ulcers and abcesses of

whom they crucified between two thiores. To these Jews our Lord was only a man, claiming to be the Son of God. They saw only the humanity, and suspected not that in the form of the Son of the humble Mary there was, as well as the perfect man, the eternal and ever living God, the Creator of heaven and earth, and all three willes and invisible. So

to his Eminence Cardinal Lawreerie at the Villa Columbia, Lucerne, Switzer land, our reception was indeed a warm one. When we presented our letters, they were immediately scanned; then, throwing one arm around the neck of Mr. Ruffin and the other about mine, the meat (during) that didn't for memory reat Cardinal stood silent for a mo almost overcome with emotion, then, bending (for His Eminence measured more than six feet), he kissed us as a father would kiss his sons who had been for a long while absent; then ssid: Young men, I feel that your presence here will prolong my earthly existence, will give me new vigor to wearied nature and start anew the current of life. Your coming from your far away homes in America, bearing, as you do, words of good cheer from His Eminence Cardinal Gibbons, from the venerable Archbishops of Cincinnati and Boston as well as the sympathies of your great nation must, and will, give new impetus to the work of civilization among and for the suffering and outraged people of Africa. Long and interesting was the conference held daily with His Eminence during our stay in Lucerne. We were introduced to the Countess de Staal by the Cardinal, and found her to be a woman of the highest order of intelligence and deeply inter ested in the great anti-Slavery Crusade The last evening of our stay in Lucerne we were entertained at dunner by the Cardinal and his kind sister."

man life he is nearing the portals of Bat he feels now, more than

ever, that it is due to his sublime office to

KISSED BY THE CARDINAL.

A GARIBALDIAN SHOUT

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