



Mr. Mito Gilson,
 former treasurer in the employ of the
 N. Y. Lumber Company, says
 and his wife highly recommend
 Hood's Sarsaparilla. She
 failed to gain strength after
 a severe illness, felt
 weak, could not sleep, and had no appe-
 tite. When she took Hood's Sarsaparilla
 she began to pick up and was soon all right.
 This was her experience, and was in the
 fact the same as that of many others.
 When she was all run down, had weakness and
 distress in the stomach, Hood's Sarsaparilla
 brought her back to her normal state. It
 cured her of all ailments, and she is now
 as healthy and vigorous as ever.

Tired
 and nervous. Thousands, yes, millions
 of people, testify to the wonderful value
 of Hood's Sarsaparilla for that tired
 feeling or weakness of mind, nerves or body.
 It is the helping hand which restores full health
 and strength. Mr. John J. Scully, President
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 Street, Detroit, voluntarily writes as follows:
 "C. I. Hood & Co., Lowell, Mass.:
 "Gentlemen: I feel in duty bound to tell
 of the benefit I de-
 rived from Hood's
 Sarsaparilla. I have
 been troubled with nervous dyspepsia, was
 tired and languid, with no ambition to
 work; my sleep was irregular. So I began
 taking Hood's Sarsaparilla.
 From the very first
 I noticed the effects of
 it. The nervous dyspepsia has
 now entirely gone, my appetite is excellent,
 I can eat heartily without distress after-
 wards, I sleep well,
 and can now go about
 freely. I have had
 this feeling so frequent before I took
 Hood's Sarsaparilla
 I have taken six bottles and recommend it as
 the King of Medicines."
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MYRTLE NAVY
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 IN BRONZE LETTERS.
 NONE OTHER GENUINE.
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The New Man at Rossmere

"No, oh, no, I won't mistake!"
 "Sula looked with frightened eyes from
 him to the trickling water. As he
 stood in the ditch on the land side of
 the levee, the waters on the outside of
 it were a foot or two higher than his
 head. Should the levee give way with
 the sudden and explosive force cus-
 tomary with them, his position would
 be fatal. He would be swept away
 like an autumn leaf on the rushing
 rushing current. "How can you
 ward off this peril?" she asked. "You
 have nothing to work with! Let me
 stay, and you go for help. You can
 ride faster than I."
 He saw through the tender ruse to
 beguile him from his perilous position,
 and a smile of ineffable sweetness
 chased the anxiety from his grave eyes
 as they rested on her agitated fea-
 tures.

"What could you do, dear?"
 In that moment of suppressed excite-
 ment and impending doom it did not
 seem strange to her that he should thus
 address her. It sounded simple, right,
 true, and very sweet.
 "You cannot possibly get anyone
 here under half an hour," he resumed,
 hurriedly. "In that time much might
 happen. There is but one chance for
 the levee; that one chance I shall give
 it. The danger increases every
 second. Ride at your utmost speed.
 Do not spare the man; have only a
 care for her rider's neck. Wait.
 Take from my hat those my papers and
 my watch. If anything—should
 happen—keep the watch, please, as a
 souvenir of your mortal foe. Now
 go." She smiled bravely up into her
 pale face; then, throwing himself
 prone upon his side, he thrust his bare
 right arm into the soft ooze of the soil
 where the trickling stream ran
 through. Sula stretched her hands
 over him imploringly.
 "Come with me. The peril is too
 great. Let those who have brought it
 upon themselves suffer for their criminal
 neglect."
 "The women and children who
 would suffer the most did not bring it
 about. If my right arm can serve to
 stop this leak until you fetch succor, it
 will have done loyal service for the
 land you love. Every second's delay
 increases the danger to the levee and
 to me."
 His voice was so steady, his eye so
 resolute, his cramped and painful
 attitude so determined in its sacrificial
 heroism, that Sula felt her own
 weaker soul roused to an answering
 resolution.

"Surely the good God will not let
 such self-atonement fail of its re-
 ward," she murmured to herself as she
 turned trembling away from him.
 "He will keep him until I can bring
 aid."
 Stirling heard her, as she hastily re-
 treated, unmindful now of the mercif-
 less briars that smote her in the face or
 of the rough ground that impeded her
 footsteps. He heard the quick tramp-
 ling of her horse's feet over the short
 wooden bridge that spanned this ditch
 where it crossed the road, then the
 sound of her rapid progress died away
 in the distance, and he knew that
 thirty long and anxious minutes at
 least, must elapse before she could
 possibly send him any relief. In that
 length of time what might not happen?
 If this spouting water, whose flow he
 had checked by making a stopper of
 his arm, had been caused by a recently
 made craw-fish hole, he might success-
 fully ward off danger until help came,
 if, on the contrary, it had been run-
 ning all night and softening the inter-
 ior of the entire levee, at any moment
 the whole structure might yield to the
 tremendous pressure of water against
 it, give way, and allow the foe they
 had defied for weeks to enter, making
 a broad and desolating pathway for it-
 self, sweeping away the hopes of hun-
 dreds, and even sweeping him, Stirling
 Denny, into eternity. On the fleetness
 of a horse's feet, urged on by a
 woman's trembling hand, perhaps,
 his life was hanging.

And with this consciousness on her,
 too, Ursula sped through the woods,
 with a white face and an aching heart.
 With whip and voice she urged the
 roan forward, quivering with nervous-
 ness as the animal's sharp shrill neigh-
 ing rent the quiet air in noisy protest
 against this sudden separation from
 the Black Prince. With that strange
 faculty of mental absorption by which
 trivial objects or occurrences during
 our sorest soul-travail, she heard the
 mocking-birds answering each other
 in tones of gay defiance: she noted
 how thickly the wild blue-bells
 blossomed along the roadside; her
 senses accredited the delightful frag-
 rance that greeted them at a certain
 turn in the road to the elder-bushes,
 whose lace-like clusters she remem-
 bered were always thickest in that spot.
 The low-hanging branches of a sycamore
 by the roadside rudely brushed
 the plume in her riding-hat as she
 galloped under them; she would cer-
 tainly ask Uncle Ephy to cut that low
 branch away; the touch of it seemed
 to vibrate through her nerves for many
 a day after that reckless ride. Every
 faculty was on the alert; every sense
 was imbued with tenfold acuteness.
 Yet she was aware of no thought but
 of the resolute man she had left behind,
 who might even at that moment be
 offering up his precious life, a useless
 sacrifice.
 She bent over in her saddle to lift

A dry, hacking cough keeps the
 bronchial tubes in a state of constant
 irritation, which, if not speedily
 removed, may lead to bronchitis. No
 prompt remedy can be had than
 Ayer's Cherry Pectoral, which is both
 an anodyne and expectorant.

The chummy wooden latch to the squire's
 pasture gate. Two of his plowmen,
 with bridles swung over their shoulders,
 were lazily approaching it from
 the other side. She drew rein directly
 across their path, and said, with slow
 precision, her own voice sounding un-
 familiar to her:
 "Throw down those bridles. Take
 axes and spades, and go as fast as you
 possibly can to the big ditch, where
 the button willows grow. The levee
 is about to break. Major Denny is
 guarding it with his life. He is the
 best friend we all have. If we are
 saved it will be by him."
 The stolid indifference of the men,
 who stood motionless before her,
 irritated her into a frenzy of impa-
 tience. Her voice was shrill with
 pain as she asked: "What are you
 standing there, staring at me for?
 Why do you not go—stupid, ungrate-
 ful things that you are."
 "Our mules is out'n do paster,
 missy; w'wuz jes' a gwine fur 'em,
 an' I wuz a stud' in 'em, how we could
 git dar de quickies." Weeds got spades
 an' axes hid in de woods clost to dat
 'v'it."
 Ursula glided to the ground while
 they were speaking. She pointed
 imperiously to her own empty saddle.
 "Mount, both of you. Ride as fast
 as the horse can carry you—if you
 kill her!"
 Her last words were cast upon the
 vacant space where a second before
 the roan had stood, with quivering
 flanks and dilated nostrils. Now that
 she had time to realize her own over-
 wrought condition. She felt dizzy
 and faint. Sinking upon the side of
 the levee, she bowed her head upon
 her knees, while sob after sob convulsed
 her slender frame. She felt
 the better for her tears. Suddenly
 she sprang to her feet again. Suppose
 these stupid negroes should go to
 the wrong ditch? Suppose they should
 lag so in their coming it would be too
 late? Suppose Stirling Denny was
 at that moment being over-
 whelmed by the surging water? She
 must find Squire Thorn, and send him
 to the rescue. The house was in
 sight; a mile of rapid walking and
 she would be there. She gathered her
 heavy skirts about her, and hastened
 forward on foot. She passed a cabin
 door, where the inmates were loitering
 in non-day idleness. Two men, slat-
 ward field hands, lay lazily stretched,
 face downward, on the gallery floor,
 in friendly juxtaposition to several dogs.
 A woman, "in unwomanly rags," sat
 upon an inverted wash-tub, giving
 nourishment to a baby whose slovenly
 appearance was in keeping with its
 surroundings; an old woman, decrepit
 from age, glanced up from her task of
 stringing red peppers to send a won-
 dering glance of her bleared eyes after
 the woman who swept swiftly by the
 tumble-down fence which barred this
 thrifless abode of a thrifless people
 from the public road. Half a dozen
 boys, ragged, happy and dirty, were
 playing marbles in the rain-beaten
 road, their faces beaming with animal
 content and bacon grease. Mrs. Ras-
 ton's skirts sent their "white taws"
 and "china alleys" in every direction.
 With good-natured grins they replaced
 them and resumed their sport. At
 every cabin door, with some slight
 variations, this grouping was repeated.
 The unthinking placidity of those dark
 faces smote upon Sula's excited nerves.
 She was in a frame of mind to take
 issue with Providence on the seeming
 lack of justice displayed in its work-
 ings. Was it for such as these that
 Stirling Denny's precious life was being
 jeopardized? They were not
 worthy of it. Not worthy that harm
 should come to one hair of his head.
 She swept past the "quarters,"
 followed by many stolidly wondering
 glances. She reached the home at
 last.

The sound of the horse's retreating
 hoofs had long since died away in the
 distance, and Stirling Denny's eyes
 were resting on the green and shady
 woods that closed in closely about him,
 with the intense gaze of a man who
 was keenly alive to the peril he had
 voluntarily involved himself in, and
 also calmly and rationally alert for any
 chance of escape therefrom. His hear-
 ing, remarkably acute at all times, was
 rendered doubly so by his present ex-
 tremity.
 The crackling of dry twigs in the
 distance was borne to his ears. He
 tried to decide by what manner of
 animal it might be made. It was most
 probably a cow grazing on the tender
 cane-shoots, so dear to the palate of that
 ruminant, or a mule astray from the
 plowhands of Tievina or Thorndale.
 There was one chance for, to a great
 many against, it being a human being.
 The ditch that he was guarding was in
 a very lonely part of the woods, be-
 tween the two places. The crackling
 of dry twigs came nearer. It had an
 irregular, halting sound. On the one
 chance of its being a person, the major
 tried a lurch "halloo" from his damp
 couch in the bottom of the ditch.
 To his surprised pleasure came back
 to him in a ringing voice:
 "Halloo yourself? Where are you,
 and what do you want?"
 "I'm down in the big ditch, and I
 want to communicate with the owner of
 that voice."
 The undecided, hesitating crackling
 among the dry twigs was exchanged
 for a very decided sound of fast run-
 ning, which in an incredibly short
 time brought Fred Southam's startled
 face and wondering eyes to bear upon
 the man in the ditch.
 "Why, major!"
 "Well, Fred!"
 "What are you doing there?" Fred
 leaned over the brink to ask.
 "Not reclining on a bed of roses,
 my boy, but, you know, if
 'Imperial Caesar, dead and turned to clay,
 May stop a hole to keep the wind away,'
 why may not the arm of a live Yankee
 serve an equally useful end with an-
 other one of the elements? I am stop-
 ping a hole, Fred, in hopes of prevent-
 ing further damage to this levee be-
 fore help comes. Sorry I'm not in
 position to take off my hat to you."
 "You take it pretty coolly."
 "Force of circumstances, my dear
 boy. Ten minutes ago I doubt if I
 could have afforded a jest at my own
 expense, but I'm pretty well convinced
 that it is a craw-fish hole, and, although
 not relieved, I am not as badly scared
 as I was. I don't think the levee's
 going at a rush."
 "Who has gone for help? I believe
 you would jest at our coffin."
 "Mrs. Ralston has gone for help.
 At it, probably (my coffin, I mean), but
 not in it. You perceive I am categori-
 cal."
 "Why did you stuff a gunny sack
 in that hole?"
 "One of my most urgent requests
 that I cover my ditch should have sacks
 left near it. There are none here.
 It's a mistake of the squire's."
 "Squire Thorn was never known to
 do anything right," says Fred, with
 boyish vehemence. "He is an embod-
 iment mistake. But can't I do any-
 thing but stand here and look down at
 you?"
 "Not unless you had a sack, and
 something to fill it with."
 "I've got that very thing. I was
 running about in the woods gathering
 a lot of gray moss to send to our Jean
 at school. I've got a long 'picking'
 sack right here."
 "Yes; but how to fill it?"
 "And I've got a trowel, too," says
 Fred, waving one triumphantly over
 his head.
 "It's a little like eating soup with a
 splinter, but it would be a tremendous
 relief to me."
 Flung the sack into the ditch as
 near the major as possible, Fred re-
 tained the open end in his own hand
 and flung the broad band, by which
 the cotton-picker swings these long
 Lowell sacks about his neck in picking
 time, over a bush, to keep the mouth
 open, then with a frantic energy he
 shoveled the loose earth from the bank
 into the bag, already nearly full of
 moss, with hands and trowel. He soon
 had it full, and, springing down into
 the ditch, heedless of briars and water,
 he rolled it as close as possible to the
 spot where the major's arm was still
 doing duty for a stopper.
 "Bravo, my young levee-man. But,
 after all, I find myself in the position
 of Henry Clay with the billy-goat—
 afraid to hold on, and aren't let go.
 If I withdraw my arm, and you should
 fall to get that heavy sack at the right
 spot simultaneously, we'd be worse off
 than ever. I'm afraid I couldn't help
 you much, as my arm is pretty well
 numb." "You've got no confidence in me.
 You think I'm a muff."
 "My dear Fred, I've got all the confi-
 dence in the world in your head and
 heart, but very little in your muscle.
 Ah!" At this moment the men Ursula
 had sent came crashing through the
 bushes with their spades upon their
 shoulders. "You are none too soon,
 boys! Cut some piles quickly, and
 drive them on both sides me as near
 as possible. Of course you brought sacks
 with you?"
 "Dar now!"
 "The men looked blankly at each
 other. Of course they had not brought
 them. Forethought is not an attribute
 of this child-like race."
 "Troof is, Mars Major, Miss Sulle
 When the merits of a good thing are con-
 sidered, it only requires proof like the follow-
 ing to convince and settle any doubt:
 Constantine, Mich., U. S. A., Feb. 16, 1887:
 "Was troubled 30 years with pains in the
 back from strain; in bed for weeks at a time;
 no relief from other remedies. About 8
 years ago I bought St. Jacobs Oil and made
 about 14 applications; have been well and
 strong ever since. Have done all kinds of
 work and can lift as much as ever. No re-
 turn of pain in years." D. M. REARICK.

CHAPTER XV.
 IN THE GAP.
 Those who believe that Dr. Sage's
 Catarrh Remedy will cure them are more
 liable to get well than those who don't.
 If you happen to be one of those who
 don't believe, there's a matter of \$500
 to help your faith. It's for you if the
 makers of Dr. Sage's remedy can't
 cure you, no matter how bad or how
 long standing your catarrh in the head
 may be.
 The makers are the World's Dispen-
 sary Medical Association, of Buffalo,
 N. Y. They are known to every news-
 paper publisher and every druggist in
 the land, and you can easily ascertain
 that their word is as good as their bond.

You wind your watch once a day.
 Your liver and bowels should act
 regularly. If they do not, use a key.
 The key is—Dr. Pierce's Pleasant
 Pellets. One a dose.

Rev. Wm. Hollinshed.
 Pastor of the Presbyterian church of Sparta,
 N. J., voluntarily writes strongly in favor
 of Hood's Sarsaparilla. He says: "Nothing I
 know of will cleanse the blood, stimulate the
 liver or clean the stomach like this remedy.
 I know of scores and scores who have been
 helped or cured by it."
 The highest praise has been won by Hood's
 Pills for their easy, yet efficient, action.
 Turn the Rascals Out.
 We refer to such rascals as dyspepsia, bad
 blood, biliousness, constipation, sick headache,
 etc., infesting the human system. Turn
 them out and keep them out by using
 Hood's Bitters, the natural foe to disease,
 which invigorates, tonics and strengthens the
 entire system.
 Mrs. H. Hall, Narragansett, N. Y., writes:
 "For years I have been troubled with Liver
 Complaint. The doctors said my liver was
 hardened and enlarged. I was troubled with
 dizziness, pain in my shoulder, constipation,
 and gradually losing flesh all the time. I
 was under the care of three physicians, but
 did not get any relief. A friend sent me a
 bottle of Northrop & Lyman's Vegetable Dis-
 covey, and the benefit I have received from
 it is far beyond my expectation. I feel better
 now than I have done for years."
 "Many men, many mixds," but all men
 and all minds agree as to the merits of Bur-
 dock Pills, small and sugar-coated.
 Millard's Lintment cures Burns, &c.

can do it. Who is to hinder
 giving such power to man?
 Is it the book of God, for
 God has given this power
 to man. No, sir, you can
 never say my Protestant friend,
 I say my Protestant friend,
 prove to you that God has no
 power to man; for no man,
 mon sense or reason, can do
 a moment that God can give
 to man. I shall prove it to
 the Bible, and that is the be-
 do you not, my dear Protestant
 friends, but that is the book of
 Catholics have a very high val-
 ue and it is from this book
 that I shall prove that God
 such power to man.
 In the ninth chapter of the
 St. Matthew we read that
 fore our Divine Lord a man
 pale, and when our Blessed
 the poor paled man He
 with compassion, and set
 paled man: "Son, be of
 thy sins are forgiven thee."
 THE SCRIBES AND PH-
 heard the Blessed Saviour
 sins are forgiven thee," an-
 mured within themselves,
 precisely as our Protestant
 "Who can forgive sins?
 And Christ, reading the scrip-
 tures of their minds, said:
 murmur at this? Which
 say, thy sins are forgiven
 up thy bed, and walk into
 "But," said He, "that
 not say that you may know
 Son of God, but—"
 know that the Son of
 know Christ was born G-
 He is God from all eter-
 the Father and the Holy
 He became man eighteen
 seventy-nine years ago,
 born in the stable at
 hath the power to give
 give sins—"
 give sin—"
 the man sick of the pals-
 thy bed and walk into
 the sick man was instan-
 he took up his bed and
 the house. Here, our
 performed a miracle to
 even as man, He had
 forgiving sins.
 Now, in St. John, two
 our Saviour says: "I
 been given to Me in
 earth, therefore, as I
 sent Me, I also send you
 been vested by the F-
 power, so I also send you
 all power," and then
 the Holy Ghost; He said
 them (Apostles): "He
 the Holy Ghost; who for-
 whose sins you shall re-
 tained." Now, my
 friends, you who say that
 teacher, I beg of you to
 God, to divest yourselv-
 indices, of all precon-
 kindly, sincerely, betw-
 the Bible, study the
 Christ. What did Ch-
 He said, breathing up-
 "Receive ye the Holy-
 is the Holy Ghost?"
 is the Third Person
 Trinity.
 Ghost? "That is," Re-
 of God, for Holy Ghost
 Scriptures, frequently
 power of God, as in the
 THE ACTS of our
 our Divine Saviour says
 days hence you shall
 of God." What was
 God? It was the
 Holy Ghost on the
 "Receive ye, therefore
 God, and whose sins
 they are forgiven thee
 clear and explicit?
 Divine Saviour mean-
 are forgiven them, what
 what He said? "I
 There was no doubt
 fore was no doubt
 He did not say or
 another thing. What
 Apostles: "Whose
 sins you shall re-
 give, they are for-
 gave them the pow-
 Some years ago,
 of St. Francis Xavier
 Louis, Mo., I was c-
 and when I came to
 with the sick lady
 I asked the doctor
 with the lady for a
 he did so. In the
 the lady's confes-
 to the Holy Ghost,
 religion, the sacra-
 Having got through
 tor that he might
 doctor was a Yan-
 the Yankees
 five people, and s-
 (laughter), and s-
 me: "What have
 sir?" "Well, do
 power." "Yes,
 not believe in
 said I. "No, si-
 I do not believe
 as that." "We
 you believe the
 of forgiving sins?
 "SO SIR," s-
 "Well, doctor,
 Saviour mean-
 His Apostles, His
 Holy Ghost; who
 give they are
 did Christ mean
 "Well, I decla-
 tough question
 doctor. Will
 answer it?"

we didn't tek time to fotch nuffin' but
 ourself—did we, Jeff?"
 "Dat's de livin' troof, boss!" Jeff
 says, swinging his sharp ax at one
 blow half-way through a slim cotton-
 wood sapling.
 "Cut the piles and drive them close
 together. Mr. Southam has a sack here.
 Fill it as full as possible. Be
 quick. The ooze around my arm grows
 softer every second. The danger is
 great, boys."
 With quick, rhythmic strokes the
 men felled some half-dozen slender
 saplings, pointed each one sharply
 at one end, and drove them well down
 in the bottom of the ditch on both
 sides the major. Then they lifted the sack
 to swing it into position.
 "Is it quite full?" Stirling asked,
 anxiously.
 They shook its contents into a more
 compact mass, and added a few spades-
 full of earth.
 "Now, then, when I say 'ready,'
 swing it promptly into position just
 where my arm comes out. Fred,
 stand back, please; get up on the bank
 yonder."
 "One! two! three! Ready!"
 With the activity of his nature he
 sprang to his feet. With the sluggish
 deliberation of theirs, they swung the
 sack into the ooze in the levee. The
 discrepancy was fatal. Like a senti-
 ent thing enraged at imprisonment,
 and fearful of being again baffled in
 its evil intent, the water spouted
 through in a stream of ominous dimen-
 sions. A sudden fissure on the brow
 surface of the levee told of the coming
 catastrophe; a fatal widening of the
 crack; in another second the water
 had forced a free passage for itself,
 and came in a narrow stream from
 base to crown on the levee. But one
 chance left!

"You must build around my body.
 Drive piles thick and fast. Fling in
 the loose earth; sacks and men will be
 here presently. Work like beavers
 rather than men; work for your
 homes, not mine, boys. We'll win
 yet."
 With the excitement of battle in
 voice and mien, Stirling Denny sprang
 into the fast widening fissure, and
 dropping his arms, held them closely
 by his sides, to present as solid a line
 as possible to the encroaching water.
 The men worked like ten. They
 were thoroughly aroused at last.
 Fred aided their efforts by dragging
 the piles to the ditch as fast as they
 cut and sharpened them. No sound
 was heard but the ringing blows of
 the axes, the panting of the workers,
 and an occasional calm command from
 the man who now stood up to his arm
 pits in the water. Over it all the
 heartless carolling of the birds went on.
 More efficient aid soon arrived.
 Squire Thorn, followed by a strong
 force, equipped with everything neces-
 sary for levee patching, now appeared.
 Twenty brawny arms were quickly
 building a fresh barricade to landward
 on the major's back, across the ditch.
 With Fred's sack for a foundation
 "stay," the loose earth was thrown
 in between the close-driven piles,
 arranged like an old-fashioned pile
 hopper. In half an hour more the
 same brawny arms drew Stirling from
 his durance vile, and placed him upon
 the dry soil, a very sore and thoroughly
 soaked man, but a hero crowned with
 success.
 "By George, Denny, you're a plucky
 fellow, if you are a Yankee!" Squire
 Thorn exclaimed, in bungling enthusi-
 asm, as he seized the young man's wet
 hands in both his own. "I doubt if
 there is any other man in the country
 that'd thought of that road to salva-
 tion."
 "It is the old story of the pound of
 cure where the ounce of prevention
 would have sufficed," said Denny,
 coldly, shaking himself after the
 fashion of a wet Newfoundland dog.
 The alarm had sprung from this
 far and wide, and the major was still
 seated on a pile of sacks, gathering
 strength from rest for his homeward
 ride, when re-enforcements from all the
 lake country came tramping through
 the briars.
 Each one had to hear how near
 destruction they had all come, and how
 the new man at Rossmere had sprung
 bodily into the breach and strayed the
 rushing of waters until the levee had
 been patched with a run-around!
 Each one had to voice his gratitude and
 admiration in words of strong and sin-
 cere meaning, and each one had to give
 the squire a little dig for his neglect.
 The day was far gone when Black
 Prince deposited his master at his own
 door, stiff and sore of body, but jubilant
 of spirit.

TO BE CONTINUED.
 Rev. Wm. Hollinshed.
 Pastor of the Presbyterian church of Sparta,
 N. J., voluntarily writes strongly in favor
 of Hood's Sarsaparilla. He says: "Nothing I
 know of will cleanse the blood, stimulate the
 liver or clean the stomach like this remedy.
 I know of scores and scores who have been
 helped or cured by it."
 The highest praise has been won by Hood's
 Pills for their easy, yet efficient, action.
 Turn the Rascals Out.
 We refer to such rascals as dyspepsia, bad
 blood, biliousness, constipation, sick headache,
 etc., infesting the human system. Turn
 them out and keep them out by using
 Hood's Bitters, the natural foe to disease,
 which invigorates, tonics and strengthens the
 entire system.
 Mrs. H. Hall, Narragansett, N. Y., writes:
 "For years I have been troubled with Liver
 Complaint. The doctors said my liver was
 hardened and enlarged. I was troubled with
 dizziness, pain in my shoulder, constipation,
 and gradually losing flesh all the time. I
 was under the care of three physicians, but
 did not get any relief. A friend sent me a
 bottle of Northrop & Lyman's Vegetable Dis-
 covey, and the benefit I have received from
 it is far beyond my expectation. I feel better
 now than I have done for years."
 "Many men, many mixds," but all men
 and all minds agree as to the merits of Bur-
 dock Pills, small and sugar-coated.
 Millard's Lintment cures Burns, &c.

can do it. Who is to hinder
 giving such power to man?
 Is it the book of God, for
 God has given this power
 to man. No, sir, you can
 never say my Protestant friend,
 I say my Protestant friend,
 prove to you that God has no
 power to man; for no man,
 mon sense or reason, can do
 a moment that God can give
 to man. I shall prove it to
 the Bible, and that is the be-
 do you not, my dear Protestant
 friends, but that is the book of
 Catholics have a very high val-
 ue and it is from this book
 that I shall prove that God
 such power to man.
 In the ninth chapter of the
 St. Matthew we read that
 fore our Divine Lord a man
 pale, and when our Blessed
 the poor paled man He
 with compassion, and set
 paled man: "Son,

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can be stopped.

London, Saturday, May 7, 1892.

AN IMPORTANT PASTORAL.

The Archbishop of Nismes and his
suffragans have issued a joint pastoral
letter on the Pope's recent Encyclical
to the French Bishops, and other mat-
ters. In reference to the Encyclical
the pastoral says:

"Some good Catholics were shocked
to find His Holiness enjoining the
faithful to accept the Republic. The
attitude of the Holy See solely implied
respect for and deference to the powers
that be. The Pope expressly declares
that respect shall be observed only as
long as required by the exigencies of
the common weal. The duty of sub-
mission ceases when the right of com-
mand ceases. All that the Pope
requires is that the people shall not
become rebels and conspirators pre-
pared to engage in insurrection."

This is the true Catholic attitude in
reference to the civil power, not only
in France, but in all countries. Loyalty
and obedience to the laws are in-
culcated by the Church under all
forms of Government, but submission
to grievously unjust laws can never
be a duty. Still less are the people to
be precluded from endeavoring to
have such laws removed from the
statute books.

The anti-Catholic press persist in
representing the Church in France as
hostile to the Government; but this
hostility is purely imaginary, so far as
it is supposed to regard the permanent
form of Government inasmuch as it is
a Republic. But it implies no dis-
loyalty to be opposed to the men who
for the time being rule the country by
tyranny over the consciences of
the people. It pertains to the very
essence of a Republic that there should
be liberty to criticise the legislation,
and oppose the policy of the govern-
ment of the day.

The Republican rulers of France up
to the present time have treated the
country as if it were essentially not
only un-Christian, but anti-Christian.
Instances which prove this have been
numerous, but their animus is espe-
cially seen in their educational legisla-
tion by which violence is done to the
conscience of the vast majority of the
people, the object being to raise up a
generation of unbelievers.

So far the Church has succeeded in
counteracting the purpose of the In-
fidels, by means of Catholic schools,
which even in the imparting of secular
knowledge have greatly surpassed the
Godless State schools; and to these
Christian schools the majority of the
children are sent, even though the
Government discourages them to the
utmost extent of its influence, and re-
fuses steadily all aid to schools con-
ducted by religious teachers.

Among the complaints made against
the Government in the Episcopal pas-
toral, it is said that "religion has been
suppressed in the schools, and practi-
cal Atheism has taken its place, thus
destroying religion and morality."
It could not be expected that such a
state of affairs should be tacitly
acquiesced in by the Bishops who are
the guardians of religion and the mor-
ality of the people. Hence they make
a strong appeal to Catholics to remedy
this state of affairs by maintaining
religion in the press and in their pub-
lic speeches, but especially by electing
to the Chamber of Deputies men who
will respect religion.

This excellent pastoral is a most
timely one, and it will undoubtedly
have the effect of strengthening the
Catholic movement to purge from the
political arena those principles of
atheism which at present hold sway
upon it. This movement is becoming
daily more and more irresistible, and
it must in the end succeed, just as a
similar movement succeeded in
Belgium, after the country had been
ruled by an atheistic majority for
many years.

One of the arguments most strongly
insisted on by the anti-Catholic party,
as justifying the attempts of the Govern-
ment to close the mouths of the Bishops
and priests so that they may not
appeal to the Catholic sentiment of the
country, is that the Government pays

them an annual stipend which should
make them the servants of the Govern-
ment of the day. But in using this
argument the infidels purposely ignore
the fact that this stipend is but a very
partial restitution of the revenues of
the Church which were confiscated
by the Government towards the close
of the last century. This was perfectly
understood by Napoleon I. when the
stipends were agreed upon; and they
impose upon the clergy no obligation
whatsoever.

It would be absurd under any cir-
cumstances to maintain that on account
of a paltry stipend the clergy should
be deprived of the rights which all
Frenchmen possess in their capacity
as citizens; but the absurdity is all
the greater when we take into con-
sideration the cause for which these
stipends have been agreed upon. It
would indeed be better for the clergy
to give up these stipends rather than
that they should give up their civil
rights. This they will not do; and
the Government would not ask them to
do it if they were not aware that they
are inflicting violence on the con-
sciences of the people in making anti-
Christian laws.

**THE SCHOOL QUESTION IN
MINNESOTA.**

We sometime ago gave in the
columns of the Record an account of
the debate which is going on in the
Catholic papers of the United States
regarding the arrangement made
between Archbishop Ireland and the
Public school authorities in Faribault
and Stillwater, by which the Paro-
chial schools of these towns became
Public schools. Several journals cen-
sured the Archbishop on account of
this arrangement, on the plea that
the religious character of the schools
is ignored by the compromise. Never-
theless it is arranged that the same
teachers, the Religious of St. Dominic,
are to be employed as before, and the
text-books used are all subject to the
approval of the Archbishop. Religious
instruction is given after the legal
closing hour of the schools, at 3:30
o'clock, p. m.

No Catholic will dispute that it
would be highly desirable that more
prominence were given to religious
instruction than is given under an
arrangement by which it is put out-
side of school hours. Nevertheless we
gave expression to our opinion that
the Archbishop, knowing the circum-
stances of the position, and the means
of the Catholic people in the localities
referred to, was the best judge of the
advisability of taking the course which
was adopted. At all events, as the
arrangement can be dissolved by
either of the parties to it, after the
lapse of any year, the experiment
could be abandoned if it were found
not to work satisfactorily.

When it is borne in mind that the
Catholics of the United States are sub-
jected to the grievous injustice of
being obliged to pay taxes to the Pub-
lic schools while supporting the Paro-
chial schools in addition, it will be
readily understood that they are
anxious to come to some arrangement
by which they can give their children
the religious education which ought
never to be neglected, while getting
rid of the intolerable burden imposed
upon them by the existing unjust
school laws.

From all that we can ascertain for a
certainty, we understand that the
arrangement at these two towns is giv-
ing satisfaction, and is not likely to be
broken up until some more satisfactory
arrangement can be made. However,
the Minnesota Protestant ministers are
now making prodigious efforts to over-
throw it. They are unwilling to see
even a modicum of justice done to
Catholics in the matter of education.
The advantage gained by Catholics
under the new arrangement is de-
scribed by His Eminence Cardinal
Gibbons in a letter to Monsignor
O'Connell, rector of the American
College in Rome:

"Instead of getting a precarious
and small compensation from the
parents, the teachers now receive a
salary of \$50 a month each from the
school authorities."

It is also evident that under this
arrangement better provision will be
made for the efficiency of the schools.
The Cardinal adds that "Archbishop
Ireland expressed his willingness to
discontinue this system if his colleagues
advised him; but he got no such advice,
for the advantage is all on his side."

A Roman journal, the *Civetta Cat-
olica*, recently took occasion to censure
Archbishop Ireland severely for the
course he pursued in this matter; but
it is now stated in a despatch from
Rome that the Holy Father has sent to the
Archbishop a special note intimating,

his disapproval of the *Civetta Cat-
olica's* articles, and requesting him to
attach no importance to them. The tele-
grams of the Associated Press in regard
to Roman ecclesiastical matters are
not always correct, but as this is not a
matter of private proceedings of any
congregation of Cardinals, the report
may be true. It is very unusual for
the Pope to interfere in newspaper
debates, but of this the correspondent
is aware, as he states this fact, and
adds that his interference on this
occasion has been the cause of much
excitement. If it be true that the
Holy Father has written the letter, we
may reasonably infer that he approves
of the Archbishop's using his discretion
as to the arrangement of details with
the State school authorities, provided
the substance be secured, which is a
sound Catholic education for the
children. Indeed this is just such a
view of the case as we would expect
the Holy Father to take.

ANARCHISTS IN FRANCE.

The French Anarchists are now
more active than ever in the use of
dynamite bombs. The trial of the
Anarchist Ravachol took place last
week in Paris, but though the greatest
interest in the proceedings was mani-
fested by the public, and the demand
for tickets of admission to the court-
room was very active, the desire to be
present was much dampened by Anar-
chist threats of revenge. The judge
who will try the culprit has already
been threatened with death, and it is
feared that some miscreants will ex-
plode a bomb in the court-room while
the trial is proceeding.

It is scarcely possible that a plot
perpetrate such an outrage should suc-
ceed; yet the outrages of this kind
have been so numerous and audacious
that the public are ready to believe
that even the utmost vigilance on the
part of the police will not be able to
prevent the Anarchists from carrying
out their threats to prevent the sen-
tence of the court from being executed.

A number of Ravachol's friends have
signed and published an appeal to the
jury to acquit the accused, on the
plea that his acts of vengeance were
justified by the severity of the sentences
imposed upon the Anarchists previously
tried by Justice Benoit. A manifesto
has also been published calling upon
the people to commence the work of
social revolution at once, by seizing
on the workshops, factories and ware-
houses. This proclamation has in it
the following blasphemous and murder-
ous appeal:

"Remember that by going to the
polls you imitate the sheep going to
the shambles. Be a man, learn to do
without rulers and governments—that
is to say, masters and oppressors.
Then, and then only, on the ruins of
the horrible and monstrous past, whose
sole basis is rule, comes the patriotic
struggle for existence. You may lay
the foundation of the organization of
the future resting entirely on the
agreement of a free and harmonious
integral life. The principles of
equality, liberty and justice will then
no longer be vain formulas, and by
Anarchism, without God or master, all
may fully produce according to their
strength, while amply consuming
according to their wants."

Ravachol is by no means so bold
while in dread of the death sentence
being passed upon himself, as when he
was mercilessly preparing to murder
others. He is much depressed and
even refuses food, though he has been
assured by his fellow-Anarchists that
they are determined to prevent his ex-
ecution, or at least to avenge it.

While Ravachol is in prison, the
restaurant proprietor, Mons. Very,
who delivered him up to the police,
was several times threatened with a
bomb explosion, and on April 25 these
threats were put into execution, his
restaurant having been completely
destroyed at 9:40 o'clock p. m. by the
explosion of a powerful bomb. The
following particulars of this new out-
rage are given in a cable despatch:

"The force of the explosion was
terrible and widely felt, and an enor-
mous crowd quickly gathered about the
shattered buildings. The police
on entering found M. Very lying on
the floor of the restaurant in the midst
of heaps of debris, groaning with
fright and pain. One of his legs had
been broken, and he was sent to a
hospital, where it has been found
necessary to amputate the injured
member. A grand daughter of M.
Very was also injured, and two ladies
living in rooms located over the
restaurant were badly shaken and
bruised. Very's wife was not injured,
but she has lost her senses owing to the
severity of the shock she suffered, and
is raving like a maniac. At this hour
(10:30 p. m.) firemen are clearing
away the ruins. Fortunately the
damage done is almost entirely con-
fined to the buildings in which it
originated."

It is stated that Ravachol's ancestors
for several generations belonged to a

band of robbers that terrorized the
Netherlands for many years. His
grand-father, great-grandfather, and
great-great-grandfather all belonged
to this band and were hung for their
crimes.

It is believed that if the judges
show firmness during the present
crisis the Anarchist bands will be
entirely broken up. Threats are
uttered so profusely, however, that it
would appear that some of the judges
are fearful of presiding at the trial,
owing to these threats, which are
specially directed against whatever
judge may sentence him. It is to be
hoped, however, that the judges will
do their duty, and thus save France
at so perilous a moment from the
horrors of a future Peign of Terror no
less bloody than that to which she
was subjected during the Paris Com-
mune of 1871.

Since the above was written, the
trial of Ravachol and the other
Anarchists who were indicted with him
has taken place. They assumed the
attitude of heroes, instead of that of
murderers of the most atrocious char-
acter. Ravachol admitted the murders
attributed to him, including the explo-
sions at Boulevard St. Germain and
Rue Clichy. He and Simon were found
guilty, but the others accused were
acquitted. The jurors, to the astonish-
ment of Paris, recommended the culprit
to mercy, and the two were condemned
to life imprisonment. The leniency
of the sentence has caused much
indignation, as it affords a possibility
of future pardon or escape for the
cowardly assassins.

The people of Paris are loud in their
expressions of disgust at the sentence,
and summary punishment by Lynch
law is threatened against the Anar-
chists.

LIBERTY AND EDUCATION.

An article from the *Cleveland
Leader*, gloating over the defeat of the
German Education Bill, has been copied
with evident approval in some of the
Protestant religious papers, among
which is the *Christian Guardian* of
Toronto. The Bill is represented as
granting "concessions to clericalism
and particularly to Romanism," and
by the opposition shown to it, the
Leader says, "the most intelligent and
scholarly nation in the world has de-
clared unmistakably against any
further Romish interference with edu-
cation, not in any bigoted sense, but
from a pure and lofty desire for re-
ligious and political liberty."

It is not true that the Bill in ques-
tion offered any special favors to
Catholics. The object of the Bill was
declared by the Emperor William to be
simply to secure Christian teaching
in the schools, as opposed to Atheism,
and this was to be done, not by any
"particular" concessions to Catholics,
but by giving to the principal denomi-
nations of Prussia the right to teach
religion to scholars of their own
belief.

If the German Protestants were
not already strongly tinctured with
infidelity, they would have hailed the
measure with delight, instead of man-
ifesting so much opposition to it. Even
in Canada and the United States, the
German settlers who have any real
respect for their religion, which is
mostly Lutheranism, take care to have
it taught in their schools. This is the
case in the county of Waterloo, Ontario,
and in the German settlements of
Wisconsin and Illinois. In these
two States none were more resolute
than the Germans in opposing the
legislation introduced by the Repub-
lican party for the purpose of destroy-
ing the system of Lutheran schools
which obtains among German Pro-
testants; and it is mainly due to the
united German Lutheran vote that
the Republicans were completely over-
whelmed in Wisconsin at the last
State elections, precisely on account
of their educational legislation which
was hostile to the German schools, as
well as to Catholic Parochial schools.

From all this we may reasonably
infer, what is indeed actually the case,
that the Protestant Germans at home
also desire to have religion taught in
the schools. But, like many of the Pro-
testants here, they are easily influenced
by a no-Popery cry. Their hatred of
Catholics is so great that they would
willingly give up the religious teach-
ing of their own children, if they could
only inflict a blow upon Catholic edu-
cation at the same time. This is the
secret of the opposition which the Ger-
man Protestants exhibited towards the
Emperor's favorite Educational Bill.
It is perfectly true that the Catholics
were in favor of it, and that the with-
drawal of the Bill was an act of hos-
tility to Catholics, but it was also a

triumph of Atheism over Christianity.
This was perfectly well understood by
the leaders of the opposition to the Bill,
Professor Virchow and Herr Liebrecht
the Socialist. The latter, during the
debate on the question, actually ex-
pressed the joy of the Socialists at "the
collapse of a measure which had men-
aced religious freedom in Prussia."

This pretended love for religious
freedom is in fact a love for religious
persecution. It is the same hypocriti-
cal pretence which is made in Ger-
many as in Canada and the United
States by the enemies of Catholic
education. Under the mask that they
are friends of liberty, they wish to
deprive Catholics of the liberty of
following their conscientious convic-
tions. It would not in any way be an
injury to Protestants and Protestan-
ism to leave Catholics undisturbed in
their right to educate their children
in the manner of which conscience
approves. Here in Ontario, with a
Separate school system, Catholics pay
for the education of their own children
out of their own money. It is true
that State aid is given to the Catholic
schools in proportion to attendance,
but justice demands this, as the
moneys from which this aid is given
are contributed by Catholics and Pro-
testants alike. Why should not the
Catholics of Prussia enjoy this same
liberty?

We maintain that if it is not within
the province of the State's duties to
restrict the parental rights of educa-
tion any more than to prescribe a
particular form of religion to its sub-
jects. In this particular instance, the
State means the dominant majority of
the people; but that majority, which
is Protestant, has no right to enforce its
views on education or religion on the
minority. The enforcing of a godless
system of education upon the minority
is therefore a piece of tyranny, which
the latter is not bound and ought not
to endure. The principle laid down
by the *Cleveland Leader*, and practi-
cally adopted by the Protestant journals
which approve of its article, is as
gross an attack upon the liberties of
the people as the conduct of Russia
towards the Stundists of the Empire,
in attempting to make them conform to
the Russian Orthodox Church.

The *Leader* objects to "Romish
interference in education," whether
in Germany or the United States, and
it professes to do this "from a pure
and lofty desire for religious and
political liberty." As "Romanists"
intend to exercise "religious and
political liberty" equally with Protes-
tants, they will continue to interfere
in educating their own children, in
spite of that journal and others of its
ilk. We do not appreciate the civil
and religious liberty which means that
bigots of the *Cleveland Leader* type
shall dominate over Catholics in the
same style in which the Czar dominates
over the Russian Jews and Stundists.

**MORE CHRISTIAN SCIENCE
FOLLY.**

We have before now commented on
the superstitious folly of the recently
established sect of the "Christian
Scientists;" and numerous instances
are constantly coming to public notice,
which ought to convince the deluded
followers of this strange creed of its
criminality as well as insane folly.

"Thou shalt not tempt the Lord thy
God" was the answer which our Lord
quoted from the Old Testament Scrip-
ture when He was tempted by Satan
to cast Himself to earth from the
pinnacle of the temple, relying on the
hope that God would send His angels to
bear Him up lest His feet should be
dashed against a stone.

A precisely similar case to this is
the affected confidence of Christian
Scientists that Almighty God will
preserve them from all illness if they
merely put trust in Him, while neglect-
ing to take the ordinary precautions
which are known to be necessary to
avoid disease. These Scientists also
affirm that the only means by which
diseases once contracted are to be
healed is to put our trust in prayer and
the protection which God affords to
true believers in Him. Confidence in
God's providence and in the efficacy of
prayer is indeed highly praiseworthy,
but it does not exempt us from the
necessity and obligation of making use
of those means which are physically
necessary for the preservation of health
and for its restoration when it is lost.
Though dubbed by the high-sounding
title of Christian Science, the proceed-
ings of the pretending Scientists are
neither Christian nor scientific. They
are simply that tempting of God which
our Lord so emphatically condemns.
They are a sad example of the vagaries
into which men will fall who set their
own interpretation of Holy Writ above

that of the Catholic Church, to whom
the office of interpreting Scripture
appertains. It is surprising that in
view of the many deplorable deaths
which have resulted from the gross
neglect of the use of medicines and of
medical advice have not opened the
eyes of these "Christian Scientists"
to the supreme folly of their course in
forbidding to their votaries these
necessary aids.

On Tuesday, 26th inst., one of these
deaths, arising from gross negligence,
occurred in Toronto, the victim being
Mr. Robert J. McAuslan, a millwright
living on Marion street.

Mr. McAuslan was thirty-five years
of age, and came from the village of
Thornbury five years ago. He be-
longed originally to the Presbyterians,
but latterly he joined the "Scientists,"
who have for their chief pastor a Mrs.
Stewart, who was fined heavily some
months ago for unlawfully practicing
the healing art and receiving money
for her services. Mr. McAuslan would
not accept the services of a physician
from the time he became ill about a
year ago, but had recourse only to
those of this Mrs. Stewart, who con-
ducted the Christian Scientist services
for his recovery; but, as might be ex-
pected, the patient grew gradually
worse under this treatment until his
death on last Tuesday.

Considerable indignation is mani-
fested at the gross negligence of the
most necessary precautions for the
recovery of the sick man, but it does
not appear that the blame can be
legally thrown upon anyone but the
deceased himself, as he would not
suffer any physician to be called to
attend him. There are, however,
many others, including members of
Mr. McAuslan's family, who shared in
and encouraged his delusion. They
can only be excused morally from the
guilt of his death by their insuperable
ignorance of the laws of God and
man.

EDITORIAL NOTES.

The Knights of St. John, a benevo-
lent association somewhat similar to the
C. M. B. A., intend to hold a conven-
tion during the summer in Toronto,
and the Commandry in that city sent
a request to the Board of Aldermen for
a grant of money to help defray the
expenses. The demonstration, it is
claimed with perfect justice, will be a
great benefit in many ways to the
Queen City, and as it has been usual
to make like grants to similar bodies, the
request is only a reasonable one. As,
however, the association is a Catholic
one, objection has been raised by the
Orangemen, and the undeveloped
Britons, to the granting of the money.
The resolution of one of the lodges
claims that it "has come to the know-
ledge of the members that the Knights
of St. John is a Fenian society," and on
this they base their opposition to a
grant of money. The True Blues also
ask that the Knights be made carry the
Union Jack at the head of the proces-
sion. We deem a statement of the
case quite sufficient. It is question-
able if any other city in the world,
in proportion to its population, possesses
so many ignorant and unlovely people
as Toronto. The Public schools, as
educational institutions, under an
inspectorate of Mr. Hughes, appear
to be very pronounced failures, in so
far, at least, as general knowledge and
a love for truth and fair play are con-
cerned. The *Buffalo Express* of last
Saturday, referring to this incident,
says that "Liberal-minded citizens
will not cotton to the followers of the
glorious King Billy any more be-
cause of the unpleasantness now being
stirred up."

Those ridiculous people, the Ulster
Unionists, are making preparations for
a mammoth demonstration in that Pro-
vince. The Marquis of Londonderry
declares that it is the duty of the Irish
Unionists to bring before the English
voter the fact that within twenty miles
of his shores he might have a hostile
Parliament and a hostile country. It
would be impossible, he declared, to
exaggerate the danger this would be to
England in case of a foreign war. The
Unionist convention to be held in June
must prove to the English that the
Ulsterites are determined to resist by
every means in their power any attempt
to repeal the union of Great Britain
and Ireland. The Marquis added, "If
Home Rule there must be civil war in
Ireland." If Home Rule comes to the
people of Ireland, and come it surely
will, we may rest assured there will be
no fighting. Tyrants are not usually
cowards, and cowards do not usually
fight, but they are great with the
tongue. The noble Marquis of Lon-
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killbeg Johnson and the rest of them, when the Home Rule Bill receives the Queen's signature, will silently fold their "Croppie Lie Down" banners, accept the situation, and retire into the little niches nature has provided for the craven-hearted oppressors of their country. These men have been a positive curse to Ireland ever since the first of them landed with his grip-sack in pursuit of plunder.

The Russian Government has issued a decree by which any person acquiring land in that country must within three years become a Russian subject or leave. Before being admitted to the rights of citizenship, they must learn the Russian language, acquaint themselves with the fundamental laws of the Empire, and reside there for five years. The ideas of the rulers of Russia appear to run in a groove quite different from that of other civilized nationalities. Elsewhere than in Russia it is believed that an increase of the industrious population is a blessing; but Russia drives out a large element of the population without remorse, and erects a Chinese wall to prevent foreigners from becoming residents. We would not suppose the country under its present regime to be a very desirable field for settlers, but these new laws will make it less desirable than ever.

Another dastardly Anarchist outrage has been perpetrated in Spain. In the famous Church of our Lady of Aranzazu, among the offerings presented there was a gigantic candle, which the sacrator unsuccessfully endeavored to light while the church was filled with people at their devotions. The candle was then examined and was found to be a tube filled with gunpowder and two dynamite cartridges. There is evidence that the Anarchists were the perpetrators of this outrage.

A CABLEGRAM from England, signed by John Dillon and Justin McCarthy, states that there is no truth whatever in the rumor that division exists in the Irish party. When the report first appeared in print, on the authority of the *St. James Gazette*, the organ of the aristocratic Tories, we claimed that it was not worthy of credence. The wish was parent of the thought.

We are glad to learn that the amalgamation of the *National Press*, the new Dublin Nationalist organ, with the *Freeman's Journal*, is already bearing fruit in reuniting the divided Nationalist party. Every day the prospect is becoming brighter that the Tories will be fought at the coming election by a united and patriotic Irish party. It will be our earnest prayer that victory will crown the glorious cause.

Under the name of the "Patriotic Sons of America" a secret society has been established in several of the United States with the avowed object to keep Catholics out of all official positions. This is not by any means a new movement of the fanatics, but it must fail equally with the Know-Nothing movement of former days. The American people generally are too noble-minded to encourage the plots of the pseudo-patriots, and the Catholics of the country are too resolute in the maintenance of their rights to allow these plotters to succeed. The *Catholic Review*, of New York, thus boldly bids defiance to the bigots:

"The secret, proscriptive, treasonably patriotic societies must go. We are here not by their invitation, their courtesy, or their toleration. We are in the country that we discovered, that we explored, that we first settled, in which we first proclaimed the principle of freedom of conscience, whose independence we helped to establish, and whose existence as a united republic we aided to perpetuate. Therefore the Know-nothings that oppose us, we will oppose, no matter in what party they may be found, under what cloak of 'Americanism' they may hide their intolerant heads, or what unconstitutional oaths they may take to destroy the fundamental principle of religious liberty."

The Montreal *Witness* recently expressed considerable annoyance that a discussion which has been going on in its columns relative to the Catholic Church has given occasion to a number of Protestant correspondents afflicted with the *cocothes scribendi* to discuss whether or not the Unitarians are Christians. They claim to be so; but the other Protestants deny this. Surely, holding as they do that they are entitled to use their private judgment as well as other people, they are as truly Christian as Protestants generally. One Unitarian gives the creed of his Church to prove that he is a Christian. It is remarkable, however, that there is not an article in that creed to which Bob Ingersoll might not freely subscribe. The only apparent exceptions are two—belief in one eternal God, and imitation of Christ equally with other heroes. But in

reality Bob Ingersoll does not repudiate entirely belief in God, though he is not sure of it. Tom Paine expressly declares his belief in God, and neither he nor Col. Ingersoll denies that Christ was a good man worthy of imitation as "a reformer." But that is a curious kind of Christianity to which these two noted unbelievers could subscribe heartily. The *Witness* says, however, that "orthodox Protestants do not fraternize spiritually with Unitarians." And why not? Is not Unitarianism one of the logical consequences of the Protestant doctrine of private interpretation of the Scripture?

ARCHBISHOP CLEARY IN THE WITNESS-BOX.

A correspondent, who is evidently familiar with courts of law, writes us from the East this gossip: I was in Cornwall on Tuesday last when the big case of Purcell versus Bergin was heard before Judge Robertson, and it was a great day entirely for the lawyers. There were fully a baker's dozen of them in front of the Judge; and though many of them had little to say, some of the leaders did their own share of talking and made up any deficiency in that respect. It was in the afternoon when I dropped in, and there was some talk between the Judge and Mr. Moss and Mr. O'Sullivan about bishops and corporations and what could be proved and what ought to be admitted, and other jargon that I didn't understand. It appears that the Archbishop of Kingston was expected to be on hand and testify to sundry things, but he had not appeared. In the interval of waiting for him, Mr. Foy called the Bishop of Alexandria, and a certain amount of work was done; but the Archbishop, besides proving certain things about his own Diocese, was prepared, it was said, to produce the papers from Rome containing the canonical erection of the See of Alexandria.

A couple of witnesses filled in the blank interval of delay; but the Counsel for the Archbishop was getting uneasy, and went several times to the door to see if his client was coming. At last the Archbishop appeared with Father Corbett, and Mr. O'Sullivan told the Court that the examination of his client could be proceeded with. All eyes were turned on the Archbishop as he passed through the throng of Queen's Counsel within the bar towards the witness-box. My lord Judge and my lord Archbishop bowed to each other with stately courtesy, and as the latter was about to take the oath it was observed that along with the papal documents in his hand there was a velvet-covered Douay Testament. On this the distinguishing witness took the oath, and then passed around to the stand.

The incident of the Testament did not escape the Judge, nor the searching glance of Mr. Blake; but no one ventured a remark, and no doubt the Archbishop knew that he was well within his rights in doing as he did. At the request of his Counsel, the Judge directed a seat to be provided for his Grace, and thereupon the latter sat down, and was perfectly at home, though some one said it was the first time he was ever on the witness stand.

"What is your position and title?" was the opening question of Mr. O'Sullivan, to which His Grace replied that he was Archbishop of Kingston. Being asked the difference between Archbishop and Bishop, he replied that they are the same, as regards the diocese and his jurisdiction within it; but that Archbishop signifies a superior or chief Bishop, as chief Justice signifies a superior Judge; explaining, as he went along, that "archdiocese" was an incorrect term; and later he condemned the use of the word "superiores," as applied to the head of a convent. Superior is the proper word, he said, and in support of this he cited a case in which Lord Coleridge had been corrected by Lord Chief Justice Cockburn for having employed the word "superiores." His Counsel afterwards put the Act of Incorporation in his hands, and the Archbishop explained that he himself was the corporate body in question. He also explained the terms "bishop," "archbishop," "diocese," and others of a like nature, on their civil as distinguished from their ecclesiastical side, and did all this with a rapidity and exactness that astonished those who heard him. He called attention to the Charter of Incorporation shown to him, declaring it not to be the same as he holds at present. That was dated 1812, and was a joint charter given to the Bishops of Kingston and Toronto the year after Toronto had been cut off from Kingston and constituted a separate diocese. In 1856 the diocese of Toronto was divided and two other dioceses, those of Hamilton and London, were formed. Then a new charter was given to each diocese including Kingston. But he, the witness, having heard some doubts raised by lawyers as to his powers to mortgage property, obtained an amended charter from the Provincial Legislature in 1882 extending his power of mortgage and superadding the power to receive real estate by devise. This is his present charter.

Turning to the other branch of the case, his Counsel asked him to explain to the Court what a Convent was—what was its head, and what were vows of poverty, and other like questions. "A Convent," said the Archbishop, "is a community of religious persons,

male or female, who, by the sanction of the Church, reside together under a common rule of life in accordance with certain approved constitutions and vows." He then explained that if property is given to the Mother Superior without any definite clause or indication that it is intended for the benefit of any other than herself personally, then it belongs to the community; and if it is given to the Superior of a particular Convent, as master superior of such convent, it belongs to that Convent exclusively, to be applied to its purposes in that town. In fine, the Archbishop added that all bequests made for any definite object must be applied to that object and none other, and it is the Bishop's duty to see that it be so applied. Not a little mirth was created by His Grace's answer to Mr. Moss's question. "How was your status affected by being made Archbishop?" The reply was, "I have lost a considerable portion of territory, and my income has been very materially diminished; but I have been elevated to a higher grade of dignity and my jurisdiction has been enhanced." There was a titter among the lawyers, and Mr. Moss, smiling upon His Grace, remarked, "I am really sorry for your diminution of income."

Mr. Moss objected to certain of these questions; but the Judge allowed them all in, and the Archbishop was subsequently examined by him and went over some particulars requiring explanation for the benefit of Mr. Foy's client. Then the Prelate returned from his seat near the Judge, and re-passed through the rows of silk gowns and resumed his seat within the bar. There was evidently a feeling of thankfulness with some present that the whole affair had passed off so harmoniously, but the Archbishop, except in time of war, is a man of peace. He showed to him, proper courtesy and respect. Though the occasion only called it out in a small degree, it was evident to all who heard him—bench, bar and spectators—that Archbishop Cleary is a man of profound learning, of the clearest penetration, and with a knowledge of the minutest details of Church organization.

THE RECORD OF THREE YEARS.

Bishop Dowling's Administration of Hamilton Diocese.

WHAT HE HAS ACCOMPLISHED SINCE HIS ORDINATION IN 1899—A MODEST AND ELOQUENT ADDRESS TO HIS PEOPLE AT THE CATHEDRAL YESTERDAY MORNING.

Hamilton Spectator, May 2. His Lordship Bishop Dowling yesterday celebrated the fifth anniversary of his consecration to the episcopacy. High Mass was celebrated at 10:30 in St. Mary's cathedral in the presence of an immense throng of worshippers. His Lordship celebrated the Mass, assisted by Dean Laussier, deacon; Father Hinchey, subdeacon; Father McEvay, assistant priest, and Father Cote. The excellent choir of the cathedral, under D. J. O'Brien, assisted by a capital orchestra led by Mr. Baumann and Geo. Fox, sang the "Kyrie" and "Gloria," from Mozart's Twelfth Mass, and the "Credo" from Gounod's Messe Solenne. The solos were taken by Thomas Egan, J. McPherson, Miss Kelly and C. Thomas. The Mass selection went splendidly, but the "Credo" was substituted at the last moment, and lack of practice militated against its success to some extent. Bishop Dowling preached, and in the course of a review of his work since being called to this diocese he gave a modest record of what had been accomplished during his efficient and energetic administration of the affairs under his charge. He said "My dear friends, I have come here to-day to offer up the Holy Sacrifice of the Mass in thanksgiving for the fifth anniversary of my consecration as Bishop. It is fitting that I should do this. St. Paul said: 'By the grace of God I am what I am; for I also am an apostle, but am not worthy to be called an apostle because I have persecuted the Church of God, but by the grace of God I am what I am and His grace in me has not been made void.' My dear friends, I can surely say the first of the sentence: 'By the grace of God I am what I am,' but I cannot tell that His grace in me has not remained void. I am sensible of many shortcomings, therefore I offer up the Mass that I may be well acquainted of my duty as pastor of souls. Gratitude is due to God, especially that of sinners for the grace of God bestowed upon them. I thank God for the blessings that have been bestowed upon us, and pray that we may be granted perseverance to continue. If there is any man among men who has reason to fear judgement it is the bishop. 'The fear of the Lord is the beginning of wisdom.' When each one of us appears for judgment we will have to answer for our own sins and the sins of those committed to our charge. The young man has to account for himself alone, but the married man has to account for his family; the priest has to account before God for any soul that has gone astray through his negligence; and the Bishop has to account for his clergy and his people, and if any should go astray owing to the negligence of the Bishop, he will be punished for it. I never sought to be a priest—I simply came when called, and certainly I never dreamt of being a Bishop. When the call came they told me not to set up my wisdom in opposition to the judgment of my superiors. I said to the Archbishop, you know I am not worthy or fitted to occupy the position, and the venerable prelate said: 'I know it;

you take the diocese and I promise to divide it after twelve months and place another Bishop over half of it.' I took it on these conditions, that, my work being limited, it might be better done. No one knows better than I do my utter unfitness and weakness for the office confided to me, but I trust in the grace of God and the protection of the Blessed Virgin and the holy apostles, and the prayer and co-operation of the clergy and people. I trust that by these means I may obtain knowledge and wisdom to do my duty. When I was consecrated here I thought I was leaving the diocese, but it appears to have been the will of God that I should come back again. I thought it would be very unpleasant for a man to rule by his own native place. For you know the Lord said, 'It is hard for a man to do his duty in his own country.' I wrote to the Pope, but I received a reply telling me to come in the name of God. I did so, and I thank God that both clergy and people have co-operated with me and done their utmost to assist me."

The Bishop then proceeded to give an account of his work during the three years that he has been in charge of the Hamilton diocese. During 1899, 1,255 people received the Sacrament at his hands; in 1890, 1,151 people received the Sacrament, and in 1891, 1,920, making a total for the three years of 4,326. To do this he had to travel over the whole of the diocese. Of the number noted, all juniors under twenty-one years of age took the total abstinence pledge, to be binding upon them until they attained their majority. If these young people contract habits of sobriety until they are twenty-one to please their Bishop, and abstain for twenty years more to please themselves, they will never acquire much taste for liquor. During the three years ten new churches were built in the diocese, including St. Lawrence's church and the church at the cemetery. Ten new Separate schools were erected or established, and four Public schools in Bruce county have been changed to Separate schools, not without a great deal of trouble. Six new residents were erected for the clergy and one hospital established. He suggested that some of his parishioners should found free beds in the hospital. An academy had been established by the Christian Brothers and a classical school with an attendance of twenty-one or twenty-two under Dean Laussier, and His Lordship said he hoped that Catholic boys would take advantage of it for receiving higher education. At the Loreto convent an advanced school has been established for young ladies desiring teachers' certificates. Seven priests have been added to the diocese and seven left it. Ten nuns have been consecrated and eighteen novices received; two ecclesiastical retreats have been held and one devotion of forty hours; seven students are in college studying for the diocese. A large house has been built for the accommodation of the clergy. For a long time it was a reproach to Hamilton that no proper accommodation was provided, and visiting clergy had often to go to hotels or private houses. A good deal of money has been expended on the cathedral, for His Lordship thinks that the house of God should be the most beautiful house in town. A fund has been established for the benefit of sick clergymen, the nucleus of it having been formed by a gift of \$300 from Bishop Dowling and \$500 from the late Bishop Carbery. Continuing His Lordship's address: It is forty-one years since I worshipped here as a little altar boy in the old church. I was ordained a priest in August, 1865, and I was consecrated as Bishop of Peterborough here, and three years ago as Bishop of Hamilton. Since that time I have to thank you for your kindness and co-operation. After spending about \$80,000 we are somewhat in debt, but I hope to have that wiped off. Personally I do not intend to have money or to keep money. To me money is as nothing, except as it does good to the church. I own nothing, and have made my will, in which I leave everything to my successor in office."

ABSOLUTION ON THE FIELD OF BATTLE.

To perpetuate a memorable scene enacted at Gettysburg on the second day of the fierce struggle, Mr. Paul Wood, the artist, has been requested by Professor Edwards to paint a picture of the Irish Brigade, of Caldwell's First Division, Second Corps, composed of the Twenty-sixth, Thirty-ninth and Eighty-eighth New York and One hundred and sixteenth Pennsylvania, commanded by Col. Patrick Kelly, in the act of receiving absolution from the hands of a Catholic priest, Father Corby. The picture is to be eight by eleven feet, and will be placed in one of the galleries of the Bishops' Memorial Hall at Notre Dame, Ind. The scene will represent what took place on July 24, when the Irish Brigade was sent to the assistance of Sickles' Third Corps, at that time heroically defending Little Round Top. Father Corby, who had accompanied the army of the Potomac from the first Bull Run, and who was in the "Round Up" at Appomattox, stood out in front of the Irish Brigade and gave each member present absolution, the men kneeling and receiving the benediction. Chaplain Corby stood in front of the brigade on a large rock and explained what he was about to do for the soldiers, saying that each one could receive the benefit of the absolution by making a sincere act of contrition and firmly resolving to embrace the first opportunity

of confessing their sins, urging them to do their duty well and reminding them of the high and sacred nature of their trust as soldiers and the noble object for which they fought. As he closed his address every man fell down on his knees with head bowed down. Then, lifting his right hand, Father Corby pronounced the solemn words of absolution. The scene was more than impressive, it was awe-inspiring. Near by stood Hancock surrounded by a brilliant throng of officers, who had gathered to witness this unusual spectacle. While the Second Corps was silence, bursting shells screamed through the air, the roar of battle rose and swelled through the woods, making music more sublime than ever resounded through cathedral aisle.

Gen. Mulholland, a witness to the sublime scene, says: "I do not think there was a man in the brigade who did not offer up a heartfelt prayer. For some it was their last; they knelt there in their grave clothes; in less than half an hour many of them were numbered with the dead. Who can doubt that their prayers were good? That heart would be incorrigible indeed that the scream of a Whitworth bolt, added to Father Corby's touching appeal, would not move to contrition."

NOT AN "ESCAPED" NUN.

The sensational stories published in the daily press a week or two ago about the "escape" of Sister Callista from a Hartford (Conn.) Convent, and her intention to go on the stage, are sufficiently contradicted by the following communication from the lady herself to the Hartford *Courant*:

Hartford, April 21, 1892. A public denial—Miss Wilcox contradicts the main facts of the public statement of her retiring from religious life. *Editor of Hartford Convent, Hartford Conn.*—Please publish in a prominent part of your earliest issue the following notice above my name.

The statement published in your paper this morning regarding me is false in all its leading details.

First, I have not left the Catholic Church, but shall always remain an earnest and enthusiastic Catholic believer. Second, I have not renounced my vows of religion, but await the disposition from the same from the proper ecclesiastical authorities. I enjoy the privilege, like any Sister of any community in America, of retiring from religious life when my reasons and motives are sufficient and sincere.

Third, I have not, and I cannot have, any inclination to join operatic organizations or to appear in public professional career. Free to choose my state of life, I shall use my own best judgment in choosing an honorable avenue of occupation. I am yours respectfully, LILL WILCOX.

The clerical organ, *Secolo* of Rome, reaffirms that Archbishop Ireland, of St. Paul, is to be appointed a Cardinal. The Archbishop, as representative of American intellect, zeal and originality has won the hearts of nearly all in Rome.

A PRIZE PICTURE PUZZLE.



The above picture contains four faces, the man and his three daughters. Anyone can find the faces of the three young ladies if they give an elegant *Ford's Prize Pills* to the proprietors of *Ford's Prize Pills*. The proprietors of *Ford's Prize Pills* will give an elegant *Ford's Prize Pills* to the person who first finds the faces of the three young ladies if they give an elegant *Ford's Prize Pills* to the proprietors of *Ford's Prize Pills*.

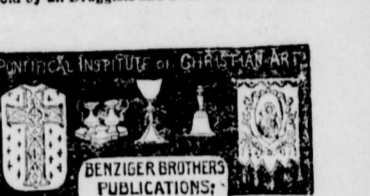
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Constipation,

If not remedied in season, is liable to become habitual and chronic. Drastic purgatives, by weakening the bowels, confirm, rather than cure, the evil. *Ayer's Pills*, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of purgatives. "Having been subject, for years, to constipation, without being able to find much relief, I at last tried *Ayer's Pills*. I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night before retiring. I could hardly be without them."—G. W. Bowman, 26 East Main St., Canfield, Pa. "I have been taking *Ayer's Pills* and using them in my family since 1877, and cheerfully recommend them to all in need of a safe but effective cathartic."—John M. Boggs, Louisville, Ky. "For eight years I was afflicted with constipation, which at last became so bad that the doctors could do me no more for me. Then I began to take *Ayer's Pills*, and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—S. L. Loughbridge, Bryan, Texas. "Having used *Ayer's Pills*, with good results, I fully endorse them for the purposes for which they are recommended."—Conners, M. D., Conroy Bridge, Pa.

Ayer's Pills,

PREPARED BY DR. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.



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HATS CAPS

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Dundas St. near Market Lane. POPULAR IN ARLINGTON. HE THINKS HARD, WORKS HARD AND NEITHER DRINKS NOR SMOKES.

New York Herald, April 17.

One of Arlington's brightest and most progressive men is Mr. Joseph P. Mullin. He was born in Hamilton, Canada, in 1861, and early developed a taste and talent for mechanics, of which he is now a master. He points with pardonable pride to the fact that he is the superintendent of a large machine works in Arlington. He is also the author of a valuable treatise on mechanics, published both in this country and in England. He is a great social favorite, but, although a very good fellow, he never drinks anything stronger than ginger beer or lemonade and does not use the weed in any form. He is a member of the Arlington Club, President of the Excelsior Bowling Club and a director in the Keary Building and Loan Association. It is in the latter capacity that he has made himself particularly prominent, his financial ability and business knowledge serving the association beneficially in numerous instances.

Does the End Justify the Means?

Editor CATHOLIC RECORD—Dear Sir:—In the leading article of your issue of the 23rd inst., headed "Does the End Justify the Means," you ask: "Are we to conclude from all this that what Protestant ministers have been long proclaiming to be one of the wicked teachings of the Jesuits (i. e., that the end justifies the means) is in reality a Protestant doctrine?" Have patience, my dear sir, have patience; we may still expect to hear from Dr. Douglas, or from the management of the *Mail*, or how shocked they were!—that Dr. Parkhurst, like that great central figure in the history of the nineteenth century, to wit, Lord Salisbury's footman, is in reality a Jesuit in disguise.

If the present editor of your Toronto contemporary has not yet thought of this explanation of the good pastor's slightly erratic proceedings, I offer him the suggestion with a full heart. It will cost him no more, and can be just as easily enlarged upon, as though it were a "special to the *Mail*," straight from Londonbury. Yours truly, E. F. C. B. Chappleau, Ont., April 27.

New Book.

"A Manual of Political Economy"—the final volume of the "English Manuals of Catholic Philosophy." By Charles S. Devas, Examiner in Political Economy at the Royal University of Ireland, and author of "Ground-work of Economics," etc., 12mo, cloth, \$1.50. This interesting work has been issued by the publishing house of Messrs. Benziger Bros., 36 and 38 Barclay Street, N. Y.

OBITUARY.

Mr. Alexander Sutherland, Perth. Mr. Alexander Sutherland, son of Mr. James Sutherland, a native of Perth, Ont., died after a long illness on Friday last. He had formerly been a member of the Perth and District C. M. B. A., and his remains, being brought to Perth, the funeral on Monday afternoon to St. John's church and thence to the Catholic cemetery, was attended by the C. M. B. A. in a body, headed by the Citizens' Band playing the Dead March. He leaves a wife and three young children to mourn his loss.

MAY 7, 1922.

A Daughter of the People.

The world is sweeter for her smile. That hush that lingers in the air...

OUR BOYS AND GIRLS.

Just a Few Words. Just a few words; but they blazed. The brightness all out of a day...

THE SARATOGA SENSATION.

Further Investigation By An Express Reporter—The Facts Already Stated Fully Confirmed—Interviews With Leading Physicians who Treated Quant—The Most Marvellous Case in the History of Medical Science.

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Third Sunday after Easter. DEVOTION TO ST. JOSEPH. Go to Joseph and do all that he shall say to you...

A PEARL ROSARY.

It was the first day of St. Joseph's month, and Lillian's birthday. Alone in her room that morning, she was busily engaged in arranging the many little souvenirs of the day.

TO VERIFY MR. QUANT'S STATEMENT...

To verify Mr. Quant's statement our reporter a few days ago, March 15th, 1922, called on Dr. Allen Starr...

FARMS CHEAP THE FINEST, RICHEST SOIL IN THE WORLD.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE.

Next Bi-Monthly Drawings in 1922—March 2nd and 16th and April 6th and 20th.

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Supplies all the elements of PRIME BEEF needed to form "Flesh," "Muscle" and "Bone."

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Purify the Blood, correct all Disorders of the Liver, Stomach, Kidneys and Bowels.

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The CATHOLIC RECORD FOR ONE YEAR. Webster's Dictionary for \$4.00.

ANNUAL MEETING.

PURSUANT to the Act of Incorporation, Notice is hereby given that the 22nd Annual Meeting of the Ontario Mutual Life Assurance Company...

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From the beginning of its manufacture until now not a single ounce of any but pure Virginia leaf of the finest quality has been used in the "Merle Navy" tobacco.

It is twilight on a balmy Mayday, and on a broad veranda a group of happy children are surrounding their dear old grandma, who is no other than Lillian.

Minard's Liniment relieves Neuralgia. Minard's Liniment relieves Neuralgia.

Webster's Dictionary for \$4.00. By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

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Minard's Liniment cures Dandruff.

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