

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Titls on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA
Reddite quæ sunt Casaris, Casari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Oct. 15, 1892.

No. 36

Fagged Out!!



THAT tired, worn-out feeling, of which so many women complain after a day's washing, is done away with by those who use that great

Labor Saving

Sunlight Soap

Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders

Try the easy, clean and economical way—the way of washing, and you will not be disappointed.

* Sunlight

SUNLIGHT SOAP having no equal for purity, you may use it with comfort and delight for every household purpose.

WORKS: PT. SUNLIGHT NEAR BIRKENHEAD LEVER BROS., LIMITED TORONTO

—FOR—

Kindergarten Goods,

Kindergarten Furniture,

—OR—

Educational Home Amusements,

WRITE

SELBY & CO., 42 CHURCH ST., TORONTO.

TELEPHONE 1406.

M. MCGABE UNDERTAKER

Embalming A Specialty.

343 QUEEN ST. WEST
TORONTO, ONT.

Trusts Corporation

OF ONTARIO

And Safe Deposit Vaults.

Bank of Commerce Building, King St. TORONTO.

Capital Authorized, \$1,000,000.

Capital Subscribed, \$800,000.

Hon. J. C. Aikins, P.C., President.
 Hon. Sir R.J. Carrwright, K.C.M.G.,
 Hon. S. C. Wood, Vice-Presidents.

DIRECTORS:

J. L. BLAIKIE, Esq., Toronto
 Wm. COOKE, Esq., Toronto
 Hon. C. F. FRASER, MPP Brockville
 Hon. J. R. GOWAN, Barrie
 Wm. HENDRIE, Esq., Hamilton
 J. J. KENNY, Esq., Toronto
 G. W. KIELY, Esq., Toronto
 M. LEGGAT, Esq., Hamilton
 A. MANNING, Esq., Toronto
 W. D. MATHEWS, Esq., Toronto
 J. H. PLUMMER, Esq., Toronto
 HUGH RYAN, Esq., Toronto
 JOHN STUART, Esq., Hamilton
 J. TURNBULL, Esq., Hamilton

SOLICITORS:

MOSS, BARWICK & FRANKS.

A. E. PLUMMER, - Manager.

The Corporation undertakes all manner of TRUSTS and acts as EXECUTOR, ADMINISTRATOR, GUARDIAN, COMMITTEE, TRUSTEE, ASSIGNEE, LIQUIDATOR &c., or as AGENT for any of the above appointments. Estates managed. Money Invested. Bonds issued and countersigned. Financial business of all kinds transacted.

Absolute security and economical administration afforded to parties using the Corporation. Solicitors bringing business are retained in care of same.

Deposit safes to rent all sizes. Valuables of all kinds received and safe custody Guaranteed and Insured.

Executor's Notice to Creditors.

In the matter of the estate of the Right Reverend Timothy O'Mahoney late of the City of Toronto Bishop of Eudocia, deceased.

Notice is hereby given pursuant to R. S. O. c. 110, s. 39, that creditors and others having claims against the estate of the above named Right Reverend Timothy O'Mahoney, D.D., Bishop of Eudocia deceased who died on or about the 8th day of September, A.D. 1892 are required to deliver or send by post (prepaid) on or before Monday the 14th day of November A.D. 1892 to Frank A. Anglin of the City of Toronto, corner Bay and Richmond streets, Solicitor for the Very Reverend Monsignor Rooney, V.G., executor of the said deceased, a statement in writing containing their names, addresses and descriptions and full particulars of their claims with vouchers, if any, verified by Statutory Declaration.

And notice is hereby further given that after the said date the said executor will proceed to distribute the assets of the estate of the said deceased among the parties entitled thereto, having regard only to claims of which he shall then have had notice and the executor will not be liable for any claim or claims of which he shall not have had notice, as above required, at the time of such distribution.

FRANK A. ANGLIN,

Solicitor for the Executor.

Dated at Toronto Oct. 8th 1892.

THE HOME SAVINGS AND LOAN COMPANY

LIMITED.

(ESTABLISHED UNDER LEGISLATIVE AUTHORITY.)

Authorized Capital, \$2,000,000. Subscribed Capital, \$1,750,000

OFFICE—No. 78 CHURCH STREET, TORONTO.

DIRECTORS:

Hon. FRANK SMITH, Senator, President.

EUCENE O'KEEFE, Esq., Vice President.

JOHN FOY, Esq.

WM. T. KIELY, Esq.

EDWARD STOCK, Esq.

JAMES J. FOY, Esq., Solicitor.

Deposits Received from 20c. and upwards, and interest at current rates allowed thereon.

Money loaned at reasonable rates of interest, and on easy terms of repayment, on Mortgages on Real Estate, and on the Collateral Security of Bank and other Stocks, and Government and Municipal Debentures.

Mortgages on Real Estate and Government and Municipal Debentures purchased. Office Hours—9 a.m. to 4 p.m. Saturday—9 a.m. to 1 p.m. and from 7 to 9 p.m.

JAMES MASON, - - - Manager.



THE GREAT REMEDY STANDS UNEQUALLED.

WM. RADAM'S Microbe Killer,

Will cure any of the following diseases:

Asthma,	Bronchitis,	Consumption,
Croup,	Diphtheria,	Dyspepsia,
Erysipelas,	Fevers,	Abscesses,
Blood Poisoning,	Cancer,	Catarrh,
Rheumatism,	Scrofula,	Piles,
Female Complaints,	And all Liver, Kidney and Bladder Troubles.	

Write us, giving full particulars as to your trouble, and receive from us a truthful and candid report as to what we can do for you, also read over our new book and pamphlets we will send with care, and we feel assured you will try the MICROBE KILLER and thus obtain a speedy cure.

Whenever we take hold of a case, pronounce upon it favourably, **WE ALWAYS MAKE A CURE.** Do not be discouraged, even if others have failed to give you relief.

WM. RADAM MICROBE KILLER CO. (LTD.)

120 KING STREET WEST

TORONTO, - - - - - ONT.

N.B.—All letters of inquiry or consultation are held strictly confidential.



KENNY'S HAIR RESTORER

A Valuable East Indian Remedy

It has no equal for the prevention and cure of baldness. It removes dandruff, strengthens and prevents the hair from falling out, cleanses the scalp and stimulates it to a healthy action, restores the hair, makes it soft and silky, preserves and prevents the hair becoming grey. Ask your druggist for it, and take no other. Ladies highly recommend it as a pleasant and agreeable dressing for the hair as it has a soothing influence on the scalp and makes the hair soft and smooth. Manufactured only by **Sergt.-Major Kenny, Late Royal Artillery, 11 Waterloo Avenue, Toronto.** For Sale by druggists and manufacturer, at 50c. and \$1 per bottle, or 6 large bottles for \$5. Liberal Discount allowed the Trade. Orders by mail promptly attended to. Circulars and Testimonials forwarded to all parts of Canada on application. Directions for Use:—Apply twice daily by rubbing the mixture vigorously into the roots of the hair, either with the hand or a soft brush. If used as directed "Kenny's Hair Restorer" will accomplish all that is claimed.

J. KENNY.

FREE Villa and Business Lots

40x100 Feet, in OCALA, Florida, A City of 6,500 Population.

Aggregate yearly business, \$1,000,000. 3 railroads, 2 banks, 10 churches, 5 hotels, electric lights, water works, etc. Lots in Ocala sell readily from \$20 to \$5,000 each. Over \$200,000 have been invested during the past three years, making Ocala the grandest city in the State. We will also give you FIVE TEA-ACRE Orange Grove Tracts, with written contracts agreeing to set out in orange trees and superintend property until the same comes in a full bearing. DIRECTIONS.—Send your full name, post-office address, county and State. By return mail will send you directions which will enable you to secure a Villa or Business Lot, or Orange Grove Tract, FREE, as you may desire.

NO CONDITIONS. No charge for lots. No charge for orange grove tracts. No charge for deeds. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large hotels, houses, high-grade guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,000,000.

BRIEF.—The Company is giving away one-half of its Villa and Business Lots and one-half of its Orange Grove Tracts for common-sense business reasons. Experience has proved to us that the majority of those accepting free deeds for these properties will build homes and engage in business, and thereby quadruple the value of their own lots as well as those reserved by the Company. The population of Ocala has increased during the past four years from 1,000 to 6,500 people. This offer may not appear again. Agents wanted at \$100 monthly salary. Write to-day. It costs nothing to apply, not even return postage—we pay that. **OCALA & SILVER SPRINGS CO., 170 World Building, New York.**

Lowe's Commercial Academy

346 Spadina Avenue
Toronto

Shorthand, (Isaac Pitman's System);
Book Keeping; Typewriting \$5
until proficient.

Shorthand by Mail \$5 until proficient.

Over 2000 graduates during past five years.
Pupils assisted to positions.

USE PERSIAN LOTION

For whitening the COMPLEXION, imparting or preserving its rosy hue, removing FRECKLES, the MASK and all other eruptions on the SKIN.

SOLD BY ALL DRUGGISTS.

Price: 50 cts.

Beware of Imitations

RUPTURE

THIS NEW TRUSS is made of the finest material and is the most comfortable and effective ever made. It is suitable for all cases of hernia, whether large or small, and is guaranteed to cure the disease. It is made of the finest material and is the most comfortable and effective ever made. It is suitable for all cases of hernia, whether large or small, and is guaranteed to cure the disease.

CHAS. CLUTHE
Surgical Machinist, 134 King St. W., Toronto.

DOMINION : : LINE

Royal Mail Steamships

LIVERPOOL SERVICE.

From LIVERPOOL	Steamer	From MONTREAL
Frid. Sept. 30	Sarnia	Wed. Oct. 1
Thur. Oct. 6	Labrador	Wed. Oct. 21
Frid. Oct. 13	Oregon	Wed. Nov. 2
Thur. Oct. 20	Vancouver	Wed. Nov. 9
Frid. Oct. 28	Toronto	Wed. Nov. 16

Steamers will sail from Portland about 1 p.m., after arrival of Canadian Pacific Railway due at a.m. and Grand Trunk Railway train due at noon.

Rate of passage from Portland, Cabin, \$40 to \$10 Return \$80 to \$110 Second Cabin \$25, return \$35. Steerage 20.

Superior accommodation for all classes of passengers. Special discount for clergymen and their families. Apply to David Torrance & Co., General Agents, MONTREAL & PORTLAND Or G. W. Torrance 18 Front St. West, Montreal and Richardson, 28 Adelaide St. East Toronto.

THE Catholic Review

Book & Job Office

Bill Heads, Statements, Letter Heads, Note Heads, Business Cards, Shipping Tags, Etc.

Invitations, Tickets, Programmes and Every Description of Church, Society and General Printing executed neatly and cheaply.

Call and Get Prices and Samples

64 Adelaide Street East
Toronto.

St. Michael's College,

(In Affiliation with Toronto University.)

Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.

Full Classical, Scientific, and Commercial Courses.

Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00. Day pupils \$28.00. or further particulars apply to

REV. J. R. TEEFY, President.

Incorporated 1887, with Cash Capital of \$50,000

THE OWEN

ELECTRIC BELT

AND APPLIANCE CO

49 KING ST. W., TORONTO, ONT.

G. C. PATTERSON, Mgr. for Canada.

Electricity, as applied by the Owen Electric Belt,

is now recognized as the greatest boon offered to suffering humanity. It is fast taking the place of drugs in all nervous and rheumatic troubles, and will effect cures in seemingly hopeless cases where every other known means has failed. It is nature's remedy, and by its steady, soothing current that is readily felt,

POSITIVELY CURES

Rheumatism, Sciatica, General Debility, Lumbago, Nervous Diseases, Dyspepsia, Varicocelo, Sexual Weakness, Female Complaints, Impotency, Kidney Diseases, Liver Complaint, Lame Back, Urinary Diseases.

RHEUMATISM

It is a well known fact that medical science has utterly failed to afford relief in rheumatic cases. We venture the assertion that although Electricity has only been in use as a remedial agent for a few years, it has cured more cases of Rheumatism than all other means combined. Some of our leading physicians, recognizing this fact, are availing themselves of this most potent of nature's forces.

TO RESTORE MANHOOD

Thousands of people suffer from a variety of nervous diseases, such as Seminal Weakness, Impotency, Lost Manhood, Weak Back, etc., that the old modes of treatment fail to cure. There is a loss of nerve force or power that cannot be restored by medical treatment, and any doctor who would try to accomplish this by any kind of drugs is practicing a dangerous form of charlatanry. Properly treated

THESE DISEASES CAN BE CURED

Electricity, as applied by the Owen Electric Belt and Suspensory, will most assuredly do so. It is the only known remedial agent that will supply what is lacking, namely, nerve force or power. Impart tone and vigor to the organs and arouse to healthy action the whole nervous system.

BEWARE OF IMITATIONS

And the worthless, cheap, so-called Electric Belts advertised by some concerns and peddled through the country. They are electric in name only, worthless as a curative power, and done at any price.

We Challenge the World to show an Electric Belt where the current is under control of the patient as completely as this.

Our Trade Mark is the portraits of Dr. Owen embossed in gold upon every Belt and appliance manufactured by us.

Send for Catalogue—Mailed (Sealed) Free.

THE OWEN ELECTRIC BELT CO.,
49 King St. W., Toronto.

Mention this paper.

Books We Ought To Read.

- The Incarnate Word, and The Devotion To The Sacred Heart, By Rev. G. Tickell, S. J. 16 mo cloth net... 60
- Ancient and Modern History, copiously illustrated with colored maps and fine engravings. 12 mo cloth... \$1 40
- History of England to the present time by a Catholic Teacher 12 mo cloth..... 75
- History of The Middle Ages by Rev. P. F. Gazeau, S. J. 12 mo cloth.... 90
- Bible History of The Old and New Testament Illustrated by Dr. I. Schuster Revised by Mrs. James Sadlier 12 mo board sides..... 50
- Ipsa, Ipsa, Ipsum; A collection of controversial letters in answer to the above questions, and in vindication of the position assigned by the Catholic Church to the Ever Blessed Virgin Mother of the World's Redeemer in the Divine Economy of Man's Salvation by R. F. Quigley L.L.B. 8 vo cloth net 2 00
- The Letters and Correspondence of John Henry Newman, with a brief autobiography edited at Cardinal Newman's request 2 vols 12 mo Cloth..... 4 00
- The Works of R. W. Emerson. Nature, Addresses and Lecture 8 vo cloth..... 1 25
- Phases of Thought and Criticism, Principally a parrot of the Characters of Newman and Emerson by Brother Azarias 12 mo cloth..... 1 50
- Development of Old English Thought this volume traces the development of old English thought as expressed in old English Literature by Brother Azarias 12 mo cloth..... 1 25
- Books and Reading. This volume serves as a criterion on What and how to Read by Brother Azarias 12 mo cloth..... 90
- Oratory and Orators. The power and influence of the Orator. Orators helps &c., &c. by Wm. Matthews, L.L.D. 12 mo cloth..... 2 00
- A Dictionary of Quotations from the Poets with dates of birth and death by Miss A. L. Ward 12 mo cloth... 2 50
- Familiar Quotations. Being an attempt to trace their source, passages and phrases in common use by Jno. Bartlett 12 mo cloth..... 1 25
- Life, Poems and Speeches of John Boyle O'Reilly by Jas. J. Roche and Mrs. John B. O'Reilly 8 vo cloth..... 3 50
- Canadian Pen and Ink Sketches containing a mighty interesting description of Montreal and its environs by John Fraser 8 vo cloth..... 1 50
- Life of Christopher Columbus by Francisco Tarducci 2 vols 8 vo cloth 2 50
- The critic says:—The story is told with as much simplicity and truthfulness as if written by Columbus himself &c. &c.....
- On Truth. A Systematic Inquiry by St. George Mivart Ph. D., F.R.S. The Author says:—Certainty exists and universal doubt is unreasonable. There must be ultimate truths which do not need proof. The ground on which we believe them is their self-evidence and no better criterion is possible. . 5 00
- Search The Scriptures, or Revelation and its Development, its use and abuse by Rev. A. O. P. Brock 12 mo cloth..... 8 00
- Any of the above books sent free by mail on receipt of price.

D. & J. SADLIER & CO.

123 Church St., Toronto.
1669 Notre Dame St., Montreal

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Oct. 15, 1892.

No. 36

CONTENTS.

Leo XIII. P.P.	576
The Press.....	576
The Uganda Troubles.....	576
The Last English Cardinal.....	577
Identified by the Sign of the Cross.....	577
A Trip to Quebec.....	Jay Kay 578
Some Reminiscences of the Delegates.....	578
EDITORIAL:—	
A Mark of Vulgarity.....	580
The Recent Eucycheal.....	580
The Question of Divorce.....	580
Hon. Daniel Dougherty.....	580
The Loss and Gain of It.....	580
The Divine Maternity.....	581
Our Clever School Board.....	581
The Pillar and Ground of the Truth.....	582
The Irish National Fund.....	582
Three Sweet Devotional Poems, etc.....	584
Catholicity and Intellectual Freedom.....	584
Story—The Miser of Marseilles.....	585

LEO. XIII., P.P.

TO OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENEEDICTION.

On every occasion that presents itself of reviving and promoting devotion to the great Mother of God, We most heartily rejoice as at a thing not only most excellent in itself and productive of the greatest blessings, but also because it is one of the strongest and sweetest affections of Our own heart. Imbibed, so to say, with Our mother's milk, this devotion to the Blessed Virgin has been ever increasing within Us and gaining strength with Our advance in years; it has been given Us to know better and better how worthy she is of being loved and honoured, since God, from the first so much loved her, and with so great a predilection as to raise her above all other creatures, and, by enriching her with the most signal favours to make her His own mother.

The numerous and striking proofs of generous kindness with which she has favoured Us, and which We cannot recall without tears of lively gratitude, serve as an ever new stimulus to Our devotion.

Amongst the many and various and difficult circumstances of Our life We always had recourse with her; We always kept Our eyes affectionately turned towards her, and pouring into her bosom Our hopes and fears, Our joys and sorrows, We earnestly begged that she would deign to assist Us as a mother ever full of pity, and obtain for Us the precious grace of corresponding by an all-filial love.

When raised by the inscrutable designs of God's Providence to the Chair of the Blessed Apostle, Peter—that is to say, chosen to be the representative of Jesus Christ Himself, in His Church on earth—overpowered by the greatness of the burden, and distrustful of Our own strength, with more intense affection than ever, We sought the Divine aid through the maternal protection of the Blessed Virgin. And it delights Our heart to confess that, as at all other times, so now more especially in the exercise of the Supreme Apostolic Office, never have We invoked the Blessed Virgin without receiving the grant of Our own petitions, or, at least, sweet consolation.

Therefore, this same hope urges Us now to beg more earnestly, through her intercession, for still greater favours for

THE WELFARE OF THE WHOLE CHRISTIAN FAMILY,

and for the greater glory of the Church. It is, then, just and opportune, Venerable Brethren, that, renewing Our exhortations through you, We should incite all our Children to observe the coming October, dedicated to our august Lady and Queen of the Holy Rosary, with redoubled fervour, equal to the demands of Our ever-increasing necessities.

The many and various methods of depravity by which the wickedness of the age treacherously endeavours to weaken and destroy in human souls the Christian Faith, and with it the observance of the Divine precepts by which that Faith lives and acts, are already too well known; the blast of ignorance, error, and corruption seems to be passing disastrously everywhere, making barren and desolate the field of the Lord. The thought of this is rendered still more painful by the fact that those whose sacred duty it is do not check and punish this audacious wickedness—nay, they even seem to encourage the evil by their indifference and patronage. Hence We have to deplore the existence of public schools from which the Holy Name of God, if not blasphemed, is wholly excluded. We have to deplore the shameless license of the Press publishing everything and raising every sort of cry offensive to Christ and His Church.

We can no less deplore that so many Catholics have fallen into a state of coldness and apathy, which, if not open apostasy, leans towards it, and is likely to terminate in it, since their lives are not in conformity with their faith. To him who considers this perversion and destruction of the most vital interests, it will not be a source of wonder that nations are groaning under

THE CHASTISING HAND OF GOD,

and that they are in a state of consternation through fear of still heavier calamities. To appease, then, the offended Majesty of God, and to apply a suitable remedy to such lamentable evils, there is certainly no better means than fervent and persevering prayer, combined, however, with the practices of a Christian life. Our desires in both respects can be fully realised through devotion to the Rosary of the Blessed Virgin. The wonderful effects of this devotion are clearly to be seen from its very origin, which is so well known, which forms so beautiful a page in history, and which has been related many times by Us. At the very time that the sect of the Albigenses, under a pretended zeal for faith and morals, was making dreadful havoc amongst the Faithful in many lands, the Church waged war against it in its most revolting forms with no other arms than those of the Holy Rosary, whose institution and preaching were entrusted by the Blessed Virgin to the patriarch, St. Dominick.

By this means the Church gained a glorious victory, and, as in that time of trial, so in after times in the same manner it ensured success and provided for the common safety.

Therefore, in the present state of things, which all good Christians deplore, so destructive to religion and so prejudicial to society, we must all, with one mind and one heart, pray, beseeching the holy Mother of God, through the same devotion of the Rosary, that we may also enjoy its powerful effects.

In fact, to turn to Mary is to turn to the Mother of Mercy, so graciously disposed towards us that in every need, particularly in those of our soul, she, without delay, and even anticipating our desires, comes to our aid and pours into our hearts unceasingly the treasures of that grace with which God from the beginning had filled her to the full that she might be worthy to become His Mother. And that is which more than all her many other special prerogatives places the Blessed Virgin so far above all men and angels, and brings her so near to Jesus Christ. It is a great privilege in any saint to have as much grace as suffices for the salvation of many; but if he had as much grace as would suffice for the salvation of all men, this would be the greatest of privileges, and this was realised in

JESUS CHRIST AND IN THE BLESSED VIRGIN.

Whenever, then, we salute Mary with the Angelical Salutation, and repeating the same praises, weave them into a precious crown to lay at her feet, our homage is beyond all words acceptable to her; since by that salutation we are constantly recalling her sublime dignity and the redemption of the human race through the incarnation of the Son of God; as also how divinely and indissolubly united she is to her Divine Son in His joys and sorrows, in His humiliations and triumphs, and in the guidance and the sanctification of souls. But it pleased His Divine goodness to make Himself like us, to call Himself the Son of Man, and, therefore, our Brother, in order that His mercy might shine more fully upon us, "It behoved Him in all

(Continued on Page 596.)

The Press.

A MAGNIFICENT GATHERING.

Here is an interesting echo of the last Catholic Congress of Mayence. Beyond the ordinary assistants, there were present at it 1774 members and 94 journalists from Germany and elsewhere. Most of the members of the Congress came from the Catholic Prussian provinces. The electorate of Mayence furnished for its part the Hessian contingent of 405; Bavaria, 808; Alsace-Lorraine, 95; France, Austria, Switzerland, England and America, 107. There were at the gathering, 2 bishops, 500 secular and regular priests, 100 Princes, Counts, and Barons, and 56 deputies to the German Reichstag.—*London Universe*.

HIS EMINENCE CARDINAL HOWARD.

His Eminence the late Cardinal Howard was third on the list of Cardinal Bishops, the Princes of the Church taking precedence of him being La Valletta and Santo Stefano. There is now no English member of the Sacred Colloge. Edward Howard was born at Haanton, in the diocese of Nottingham, on the 18th of February, 1820, was created and proclaimed by Pius IX. on the 12th of March, 1877, was Bishop of Frascati, Archpriest of the Patriarchal Vatican Basilica, and Prefect of the Holy Congregation of the Reverend Fabric of St. Peter. His diocese of Frascati has long been administered for him by Mgr. Stonor, who will be in all probability the next English Cardinal. The title of the deceased was of SS. John and Paul.—*London Universe*.

COULD NOT HAPPEN IN CANADA, OF COURSE.

Mrs. Fitzgerald, a Bermondsey Irishwoman, has just had a peculiar experience. She was standing outside the local police court when a constable came to the door and called her by name. She went into the court, and, much to her surprise, was escorted to the dock. Before she had time to protest a young constable nimbly stepped into the witness-box, and glibly swore that he had arrested her the preceding night for being drunk and disorderly. The woman asserted that she had never seen the constable before, and had been an abstainer for years. The constable, however, reiterated his statement, and the position was becoming perplexing when the magistrate asked the accused her name. "Mrs. Nora Fitzgerald," was the reply. "Oh," said the magistrate, "we want Eliza Fitzgerald." Eliza then made her appearance, but, of course, she was discharged as the constable's evidence could not be accepted. The incident is an illustration of the peculiar faculty possessed by many policemen of identifying an individual whom they have never seen before.—*Dublin Freeman's Journal*.

IMPIOUS TOM-FOOLERY.

The immense cross on the summit of the Pantheon at Paris is to be removed. The piece of sacrilegious Vandalism will cost £800. One would think that the French had some better way of disposing of their hard-earned money than in impious tom-fooleries. The thrifty Victor Hugo is buried in the Pantheon.—*Universe*.

DEFENDING COLUMBUS.

A French journalist having written that the Church and its ministers treated Christopher Columbus with harshness, Father Alvarez has furnished a triumphant refutation out of the very mouth of the great discoverer. On the 21st December, 1504, he owned that, to the Bishop of Palenza, who had always patronized him and defended his honor, his perseverance in his voyages to America was due.—*Universe*.

HONORING JOAN OF ARC.

Joan of Arc's champion, the Bishop of Verdun, has purchased the site of the Chateau of Vaucouleurs in order to erect thereon a basilica to the memory of the Domremy heroine. Of the Chateau itself only a few walls remain standing, including those of the chapel wherein Joan prayed after she had matured her plan of marching against the English.—*London Telegraph*.

UNLIKE THE AMERICAN.

Unlike America's gentle Whittier, who was the poet of Freedom, the dying English Laureate had no chaunt of protest against the chains which Tory tyranny forged for Ireland.—*Catholic Union and Times*.

REDMOND COMING INTO LINE.

What the *Union and Times* advised a week ago as a policy for the Redmonites, was even then in process of being followed. In an article in the current number of the *Nineteenth Century*, the Parnellite leader practically announces that the support of his followers will be behind Mr. Gladstone's measure of Home Rule; and further declares that in so far as Mr. Gladstone justifies the praises of the McCarthyites, the Premier will have his support.

This condition appears to be entirely satisfactory, for Mr. Gladstone is every day demonstrating his complete sincerity and great enthusiasm in pushing to a happy settlement the troubles that have tortured Ireland. There is no room in this affair for small resentments or petty

factions. Let those be buried in the presence of her greater future, and the freedom and prosperity of all her sons.—*Catholic Union and Times*.

THE UGANDA TROUBLES.

Having just come from South Africa and from visiting Maison Caree, in Algiers, the headquarters of the White Fathers, the missionaries of Uganda, I am well up in the Uganda question, and possess many published and unpublished documents and letters relative to the late troubles there. Therefore, from a sense of justice and my knowledge of an Englishman's love of fair play, I venture to send you my convictions on this matter, which has been so unfairly represented by the *Times* and other papers.

It is evident that there are two conflicting versions of the origin of the Uganda war—one is given by Captain Lugard, who represents the "East Africa Company," the other by Bishop Hirth, who represents the King and the Catholic party.

1. Captain Lugard's version, according to Thursday's *Times*, is that a Protestant chief was killed by a Catholic chief, whereupon he (Captain Lugard) demanded Mwangi to deliver up the murderer. The King refused to obey orders, whereupon he (Captain Lugard) felt himself bound in duty to appeal to arms for the maintenance of justice.

2. Bishop Hirth's version of the origin of the war is as follows: On the night of the 20th of January, 1892, in Mengo the capital of Uganda, a Protestant chief named Muwanika, with a band of ruffians armed to the teeth, and bearing firebrands in their hands, attacked the private house of the Catholic chief Mongolaba. Mongolaba, in mere self-defence, fired upon his would-be assassins and killed one of them. Captain Lugard on the same day called upon the King, and ordered him, under threat of war, to deliver up Mongolaba as guilty of murder. This Mwangi refused to do, for he knew that his faithful chief was innocent of murder, having killed the man not out of malice, but in sheer self-defence. This refusal of the King infuriated Captain Lugard and his party, and was the signal for the outbreak of the war. For on the 23rd Katekero, by order of Captain Lugard, armed 200 men in Fort Kampala with rifles and ammunition, and next day, having put in safety the Protestant missionaries with their cattle, they sallied forth at 2 p.m. and opened a heavy fire upon the King and his Catholic party, laying waste their homes and their churches by fire and sword. Then the King and 4000 of his Catholic subjects fled for refuge to Sese, a small island in Victoria Nyanza Lake. They were not safe there long. For on the 30th Captain Lugard's army in fifteen armed boats followed them to the island, butchering and massacring until night the defenceless men, women and children, who, for want of canoes, were unable to make their escape. This attack was uncalled for, cruel, and contrary to the rights of nations, because it was an attack upon defenceless men, women and children.

Now, which of these two stories of the origin of the Uganda war is correct? It is evident from the following reasons that Bishop Hirth's statement is the true one.

1. In the first place Bishop Hirth's story is clearly told, and is full and circumstantial, and taken from his own diary, a copy of which is before me; whereas Captain Lugard's account is vague and labored. Dates and names are omitted, and certain paramount facts are also omitted, which, if told, must give a very different impression as to the origin of the war.

2. Bishop Hirth is familiar with the natives and their language; and consequently knows all that goes on, not by hostile interpreters but by personal knowledge; whereas, Captain Lugard, being ignorant of the language, is entirely dependent for news on the reports brought to him by his Mahometan soldiers, who are deceitful and known enemies of the Christian name, and rivals of the native race.

Again Bishop Hirth's report is impartial. He has no reason to misrepresent matters, for he hails the British flag, believing that under its protection Catholics will enjoy liberty and justice; whereas Captain Lugard's report reads, as the *Debats* says, like a document carefully and leisurely written by the East Africa Company to relieve its agents of the responsibility for the massacre of January.

3. When in Zanzibar, the headquarters of Central Africa news, I learned that the political circles and consular authorities there were of one opinion, that Captain Lugard and his party were really the aggressors in this matter.

4. Lastly, the Marquis of Beauchamps, Dr. Moloney, and Mr. Robinson—the only survivors among the whites of the Katanga expedition, and my fellow-passengers on board the homeward bound "Ava"—all assured me that the universal opinion of unbiased men in those parts of Central Africa through which they had travelled is that Captain Lugard and his party are responsible for the Uganda war, and that the English papers have been entirely misled.

I have written this article merely on behalf of truth and justice.—*Rev. Kenelm Vaughan (in Catholic Times)*.

Wisdom is oft times nearer when we stoop down than when we soar.

Speak well of your friends—of your enemies say nothing.

A good way to remove mountains is to begin on grains of sand.

THE LAST ENGLISH CARDINAL.

By the lamented death of Cardinal Howard the Church has been deprived of a cultivated scholar, and the Pope of a personal friend, and England has lost her last representative in the Sacred College. The deceased dignitary was of the first order of his exalted rank, being a Cardinal Bishop. Henry Edward Manning, whose demise we had to deplore on the 14th of January of this year, was but a Cardinal Priest, and John Henry Newman, who died on the 11th of August, 1890, a Cardinal Deacon. At present there are only two Cardinals in the British empire—Patrick Francis Moran, Archbishop of Sydney, who was born at Loiglinbridge, in Carlow County, and Alexander Taschereau, Archbishop of Quebec, born at Saint Maria de la Beauce, of French-Canadian strain. There is no Irish Cardinal, for to His Eminence of Sydney, not as Irish-born but as an illustration of Australia, was the complement paid of elevating him to the red hat. Since His Holiness Leo XIII. came to the chair of Peter, two Irish Cardinals have passed away Paul Cullen and Edward MacCabe; and one Irish-American, John McCloskey, has been laid to rest in New York so that at the existing moment there is but a solitary *porporato*, John Gibbons, Archbishop of Baltimore, of whom English is the vernacular.

It is believed that sundry creations will take place in the next Consistory in order to fill up the too numerous gaps in the seventy, and that an endeavour will be made, in accordance with the traditional policy of the Church, to rectify the balance of influence among the Catholic Nations. France, Austria, Spain, and other lands have the privilege of so many seats in the Sacred College by immemorial custom, and as sequel to the wonderful progress of the faith in other regions the like prerogative has been extended to the most English-speaking countries. It is not for us to anticipate the action of the Holy Father—what he has *in petto* is retained for himself—but it is to be hoped, and indeed it may be expected, that England and Ireland will not long be left widowed of Cardinals.

Cardinals Newman and Manning, as all the world knows, were converts, but Cardinal Howard was born in the household. He belonged to one of the most ancient catholic families in the kingdom, one of the oldest and purest in line, and the most brightly singled out in the Golden Book of the territorial aristocracy. The Catholic poet, Alexander Pope, in his *Essay on Man*, asks and answers himself

What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards.

Pedigree is a presumptive evidence that a man will be good but it will not make a hero or a saint out of distempered mould any more than a conjurer can transform a sow's ear into a silk purse. But the prelate who murmured farewell in soft Italian in Brighton last week was noble by nature as by the genealogical archives, and added new lustre to the chronicles of his stock. Only son of Sir Edward Howard and grandson to the twelfth Duke of Norfolk, he was descended from royalty by Thomas Plantagenet, fifth son of Edward I. Two of his family sealed their religious convictions with their blood on the scaffold—the Earl of Surrey in 1547, and Thomas, Duke of Norfolk, in 1572. Nor was this the first time the illustrious family counted a scion on the catalogue of the Sacred Senate of Rome Pontifical. On the 27th of May, 1675, Clement X. raised a Dominican priest—Thomas Howard—to the Cardinalate, with the title of St. Cecilia. This Thomas was brother of the eight Duke of Norfolk, and a High Almoner to the Queen Mary Beatrice d'Este, wife of James II., and followed His Sovereign into exile. He died in 1694 at Rome, where a monument, erected in the Church of Santa Maria Sopra Minerva, keeps his memory green.

At the outset of his career the defunct Cardinal was destined for the military profession, and wore the glittering casque and cuirass and white plume of an officer of the 2nd Life Guards. It is recorded to him that, as a subaltern, he led the advance-guard of the procession to St. Paul's at the funeral of the Duke of Wellington. But his call did not delay. He felt that he had the vocation for the higher life, resigned his commission and went to Rome to stud, for the priesthood, and the young carrier of the Queen's *corps d'elite* survived to wear the "double-peaked helmet of salvation" on his tonsured head. He quickly endeared himself to Pius IX. of holy memory by his versatility and singular energy and his extraordinary aptitude for the study of languages. He was not quite a Mezzofanti, but by rare intelligence and assiduity he mastered Arabic, Armenian, Turkish, and Russian, besides the more familiar tongues of Europe. From the Segnatura of Justice to the Propaganda, from the Propaganda to the titular archbishopric of Neo Cesarea, and thence to the purple, his career was one of advancement to fresh responsibilities and his promotion rapid.

It is said he was an obstacle to the preponderance of Irish ideas at the Vatican. He was anxious that England should have a diplomatic representative at the Holy See, and that such concessions should be granted to her as might induce her to consent to an arrangement. It is possible that he favoured the views of Sir George Errington. In that he followed the teaching and instincts of his race and beyond doubt he followed them in a thoroughly conscientious manner, but

that he was a conscious enemy to Ireland we feel bound to traverse. The truth is he did not understand the Irish question. With his college training and his earlier associations it could not well be otherwise, and while rendering every justice to his work and respect to his position, we fear it must be admitted that he was more at home with the literature of the Orient than with the politics of the West. However that may be, it is a consolation that the ultimate comforts of religion were administered to him on his dying-couch by an exemplary Irish priest.

Leo XIII. held Cardinal Howard in affection. In his own newspaper the dead is spoken of in an inspired article as grieved for by all who could appreciate greatness of soul and exquisite gifts of mind and heart. Surely in him who was endowed with such qualities, divergences of opinion on matters outside his immediate sphere may be tolerated.

Nigh four years ago Cardinal Howard was smitten with a grave infirmity which compelled him to seek a desirable recuperation in his native air. Alas! the hope was not fulfilled. He lingered in seclusion, his active course was at an end, but the memory of the Christian virtues in the exercise of which his working days were passed, of his zeal in the discharge of his functions as priest, Bishop, and Cardinal, of his accomplished erudition and resignation under the trials of a tedious malady—these will not pass. He sleeps the sleep of the just and it is meet that his resting place should be in the shrine of his ancestors, embosomed amid the meads and groves on the banks of the gentle Arun. That hospitality the Howards cordially give to one of the most pious and pious of their pious and pious race who has fought the good fight, and has entered on the enjoyment of the rewards promised to those who are faithful. R.I.P.—*London Universe*.

IDENTIFIED BY THE SIGN OF THE CROSS.

A Catholic pastor in England narrates an incident that discloses in a new light the utility of the Sign of the Cross.

A poor widow having fallen ill was taken to an hospital, where soon afterward she died. Her only child, a boy of eight or nine years, had in the meantime been placed in an orphan asylum. The boy was an Irish Catholic, the asylum was a Protestant one. Fearing for the child's faith, his pastor desired to withdraw him from the institution; but on making his application, he discovered that the authorities had already placed the boy in a different asylum and had moreover entered him under a name other than his own. For a long time the priest was unsuccessful in his search, but finally he thought he had found the hospital house where the little lamb of his flock should be living. He went to the asylum, examined the registers and interrogated the governor; but no Catholic child, nor even one bearing an Irish name, had been received into the institution.

As the pastor was about to retire, an idea suddenly presented itself and he acted on it forthwith. He inquired whether he would be permitted to see all the orphans together. The governor told him that the children were about to enter the refectory, and that in consequence there was no inconvenience involved in his seeing them.

As soon as all had entered, the priest stood on a bench and said: "Children, look at me! In the name of the Father and of the Son—" He had scarcely placed his hand on his forehead to make the sign of the Cross when he saw one of the boys raise his hand and instinctively bless himself; while all the others—there were three hundred and twenty—remained motionless, regarding the priest with open-mouthed wonder.

Turning to the governor, the priest exclaimed: "There is the Catholic—that is the boy I've been looking for! The governor acknowledged that he had heard a good deal of the Sign of the Cross as made by Catholics, but he would never have thought of its usefulness as a means of discovering a lost child. The boy is at present in a Catholic orphan asylum, and thoroughly understands that it is to the Sign commemorative of our redemption that he owes his preservation to the faith.—*Ave Maria*

An ingenious and plausible explanation of the mango-tree trick, with which Indian conjurers have astounded so many thousands, is proffered by Mr. Andrew Lang. An American lately photographed a conjurer while the latter was performing a trick. The photographer saw the tree, but it was not reproduced by the camera. The suggestion is offered that the audience were affected by some form of hypnotism. Hypnotized persons have certainly done more wonderful things than seeing a tree where no tree existed.—*Ave Maria*.

There is both joy and sadness in the wonderful truth that whatever we sow we shall reap.

STRONGER EVERY DAY.

GENTLEMEN,—I have been ill for a long time with lame back and weak kidneys, and at times could not get up without help. I tried R.B.B., and with two bottles am almost well. I find my back is stronger every day.
Yours Truly,
Mrs. L. THOMPSON, Oakville, Ont.

Contributions

A TRIP TO QUEBEC.

Written for THE CATHOLIC REVIEW.

Your correspondent, accompanied by three interesting friends, had recently the pleasure of a trip to Montreal—the Metropolis of Canada and to the ancient city of Quebec. Two of us boarded a Midland train at Uptergrove while the two other friends joined us at Blackwater Junction. Uptergrove is but a small village of unpretentious dimensions but is situated in the midst of a good grain and stock raising section of Ontario. There are two churches—Roman Catholic and Presbyterian. The venerable Father Hogan is parish priest and since his arrival here (about a year since) the parish has been blessed in more ways than one. Father Hogan is a very learned and eloquent preacher while his genial and affable deportment endears him to us all. The Reverend Father is an immense favorite with every one. I believe he was equally loved and respected when parish priest of St. Ann's. After leaving Uptergrove we soon reach the tidy little village of Brechin. At Brechin is a splendid Catholic Church and beside it a fine large brick Catholic Separate School. At one time Uptergrove and Brechin were one parish, attended by the late lamented Father Roy whose zeal and Christian piety will long be remembered by the Catholics of those parishes. Father McMahon is pastor at Brechin and is very popular with his parishioners and much respected by all classes. About nine miles from Brechin is the village of Beaverton—a place of about 800 inhabitants. There are several churches and many other good buildings which show that it is a thriving place. The warm hearted and genial Father Kiernan is parish priest of Brock and Beaverton. There is a small Catholic Church here which is attended by every Catholic in the place. The Scotch Catholics of Thorah and Beaverton are a fine lot of people. Thorah has two sons priests—the two Fathers McKee. This is very complimentary to the Catholics of Thorah Township and to the McKee family in particular. After leaving Beaverton we pass Lorneville and Woodville and reach Cannington which is a fine village situated in a grand farming section of the county of Ontario. It has one drawback; there is no Catholic Church though the population is fully 1600. Vroomanton 5 miles off has a Catholic Church and School. Lindsay, the next place of importance on our journey, is a fine town of about 6,500 inhabitants. It boasts several fine public buildings. It has a large Catholic population whose spiritual wants are amply provided for by two zealous and pious priests, Vicar-General Laurent and Father Scanlan. It was here that the renowned and greatly lamented Father Stafford lived for years. Many men owe their reformation in life and subsequent prosperity to the beloved Father Matthew of Canada—Father Stafford. After bidding adieu to pleasant Lindsay we soon find ourselves at Peterborough the ecclesiastical seat of the diocese of that name. Peterborough is certainly a live, go-ahead town of more than ordinary importance. The population reaches about nine thousand and is constantly growing. The present Bishop of Peterborough is the Right Reverend Bishop O'Connor than whom there is no nobler nor better in the land. Learned, pious, zealous, watchful, he is the beloved of all. His Lordship's untiring energy and great executive ability have done much for the diocese of Peterborough, and we congratulate that diocese on having such a worthy Bishop. Long may God spare him to carry on the good work. From Peterborough to Port Hope there is little of importance from a Catholic stand point. The country is a very fair agricultural district, and produces grain in abundance. Port Hope don't appear to have the vigor it had some 15 years ago but it is a good substantial town well located. It is here the Midland Railway connects with the Grand Trunk. I may here state that the Midland Railway is now, and has been for some 8 years a part of the G. T. R. system. Port Hope has a good Catholic Church and a beloved and able pastor in the person of Father Brown. At 11.32 p.m. our train speeds in and we at once board it for Kingston. Between Port Hope and the Limestone City are many pretty villages and towns, such as Cobourg, Grafton, Colborne, Brighton, Trenton, Belleville, Deseronto, Napanee. Cobourg is not making progress, but bears the imprint of a town that is going to stay. It sustained a severe loss in the removal of Victoria College to Toronto. By the way it was at this town that Hon. Mr. Laurier got such a rousing reception during the last Dominion election. The students of that great Methodist College were with him almost to a man. Belleville is a city of some pretensions and has many fine public buildings. It is the centre of the barley belt of Eastern Ontario and did a great business in that cereal before the extra 20 percent duty imposed by the McKinley Act came into force.

We arrived at Kingston a little before 9 a.m. Kingston is a pretentious city of about 19,000. It was here that the late Sir John Macdonald was brought up and where he studied for the legal profession. Here the ex-Premier made some of his greatest speeches. He represented Kingston at Ottawa for many years. There is considerable shipping done but nothing like what there should be. The city is, however, prosperous. The venerable, learned and eloquent Archbishop

Cleary resides here. The Catholics of Kingston are justly proud of their great Archbishop. Kingston is represented at Toronto by Mr. Harty a gentleman of very great ability. Mr. Metcalfe is the representative in the Commons. Queen's College, presided over by that able writer Principal Grant, is the leading Presbyterian College of Ontario and is located here. More next time.

JAY KAY.

SOME REMINISCENCES OF THE DELEGATES.

The delegates have departed and have left us ample evidence of their characteristic Presbyterian zeal and charity, as evinced in their recorded decisions on Romanism. They have made no doctrinal decisions for Presbyterianism, because they had none to make, and even if they had made such decisions no one, not even Presbyterians themselves, would have paid the slightest attention to them. The Toronto daily papers have lauded the delegates to the skies for their breadth of views. They have said nothing of the thickness of these views, though that subject would have afforded ample scope for speculative measurement. This religious broad-mindedness consists in freedom from a uniform theology, and in the glorious, God-given liberty to teach either of two opposite doctrines, or both alternately, as expediency may require, or, in other words, to teach or not to teach all the doctrines that have been the outcome of Protestantism, or all their contradictions, if the latter should seem better calculated to bring people nearer to Christ. This plan has the advantage of ending all religious disputes, and making heresy impossible. It may strike Romanists, who are great sticklers for infallibility and that kind of thing, as bad philosophy, but it makes very convenient Presbyterian theology for all that. This is the glorious liberty of Protestantism. This was what their forefathers had purchased . . . well, at great sacrifice, and this was the liberty, these the principles, for which true Protestants should willingly lay down their lives.

With the exception of their teaching on the "Aspects of Romanism," which was explicit, authoritative, and decided, almost to quasi-infallibility, the only other authority they assumed in doctrinal matters, was what a modern author has designated as the "divine commission not to teach" anything in particular. If Catholics were to assume a commission like this, such a privilege would at once destroy all distinction between themselves and Presbyterians. This character they have emphasized particularly; lest, pretending to teach anything as certainly revealed by God, they might be suspected, as other Protestants have been, of leaning too much towards Romanism, which they detest and repudiate.

The paper delivered by the Rev. Jas. Kerr, of Glasgow, on "Romanism in Great Britain and her Colonies," was very energetic, and for infallibility of decision might well have made Leo XIII., or any other Pope, blush as a mere imbecile. Why, the pretensions of Popes, as compared with those of Rev. Dr. Kerr, were mere admissions of self-abasement. Dr. Kerr divided his subject into three parts, showing thereby his familiarity with Caesar's geographical arrangement when writing his famous history, "*De Bello Gallico*." "The character, the aggressiveness of Romanism, and resistance to it." "The Papacy was," he said, "especially anti-Christ . . . since Leo XIII. sat to-day showing himself that he was God." Then he goes on to point out as showing a lack of holy zeal on the part of Protestants, that "Roman Catholics were filling important positions in the political and educational world. Every avenue of life was being occupied by them. Presbyterians were laid under special obligation to resist all Romish encroachments, etc."

In the third part which treats on resistance to the papacy, he says that "Roman Catholics must be excluded from all political offices, etc." These are the official declarations of Presbyterianism, and these declarations are acted upon wherever Presbyterians have the power, as we have reason to know. And yet these are the people whom we hear sometimes clamouring for equal rights.

There is another paper from Rev. Dr. Laing, of Dundas, Ont., on "Romanism in Canada." There is nothing in Dr. Laing's paper that has not appeared over and over again in the literature of the Equal Rights' crusade. He says that the work of evangelizing the French Canadians is going bravely on. At that rate, as Dean Swift, or somebody on a similar occasion remarked, the French Canadians have abandoned the errors of Romanism to adopt those of Presbyterianism. This is the only news in Dr. Laing's paper. When he labored ardently, as no doubt he did, to prepare his paper for the purpose of reading it

in Toronto, and especially that part of it on the political aspects of Romanism, he gave positive proof, no matter what Presbyterianism may teach to the contrary, that he, at least, does believe in works of supererogation.

The paper delivered by Rev. Dr. Bushnell, of Chattanooga, Tenn., dealt with Romanism in America, North and South. "There were 48,000,000 Roman Catholics in these countries." "Terrible, is it not. This growth of Catholics should be stopped, and at once. "They were thoroughly organized, and were pushing to the front, from the schools to the political management of public affairs." Just think of that. Those horrid, ignorant, benighted Catholics, pushing to the front, and from the schools, too, and presuming to meddle in public affairs! That is really dreadful, and must not be tolerated. And all this in a Protestant country and in the full blaze of modern enlightenment and with an open Bible. "As an instance," he says, "of the power exercised by the Papacy, it has been discovered that not an Associated Press despatch passed through the telegraph offices of Washington without the scrutiny of an agent of the Pope. Rome was determined that America should become Catholic in her sense of the term. But Rome and civil and religious liberty could not exist together, and in every age and every country she had been the antagonist of education and progress."

And so Dr. Bushnell came all the way from Tennessee to inform the people of Toronto of all this. Another believer in works of supererogation. Of the thousands and tens of thousands of graduates from the educational institutions directed by Mr. J. L. Hughes, not one but could tell us all that, and say it just as well. Does he think he is talking to Rip Van Winkles?

Rev. Dr. Underwood, of Corea, in his paper, complains that Rome had established Christianity in that region more than a century before he had come to perpetuate Protestantism there, and that, too, the identical Romanism which is found everywhere. No change.

One of the most amusing incidents in this religious burlesque was, that, after the delegates had exhausted their indignation on the priests for assuming to speak in the name of God, and and on the Pope for making himself a God, the President, in dismissing the Council, rose and said: "In the name, and by the authority, of the Lord Jesus Christ, I declare this Council dissolved." If a Romanist had said this, it would have made quite a difference.

During the recent agitation regarding the overture for the modification of the Westminster Confession, it was reported that one of the changes would likely be, the elimination from the confession of that clause which designates the Pope as Anti-Christ. The fact however that the term Anti-Christ as applied to the Pope, evoked applause in the council shows that the generous promptings of some good natured Presbyterians who wanted the epithet removed as being offensive, were overruled by the narrow-minded spirit of Calvinism. This is the true spirit of Presbyterianism, the hatred of Catholics, for as Dr. Kerr above quoted admits there is a special obligation to resist them. To hate and prosecute Catholics is not in the part of Presbyterians, a mere sentiment but a solemn religious obligation. To tolerate a false religion according to the Confession of Faith is reckoned a sin against the second Commandment of God. (See larger catechism page 153.) The Presbyterians hold it, not only as an opinion but as a positive command of God that they are "bound to remove all false worships and all monuments of idolatry." (See larger catechism.) According to the Confession of Faith all religions are false except Presbyterianism. What will become of other people when the Presbyterians begin to keep the second Commandment of God? It seems impossible nowadays for Presbyterians to save their souls at all. The law of God as explained in their standard the Confession of Faith, requires of them to persecute *even to extermination* all who do not belong to the kirk, "the church of our common Lord." The laws of the land do not allow this open persecution, but let the church of our common Lord take care of itself. Since Catholics cannot now be persecuted openly as in days of yore, they must at least, according to Dr. Kerr be excluded from political offices. Was this a hint for Sir Oliver Mowat who has been attending the sessions of the council. Sir Oliver's Government has been charged, but unjustly so, with being too liberal in its distribution of patronage to Catholics. If he has any respect for the decisions of the Fathers of the council he must be more sparing in future of his liberality to Catholics, even than he has been in the past.

This then is the Presbyterian method of convincing Catholics

of the errors of their way. They inflicted open physical persecutions when they had the power, as they were bound to do by the second commandment. Now they will appeal to finer feelings by excluding Catholics as much as possible, from such employment as affords means of subsistence. The Presbyterian religion, the true religion of "our common Lord," thus administered must prove very soothing and very persuasive to the obstinate Romanist who cannot for this reason fail to recognize its superior claims.

Any one who has studied, or even read the Westminster Confession will not be surprised to notice exhibitions of bigotry and of wild fanaticism in a Presbyterian council. In the reports as we find them, of the deliberations, speeches and papers at the council there is not the slightest evidence that any of the Rev. Doctors of Divinity who figured there, has the remotest idea of the rudiments of theology. Of course theology was excluded from their programme as forbidden ground lest its introduction might destroy the harmony of the meeting by breeding unseemly disputes of which no good could positively come. The introduction of theological subjects might also have led to the mistaken notion that the Fathers of the council meant to impose the obligation of any particular belief when nothing was further from the intentions of this liberal tribunal than the infliction of any such spiritual despotism.

Having come in the name, and under the auspices of what many suppose to be a religious organization there is no doubt that the report of their proceedings is calculated to promote very much the cause of infidelity. The loose, uncertain and often distorted views they present of religion does not manifest that characteristic of infallible truth which alone is consistent with God's revelation. What is there in their attitude which can be opposed to organized infidelity? Is not the attitude itself a species of infidelity. Could Ingersoll himself have gone much farther in his negation of religious truth. Could even he have done as much to promote the cause of agnosticism?

LEX.

De La Salle Institute.

TESTIMONIALS FOR THE MONTH OF SEPTEMBER.

FORM III.

Excellent.—J. Kormann, J. Wright, W. Malone, H. O'Connor, J. Flynn, J. Varley, J. Hundley, J. Ryan, M. O'Leary, J. Jordan, L. Murphy, W. Miville.

Good.—E. McDonald, A. Conlin.

FORM II.

Excellent.—C. Hanrahan, J. Harnett, J. Fraser, J. Hennessey, A. McCandlish, V. McGuire.

Good.—B. Moran, J. Moriarty, H. Trumble.

FORM I.

Excellent.—L. Giroux, J. Dee, W. O'Connor, J. Cashman, J. Colgan, J. Thompson, J. Drohan, M. Boland.

Good.—G. Boland, J. Murphy, M. McDonnell, C. Girvin, D. Sumons, P. Stafford, W. Read, M. Nealon, J. Shea, J. Quinn, J. Lysaght, A. Leitheurer, P. Wheeler.

ST. MICHAEL'S SCHOOL.—FORM IV.

Excellent.—F. Foley, F. Murphy, E. Sharrock, L. Langley, W. Foley, W. Callaghan, W. Christie.

Good.—J. Pape, C. Shields, M. O'Neil, J. Rennie.

SENIOR III.

Excellent.—F. Bredannaz, A. Pape, J. Bredannaz, J. Giroux, C. Phillips, A. O'Leary, J. Swallow.

Good.—L. Sullivan, R. McManus, W. Gregor, G. Hughes, A. Nadeau.

JUNIOR III.

Excellent.—J. Cowan, F. Moran, G. Dilworth.

Good.—E. Kileen, I. Conlin, H. Armstrong, J. Connors.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handrome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 29th of each month, and marked "Competition"; also give full name, address, age, and number of wrappers. Winner's names will be published in the *Toronto Mail* on first Saturday in each week.

LINES FROM LYONS.

DEAR SIRS.—For several years my sister suffered from liver complaint. As doctors gave her no help we tried B.B.B., which cured her completely. I can recommend it to all.

MISS MAUD GRAHAM, Lyons, Ont.

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Doelling Bishop of Hamilton.

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Late Rev. Father Dowd of "St. Patrick's" Montreal.

The Late Rt. Rev. Bishop O'Mahony, Toronto.

And by the leading clergy of the Dominion.

Published by

The Catholic Review Publishing Company. (Limited)

Offices: 64 Adelaide St. East, (opposite Court House).

A. O. MACDONELL, President.

J. D. MACDONELL, Manager.

REV. J. F. McBRIDE, Editor

JAS. A. GILLOOLY, General Agent.

Terms: \$2.00 per annum, or \$1.50 if paid strictly in advance. Advertisements acceptable in character and limited in number, will be taken at the rate of \$2 per line per annum 10 cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

All advertisements will be set up in such style as to insure the tasteful typographical appearance of the REVIEW and enhance the value of the advertisements in its columns.

Remittances by P. O. Order or draft should be made payable to the Manager.
Lock Box 2523. Telephone No. 1643.

TORONTO, SATURDAY, OCT. 15, 1892

A MARK OF VULGARITY.

Will some one who writes constantly in the *World* be good enough to note that the use of the word "Rom'sh" is a decisive mark of vulgarity as, for instance, eating with his knife would be of bad manners. It is simply vulgar. If it were funny it find might a place with other funny vulgar things; but it is not. As it is used, it is not even good English.

THE RECENT ENCYCLICAL.

We reprint elsewhere the beautiful Encyclical of our Holy Father in which he inculcates devotion to Our Blessed Lady as the most efficacious means of obtaining the grace of closely imitating her Divine Son, and urges the practice of reciting the Rosary as the devotion, among all the devotions, which, by its very nature, tends to develop most rapidly and most fruitfully in human hearts, the true spirit of Christ.

In the latter part of the Encyclical reference is made to the "Association of the Holy Family." The Holy Father, a short time ago, in an Encyclical whose text we have not yet published, directed the establishment of Confraternities of the Holy Family in every diocese, under the control of an official director to be appointed by the Bishop, directing, at the same time, that all existing confraternities of the same name be incorporated in this one confraternity, the control of which is everywhere confided to the pastor in each parish. Minute instructions are given as to organization and management, and the Cardinal Vicar of Rome is placed in personal charge of the Confraternity the world over.

THE QUESTION OF DIVORCE.

The United States divorce courts are gradually coming to their senses. The havoc they have wrought cannot have escaped the notice of the judges. Law or no law, it must be plain to them that the easy abrogation of the civil effects of the marriage contract is fraught with danger to the entire community. The breaking of the light is in the west.

The Supreme Court of Iowa has rendered a decision which embodies a world of truth and warning that should interest every woman. A wife made application for a divorce on the ground that her husband was a confirmed drunkard, when the evidence showed that she had knowledge of his intemperate habits before she had married him. In refusing the petition the judge

said: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation before marriage does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content with the relationship."

That judge has some christian ideas concealed about him somewhere. His judgment is capable of indefinite extension. Marriage is a contract of supreme importance. Parties about to make such contract should have well weighed and thoroughly appreciated all the circumstances which may make for or against a happy union. Half the miseries of married life are the direct fruit of thoughtless haste and passionate desire. What the Catholic Church prescribes is that people should be guided "according to reason and religion;" reason, which brings passion to a stand-still; religion, which invokes higher and holier purposes than reason could ever set forth.

HON. DANIEL DOUGHERTY.

We quote the concluding sentences of the magnificent tribute which Archbishop Ryan of Philadelphia (himself a born orator) paid to his dead friend when he preached his funeral oration:

Perhaps one of the greatest triumphs of his eloquence was his speech in the Cathedral of this city, at a public meeting to protest against the spoliation of the Holy See by the Garibaldians. At that time our friend was exceedingly unpopular amongst the Democrats because of his change in politics, and his being invited to speak was a very unpopular action on the part of the last Archbishop. But my predecessor was too broad a man to be influenced by such motives because he knew the change was not unprincipled. It was said that numbers came to the meeting to hiss down the speaker. He had not spoken five minutes when the tide turned. He continued. Cheer after cheer pealed through the temple, and around its beautiful dome. Men forgot themselves. He held the vast audience in the hollow of his hand. Here was the triumph of eloquence.

But, remarkable as he was in the qualities of which I have spoken, there was still another and a greater one, to be alluded to especially here. Man is a religious being. The religious element in him is as real as the love element or the intellectual element, and, like these, it may be neglected and almost die out. The greatest philosophers and orators that ever lived were religious men, and that man is imperfect who ignores it. Mr. Dougherty was a man of faith and simple piety. That faith shone out in his words and deeds, and he was ever found the zealous defender of the Church he revered and loved. There can be little doubt that in the past this fact stood in his way of progress because of religious prejudices. He was not intolerant. Many of his dearest friends were not Catholics. There is a Catholicity of heart and soul that brings people into sweet union, and, without yielding an iota of their convictions, they feel as one. Such was the Catholicity of Christ Himself when He proposed to the orthodox Jews and to the whole orthodox world for all ages the charitable example of an heretical Good Samaritan. Our friend was religious, not only in faith, but in practical reception of the Sacraments, and has left to all an example of how a man of the world—joyous, social busy, oppressed at times with many cares—can be also an interior man, loyal to his family and his friends, loyal to his profession, loyal to his country, and, above all, loyal to his God. Such you were beloved friend. And now it only remains for me to say, "O friend, farewell!"

THE LOSS AND GAIN OF IT.

Says the *Telegram*: "The Columbus Day (schools) celebration, while affording an opportunity to impress upon pupils some great facts of history, will afford an opportunity also for some fruitful comparisons. History has been made at an unexampled rate in recent years. Humanity has been travelling so fast that it has been unable to count the mile posts. The occasion will be a good one for an attempt to estimate not only the ground covered but the gain of it. If some estimates of it are to stand, the result will poorly compensate the outlay of energy." There has been the same tinge of unconscious egotism in every age. The age of rush lights could scarcely bear a retrospective glance upon the horrid darkness it had come to illumine, the age of tallow candles certainly despised the age of rush lights, the age of gas had not concluded its triumphant preens over the ages gone before when it was eclipsed by electricity; and so on in every department.

It is in human nature and oozes out of human nature at every pore; that intense desire to believe that we are living in the most active, the most important of the epochs of the world. A near

light dazzles ; an object a fraction of an inch in diameter is enough, at the focus of your telescope, to obliterate Arcturus, seventy millions of miles in diameter. We are very short-sighted. Things present, not things past or things to come, have largest hold on us. We can view with steady gaze and judge with even mind the events of years ago but cannot form accurate judgment of the importance of current events, though we may correctly indicate some of their inevitable consequences. Was it not Cardinal Manning who said that the course of the world is like the landscape seen from the window of a rapidly moving railroad car. Objects near at hand are in rapid motion, and in a direction contrary to ours, but the vast mass of the landscape, as one sees it at distance, seems to move majestically with us.

Whether the clank and roar of our engines, and the whirr of our dynamos, and the clicking of our telegraph is hastening or delaying the regeneration of the world is the great question. Enormous physical and mechanical progress has been made, and how much the *better* is the world for it? "If some estimates of it are to stand the result will poorly compensate the "outlay of energy."

THE DIVINE MATERNITY.

The Divine Maternity of the Blessed Virgin Mary (that is, the doctrine which teaches that She is, in very truth, the Mother of God) is one of the cardinal truths of Christianity. The entire plan of the redemption of the world depends on the fact that the Eternal Word of God became man ; that, becoming man, He assumed human nature, that is, a body and soul like ours, uniting it to the Divine Nature by that union which is technically called *hypostatic*. In virtue of that union that human nature became the very own, the personally possessed, human nature of the Eternal Son of God ; as really *His* humanity as, from all eternity, the Divinity had been His. The Catholic Church has, therefore constantly maintained that She of whom the Divine Person took that human nature was, in very truth, the "Mother of God."

After the terrible struggle with Arianism (which maintained that the second Person of the Adorable Trinity was not true God of true God) had resulted in the sublime Nicene Creed, other heresies vexed the Church.

We break the thread to notice the assertion so often made by "large-minded" Protestants that all the pother the Fathers made over Arianism was quite finical. It was, say they, only a matter of a letter. True, that in Greek (which they used then) "of the same substance as the Father" and "of like substance to the Father's" were expressed in words which had but an "iota," a single letter of difference. But the Bishops were not contending for the letter ; they were contending for the doctrine of the Church of which they, corporately, were the depositaries. The fact that only one letter distinguished the right from the wrong profession of faith says nothing. We have examples innumerable in all tongues of absolute change of sense from the change of a single letter. Take the very word we have just used. Change becomes charge ; a very different thing. A man who is asked to call at a place is not required to fall there ; and so on.

Resuming, the next important lapse from truth was that of Nestorius, Patriarch of Constantinople, who asserted that there were in Christ two persons (as he admitted two natures) one human, one divine. This error was condemned in the General Council of Ephesus in 431. Following this heresy Our Blessed Lady would be the mother of a merely human person, to whom the Divine person subsequently united himself.

Protestants, generally, are rather fond of this heresy beyond all the heresies they have gathered to their ample bosom, because it would deprive the Blessed Virgin of her magnificent

title of "Mother of God." Well does the Church of God apply to her the words of wisdom, "All that hate me love death." Death to all hope of eternal salvation unless she was really the "Mother of God." For unless a Divine person took flesh and blood of her, the redemption, as revealed to us, is inexplicable. A Divine person, not incarnate, could not suffer ; a human person, no matter how closely united to God, could not pay the price. Yet, that they may not be obliged to pay to the Blessed Virgin the homage due the true, real Mother of God, the ministers, in despite of all reason, in direct contradiction to their own cherished doctrine of the universal satisfaction wrought by Christ's atonement, preach, when they venture to touch the Incarnation, Nestorianism, pure and simple.

We have now something interesting for them :

"News of great interest to the Church has reached the Holy See. Monsignor Chisnoun, Patriarch of the Nestorian Sect in Persia, has become a Catholic in that country and will most probably be followed by all the people subject to him. The Nestorian heresy is one of the most ancient of the Church, having its origin from Nestorius, who was Patriarch of Constantinople in the fifth century. The principle error of these heretics was the assertion that in our Lord there were two persons and one nature ; that one (the human) person was like a temple which the Son of God inhabited ; and that the union between the Word and the human nature was not a hypostatic one, and consequently that the Blessed Virgin was not the Mother of God, but only the mother of that man in whom the Son of God took His residence. This heresy was condemned by the Church ; nevertheless it remained in the far regions of Mesopotamia, of India and Persia. A letter from the Patriarch of the Nestorians to the Apostolic Delegate of Persia, Archbishop Montely, of Berito, says that he has become a Catholic, and that he expects that all in that country will soon become *sons of the same father*, namely, of the Pope."

The Nestorian heresy was, by the providence of God, permitted to subsist to our days that it might be a living and valid witness for the old faith in everything but that one thing for which the Church of Christ cast it out. It would never make terms with Protestantism though most serious instances were made it. It could not recognize as kin an organization which denied the authority of the Church, which abrogated sacraments, which sanctioned violation of marriage ties, and the rest. We have a witness from the dead.

OUR CLEVER SCHOOL BOARD.

We learn that the Separate School Board of this city at a recent meeting directed that teachers and pupils of the schools be exhorted to celebrate the discovery of America on the 21st of October. We can account for this queer resolution only by the supposition that the Board forgot all about Columbus till it was too late to have the celebration on the proper day. Why they should have adopted the senseless plan of celebrating the 12th on the 21st is otherwise a mystery. It is true the civic celebration in the United States will take place on the 21st. But why it should so take place is inexplicable. There was, no doubt, in the minds of the President's advisers the idea of making allowance for the Gregorian correction of the calendar, which correction in 1492 *would have been* nine days. It is true that on the 21st Oct., 1892, the sun's right ascension and his declination south will be nearly what they actually were on that eventful 12th of October, 1492. And it is true that on the 12th of October, 1892, these elements were far from agreeing with those of the same day in 1492. Yet we hold that the custom of making such allowance is most pernicious, and is, besides, contrary to the uniform practice of the Church.

Do those who make a change like this know what it means? In the first place the Gregorian correction (or to speak more accurately, the error of the Julian calendar) is not a fixed quantity. It was nine days in 1492, it was ten in 1582 when Gregory corrected the calendar, it was eleven in 1752 when England accepted the Pope's invention, it is now twelve, and after February 1900 it will be 13 days. Similarly if the re-organizers had their way, the correction should be pushed back into the ages past. Let us take a point or two from English history

only. The anniversary of the landing of St. Austin and his monks must be celebrated two days later than its date, the foundation of Oxford University four days later, the battle of Hastings six days, Magna Charta seven days later, Bannockburn eight days later, and so on. What a horrible mix such a principle would, if once admitted, make of history!

And it is contrary to the uniform practice of the Church. Our Saints' days are nearly all anniversaries. When the Gregorian correction was made (October, 1582) no change was made in the calendar. St. Patrick's day was left where it belonged, on the 17th of March, instead of being placed on the 18th (as it certainly should have been if the Gregorian correction was to be retroactive), and St. George's day still occupied the 23rd of April. There was no idea of changing the anniversary day to make it correspond with the date which, in the current year, would count correctly from the sun's crossing the equinoctial. Why should it now be done? After centuries of common consent that anniversaries should be celebrated on the dates (whether astronomically correct or not) of the events, it is ridiculous pedantry to attempt to introduce a new system.

It is true that the Orangemen celebrate on the 12th of July an event which occurred on the 1st. Let us leave them alone in their glory. They show their inconsistency by celebrating the closing of the gates of Derry on the very date of the occurrence without allowing for the eleven days.

Finally, the Pope may reasonably be supposed to have a fairly good idea of the effect of the Gregorian correction, and he directed the ecclesiastical celebration of the discovery of America to be held on the 12th October or (where that could not be done) on the Sunday following.

A prominent Protestant minister said here in Toronto on Sunday night: "Four hundred years ago, on October 12, Columbus is said to have discovered America. He discovered it for himself and other people in Europe; but he was not the first discoverer, for it was discovered before he was born. The country was populated once even more thickly than it is now." Because America was there all ready to be discovered this wise man says there was no real discovery. The circulation of the blood and Jupiter's moons were facts ages before anyone observed them, therefore there was no real discovery of them. The minister referred to would do well to take a look at the text lately preached on by one of his confreres, (fact) "your trolley's off."

A London despatch says that the question as to who will succeed the late Lord Tennyson as Poet Laureate is argued from all points of discussion in literary, social and political circles. The idea that Algernon Swinburne would accept the office should it be offered to him is ridiculed by those belonging to his intimate circle. William Morris, who ranks next to Swinburne, as the greatest living English poet, is equally impossible for the office. He is a red hot socialist and a friend of Swinburne. Both hold in scorn the notion of composing to order laureate lines for royal events. The only real aspirants are Lewis Morris, Sir Edwin Arnold, Alfred Austin and Robert Buchanan. If the opinion of literary cliques is followed the Government will not recommend anyone for the position, but will leave the post vacant. If a decision in the matter depended upon court inclination the choice would be balanced between Buchanan and Lewis Morris, as Sir Edwin Arnold has a taint of heresy.

THE IRISH NATIONAL FUND.

The Executive Committee of the Irish National Fund have issued the following manifesto of which we solicit careful perusal. The treasurers of the fund are Hon. Frank Smith and S. H. Blake, Q.C.

With hope and confidence that increases daily Ireland enters

upon her last struggle for self-government, and looks to her children and friends everywhere for practical sympathy in this her crucial hour. The present Parliament of England has already acknowledged the reasonableness of her claims and will most certainly grant her just demands. But it is still a combat against prejudice that stoops not to consult either reason or history—a contest of the weak against the strong—of the poor and helpless against the rich and powerful. In this most hopeful and yet most trying emergency Ireland appeals to her children in lands blessed with self-government, where enjoying the blessings of freedom they have taken their places among the progressive and wealthy, and she asks for their generous and active co-operation. Nobly have they responded in the past, nor will they be lacking now; for as the hope was never greater the moment of success nearer, so the needs were never more urgent than now.

Latest accounts from the Old Land tell of extreme agricultural depression, while landlord exaction and cruelty towards the tenants are rife than ever. Seeing the approaching triumph of the people's cause and their own inevitable defeat, they are using their last moments of power to harass the tenantry and frustrate the expressed intention of Mr. Gladstone's Government. At the suggestion of the Hon. Edward Blake Canada is called on to aid the political movement of the Irish Parliamentary Party and to assist the evicted and suffering tenants, thus strengthening the hands of all engaged in the cause. Already several very liberal responses have been made to Ireland's appeal, but individual effort however generous is not equal to the needs. Let there then be united action, and Ireland will be prepared for any emergency; and let no friend of the cause withhold his offering because he cannot contribute as his heart would suggest.

Canada gives to Ireland in her present struggle one of her most distinguished sons. He takes with him her moral strength, repeatedly manifested in public opinion and parliamentary action; nor has Canada been wanting heretofore in material aid to Ireland; but in this hour of Ireland's sorest trial Canada will unite all her strength in a supreme effort to assure the final triumph. To facilitate this united action an Executive Committee has been formed in Toronto. While this Executive is willing to co-operate in the general movement, complete success will depend on the formation and action of local organizations. It is hoped, therefore, that those in sympathy with the cause will form themselves into local committees, taking such action towards the general object as may seem to them most advisable.

Collections should be at once begun, and should include the most humble offerings as well as the most generous gifts. Local organizations may communicate with the Executive Committee in Toronto and forward their remittances as soon as collected. Senator Frank Smith and the Hon. S. H. Blake, Q.C., both gentlemen enjoying the confidence of Canadians universally, have consented to act as joint treasurers of the fund, and will receive and transmit to the Honorable Edward Blake all donations sent for the above purpose. Contributions sent to these gentlemen will be promptly acknowledged and the names of all contributors published in the public press.

It only remains for us to call attention to the gravity of Ireland's present situation, and to impress upon all the urgent necessity of immediate and united action. Let us all take part to the best of our means in this grand and noble work, so that when Ireland has regained her long-lost legislative rights, each may share in the glory of a risen nation.

THE PILLAR AND GROUND OF THE TRUTH.

St. Paul declares that "God is true"; but Protestants, in their efforts to defend their errors, frequently dare to say that He is not. A striking illustration of this now lies before us. A writer in a Protestant newspaper, enforcing the fact that "truth is not dependent upon man's perception of it," tries to prove that "even in the Church the truth has been largely misapprehended." If this had been the case our Saviour would be a false prophet. He sent His Apostles forth to teach, not err, but the truth which He revealed to them. That they might be guarded from disseminating error but only personally, but in their successors through all ages, He promised to be with them "all days, even to the consummation of the world." He pointedly charged them to remain in Jerusalem, and not to go on their mission until the Holy Ghost should come upon them and bring all things which He had spoken to their remembrance, and assured them that the Holy Ghost the comforter the Spirit of Truth, would continually abide with them and direct them. He expressly tells them that the gates of hell should never prevail against

His Church. If, then, truth had ever been misapprehended by the Church—not to say “largely,” but to any extent—Christ’s promise would have failed, which it is horrible impiety to suppose. Moreover, the very organization which Christ established as “the pillar and ground of the truth” would have become the advocate and support of error. In other words, the instrumentality Christ provided for the salvation of men would become the means for ensuring their spiritual destruction. Thousands, then, according to this horribly impious theory, would be led into error and confirmed in it by the very obedience of the Church which Christ and His Apostles enjoin.

The writer endeavors to make good his theory by references to the conflicts during the early ages respecting the person of Christ, and by the history of Gnosticism and Arianism. It is remarkable what sympathy Protestantism constantly displays towards old heresies. Whilst professedly condemning them, it indirectly apologizes for them and strives to confound the adherence of those heresies, with the body of the faithful. This however is not at all strange. The explanation is found in the fact that all heresies involve a separation from the unity of the faith of the Church; and Protestantism, having sundered itself from this faith, allies itself consciously or unconsciously with like rebellions and errors in past times. The term heretic, in its very etymology, carries with it a reference to the assumption involved in the individual setting up its own private judgement above the faith and teaching of the Church, his own choice or selection of doctrines over against the whole body of truth which is comprehended by sacred tradition. Besides in losing the sense of the divine unity of the Church and of Christ’s perpetual continuance in it, Protestantism necessarily loses full and true faith in the Incarnation, and falls readily into the errors of the ancient heretics respecting the Person of Christ.

An intelligent knowledge of the history of the conflicts of the Church in early ages with the countless subtle heresies of those ages, is sufficient to convince any mind open to the truth, that it was not by the Church, but by those who were outside of the Church, and by others who, though in the Church, yet did not hold firmly to her faith, that “the truth was largely misapprehended.” When the subtle nature of those errors, the specious philosophy in which they were embodied, the ardent expressions of piety and zeal for truth, with which they were put forth and defended, the learning, ability and influential positions of many of those who were their advocates and defenders, are considered on the one hand, and, on the other, the pressure put upon those who defended the truth, in the form of persuasion, threats, and oftentimes persecution, it becomes a matter of devout admiration, that the Church should have been able to hold her straight course between all these heresies, pressing her on the one side and on the other, and yet never swerve from the truth.

So evident is this, that those Protestants who make any claim to “orthodoxy,” cling professedly to this day to the determinations of doctrines made by the Church during these ages, and refer to the decrees of the Councils of the Church as standards by which heterodoxy may be authoritatively and definitely distinguished from orthodoxy.

In the *Mercersburg Review* a Protestant, eminent for learning and ability, writing on “Early Christianity,” bears this testimony:

“How wonderful that the theological determinations of the fifth and six centuries, in the midst of endless agitation and strife, should fall so steadily the right way, and also that these true conclusions should seem to hang so constantly, in the last instance, on the mind and voice of Rome. And then in the ages that followed, how wonderful again, that when there was but small power to build, nothing should be done at least to unsettle and pull down the edifice of sound doctrine as it stood before.”

He then goes on to insist, that Protestantism has no valid mission in the world, unless it builds upon the old foundation of doctrine laid in those ages in which the writer we are criticising pretends that the truth was “largely misapprehended.” He then continues:

“It’s (Protestantism’s) distinctive doctrines are of no force, except in organic union with the grand scheme of truth, which is exhibited in the ancient creeds and in the decisions of the first general councils, but off from this root, taken from the stream of this only safe and sure tradition, even the authority of the Bible becomes uncertain . . . In every view, we may say, the work and mission of the Church after the fourth century continue to be, as they were before, the most wonderful and solemn fact in the world.

But for the writer referred to this “solemn fact” has no solemnity. In the face of history, and of the very principle by which he and other Protestants seek to make good their claim to legitimacy as Christians, he slanders the Church of Christ in the early ages, and holds her up as “misapprehending the truth.”—*Catholic Standard*.

The true way to advance another’s virtue is to follow it, and the best way to cry down another’s vice is to decline it.

Cleanliness.—*Capilline* is the cleanest Hair Restorer known until now. It will keep the scalp clean and consequently prevent the hair from falling out. *Capilline* is not a dye, but restores *Gray Hair* to their natural color after a few days use of it.

Local.

Uxbridge.

On Sunday last the Catholic cemetery, which has lately been newly fenced, was blessed or consecrated by Rev. Father Keane upon the authority of the Archbishop of the diocese. After the ceremony, before the dispersion of the people, short prayers were offered up for the repose of the souls of those buried in the cemetery. *Uxbridge Journal*.

C. M. B. A.

The District Deputy for Nipissing, Parry Sound and Algoma is Patrick McCool, North Bay, not John McCool, as the printed lists have it.

The magnificent monastery of the Trappist monks at Tracadie, N. S., has been destroyed by fire.

Confirmation at Smithville and Grimsby.

The Right Rev. T. J. Dowling, Bishop of Hamilton, accompanied by the Rev. Father Ryan, of St. Michael’s Cathedral, Toronto, very kindly came to this mission to administer the sacrament of Confirmation, at the request of His Grace the Archbishop who was unable to come. His Lordship confirmed 14 candidates at Smithville on Sunday, morning, Oct 9th, and an equal number at Grimsby on the following morning, giving at the same time highly practical and most appropriate instructions on the nature of the Sacrament and the duties it imposes. Father Ryan, who said the Mass on both occasions, delighted the people of Smithville on Sunday evening, with a very able discourse on the Rosary. Both churches were very tastefully decorated for the solemn occasion, and the singing was good. His Lordship and worthy assistant expressed themselves well pleased with their visit. Con.

A FOUNDATION OF STONE.

Do not build the foundations of your life on the sand. Young people will never be justified in entering the business of life without a firm foundation; not only in business principles but in morals. We have passed the time when a man is placed in a position of trust simply because he is a good fellow. The house founded upon the sand of a Superficial Education, Bad Habits, Lack of Purpose and Indolence, cannot stand the storm of Industrial Disturbance, Financial Depression and Hard Times, but will be swept away into the current of bankruptcy. Whatever you build, build it on a rock. A knowledge of Business Practice, Commercial Law and Bookkeeping is necessary, no matter what your calling may be. There are educational institutions in this country where young men and women are trained to earn their own living and at the same time to educate themselves for business. Every manufactory, every railroad, every merchant, every farmer, every one who is not a victim of fraud, must have a good knowledge of business law and business papers. We know of an excellent institution where the above is taught by men of marked ability. We refer our readers to Messrs Geo. S. Bean, B.A., LL.B. and A. Blanchard, Chartered Accountant of Ontario, who are the Principals of the Peterborough Business College, Peterborough.

There isn’t anything we know that somebody didn’t have to burn his fingers to find out.

No man ever got much of an education without going to school to his mistakes.

The world is never interested in a man who talks about his wrongs, or a woman who talks about her rights.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. *Cardinal Newman*.

As a sample of easy consciences we have, from an exchange, the following.—A place-hunter in Prussia having asked Frederick the Great for the grant of some rich Protestant bishopric, the king expressed his regret that it was already given away but broadly hinted that there was a Catholic abbacy at his disposal. The applicant managed to be received into the bosom of the true Church, after which he hastened to his friend the king, and told him how his conscience had been enlightened. “Ah!” exclaimed Frederick, “how terribly unfortunate! I have given away the abbacy. But the chief rabbi is just dead, and the synagogue is at my disposal; suppose you were to turn Jew?”

THIR E SWEET DEVOTIONAL POEMS IN DR. T. W.
PARSONS' "CIRCUM PRÆCORDIA."

We noted last week says the *Pilot*, in our brief reference to the death of (Protestant) Dr. Thomas W. Parsons, the Catholic feeling manifested in his last book, "*Circum Præcordia*—The collects of the Church"—published last spring by J. G. Cupples, of Boston. The Collects of the Sundays of the liturgical year, which he puts into very good poetry, are arranged in the Protestant Episcopal fashion, which counts the Sundays of a portion of the Church year, as "after Trinity," instead of "after Pentecost," as the Catholics count. But the Collects themselves, like the most of the Book of Common Prayer, are from the Roman Missal.

In the second of the exquisite little volumes before us, are some short translations from Dante, and other beautiful devout poems. Our readers will appreciate the following:

WITH A GIFT OF FRESH PALM-LEAVES.

This is Palm-Sunday; mindful of the day,
I bring palm branches found upon my way;
But these will wither; thine shall never die,
The sacred palms thou borest to the sky!
Dear little saint, though but a child in years,
Older in wisdom than my gray compeers!
We doubt and tremble; we, with bated breath,
Talk of this mystery of life and death;
Thou, strong in faith, art gifted to conceive
Beyond thy years, and teach us to believe.
Take, then, my palms, triumphal, to thy home,
Gentle white palmer, never more to roam!
Only, sweet sister, give me, e'er thou go'st,
Thy benediction, for my love thou know'st!
We, too, are pilgrims, travelling towards the shrine;
Pray that our pilgrimage may end like thine!

IN ST. JOSEPH'S.

August 10.

While the priest said "*perpetua luceat*,"
Sprinkling the palms that graced a maiden's bier,
I felt a light stream in upon my soul;
And one that near me by the chancel sate,
Who was to the departed soul most dear,
Saw the same light as my hand softly stole
To hers, and suddenly a glory played
Around those palms that seemed to check my breath.
Even as he prayed for light the darkness fled
To both of us; I looked into her eyes
And saw through tears a raptured look that said,
A strength new-born doth in my spirit rise
And though before me how my sister dead,
I also feel the life that lives in death.

CATHOLICITY AND INTELLECTUAL FREEDOM.

"Pope Leo no more than Pope Pius admits the right of mankind to think for itself on any matter which the church has once determined upon." *Protestant Exchange*.

Of course; and no Pope ever has admitted or ever will admit any such right, if by thinking on a matter our contemporary means thinking contrary to what the Church teaches. If mankind had any such right our Divine Lord would have had no mission as an authoritative teacher of the mysteries of religion. Right to do anything presupposes ability to do it. To claim that mankind has a right to do that which it has no capability of doing rightly, is sheer nonsense. Our Divine Lord became incarnate and gave His Gospel to his Apostles because mankind, by "thinking for itself," could not discover nor comprehend the truths which He revealed and which it was necessary for them to know. And that these truths might be disseminated over all the earth and might not be lost in the course of time, but be preserved and continue to be known through all ages, He gave to His Church on which the "Pope" is ever the Visible Head, the mission and authority to teach those truths. "Go ye into all the world and teach My Gospel," runs the divine commission. For mankind therefore to claim the right of thinking for itself, and thus ignoring the teaching of the Church respecting this Gospel, would be as absurd as for a child to claim the right of thinking about a branch of knowledge of which it was entirely ignorant. It would indeed be far more so. For the subjects which a secular school-teacher explains to his pupils are within a range of their natural comprehension. But the truths comprised in the Gospel of Christ are to a great extent supernatural mysteries, and require for their comprehension the teaching of a supernaturally-instructed and supernaturally-guided teacher. That office—the office of authoritatively teaching those truths—has been conferred upon the Church and especially upon its Visible Head, the Sovereign Pontiff of the Church, who, as the successor of St. Peter, is ever charged with the duty and invested with the power of strengthening the faith of his "brethren."

Consequently, what the sentence quoted above intends to be a reproach upon the Catholic Church and the Papacy is their crowning glory. It is a plain proof that the Church is the sole true Church of Christ, and that its Sovereign Pontiff ever performs and fulfils the functions and duties and exercises the authority and power, of the

office with which our Divine Lord invested St. Peter.

Nor does this restriction, this refusal of the Church to "permit mankind to think for itself on any topic the Church has once determined," militate in any way against true intellectual freedom, nor against the use of reason throughout the entire field of its legitimate action. No mathematician feels that it is any obstacle or hindrance to the prosecution of mathematical investigation and studies that he cannot think for himself as to whether twice two are four or three, but must accept unhesitatingly and without question or doubt the results of the multiplication table as fixed and settled truths. No geometrician feels that he has any right or liberty to question the fact that a straight line is always the shortest distance between two points, or that the sum of the angles of every triangle is invariably equal to two right angles.

These fixed truths lie at a very foundation of all mathematical and geometrical science. They are essential elements in it. For a learner or a student of arithmetic or geometry to doubt and question them, and undertake to think about them for himself and as he pleases, would simply be for him to prove himself an idiot. Were he to claim for his instructor that he had the right to question these fixed, settled truths, and insist upon exercising his assumed right, he would be turned out of school as an incorrigible ass.

The truths of divine revelation are different in character and are sustained by evidence of a different nature, from mathematical or geometrical truths, but in their own order they are not less certain nor less fixed and unchangeable.

Men may not question or doubt those truths when the Church has once declared them and expounded them and defined them. The mathematician employing the settled truths of mathematics can build upon them and just as he arrives at the knowledge of an additional number of settled conclusions and determined truths he finds the field of his mathematical action widening and deepening. So the Catholic accepting unreservedly the teaching of the Church on the truths of divine revelation as certainly and absolutely true, finds by reflecting on them the field of his vision extended, and his apprehension of the mysteries of religion enlarged, strengthened and elevated.

The history of theology gives the lie to the popular prejudice and charge that the acceptance by Catholics of the doctrinal teaching of the Church on the ground of the Church's divine infallibility and authority, fetters, hampers, or hinders the employment of their intellectual powers, or in any way restricts the legitimate exercise of reason.

All unprejudiced persons capable of forming an intelligent judgment admit that Protestant theologians are mere pygmies in comparison with the host of intellectual giants which the Catholic Church begets and nurtures through her theology. As respects profundity of thought, acuteness of preceptor and of reasoning powers, of close logical argument, extensive research, universality of knowledge, accuracy of statement and sublimity of ideas, there is no room for comparison between them. The Catholic theologians are giants, the Protestant theologians are dwarfs.

The fact is—plain and indisputable—that all that is good, all that is admirable, all that is even true in part in the writings of Protestant theologians is made up of the disjointed fragments of ideas they have stolen from the works of Catholic writers. Whatever orthodox ideas Protestant writers put forth are stolen from Catholic theology and then palmed off upon the Protestant public as their own, original thoughts. Witness the use or rather abuse and perversion they make of Saint AUGUSTINE, of Saint JEROME, Saint HILARY, SAINT BENE and many other Catholic saints and doctors.

The Catholic rule of faith leads to certainty of knowledge, to strengthening and expanding all the intellectual gifts with which man has been invested by his Creator; the Protestant rule of faith leads to uncertainty and confusion of thought, and consequently to intellectual weakness and narrowness.—*Catholic Standard*.

The death of Patrick Sarsfield Gilmore removes a picturesque character from public life, and a most charming personality from a wide circle of admiring friends. He was eminently the musician of the people; and while so many *maestros* are concerned lest they damage their reputation by a programme not sufficiently classic, Mr. Gilmore was ever ready to sacrifice his own taste in order to give pleasure to the masses. As band-master during the war, and afterward as the projector of the famous Jubilee Concerts in Boston, he became known throughout the land and over seas. Mr. Gilmore was a sincere Catholic; and at his death, although it was very sudden, was fortified with the last Sacraments. May he rest in peace!—*Arc Maria*.

There are a great many things which God will put up with in a human heart: there is one thing He will not put up with—a second place. He who gives God a second place, gives Him no place.—*Ruskin*.

Deterium Tremens.—In this disorder of the brain which comes upon habitual drunkards there is a shaking of the limbs and the prominent disposition is one of anxiety and apprehension of injury and danger. There is an almost entire want of sleep, and even if repose be obtained it is interrupted by frightful dreams. Few doses of the *Father Mathew Kennedy* will be sufficient to cure this terrible disease.

Our Story.

THE MISER OF MARSEILLES.

I.

Marseilles is a city of fountains and has a fine aqueduct, almost entirely subterranean, by which pure water is brought from the little rivers Huveaume and Juvet. But this was not always the case. Look back with me many, many years and I will show you how ill it used to be supplied with water, and how in the fullness of time it came to be otherwise.

Once upon a time—I know not exactly the date there dwelt at Marseilles a man named Guyot, with his wife and one son. They were but humble people; and at the time my narrative begins the child lay sick of a fever, his tongue cleaving to the roof of his mouth, and his little hot hands pressed to his still hotter forehead, while he ceased not to cry for a draught of water.

"Alas! my child," said Mme. Guyot, in reply to his moaning, "you know I have told you already the cistern is empty. Not a drop of water have I in the house, and I fear all our neighbors are as badly off as ourselves. Sea, take a draught of milk; I have nothing else to give you."

"But, mother, it is not like water," replied the boy; "it makes me only more thirsty, and almost chokes me; it seems so thick, while water is so cold and refreshes me for a long time. But, alas! you have none to give me. If it would but rain, for I am burning! Oh, if I were rich, I would care little for the finest wines if I had but plenty of fresh, pure, cold water!"

Mme. Guyot, with true maternal love, strove to pacify the young sufferer; and having succeeded in partially relieving his cravings by means of a draught of water which a kind neighbor, scarcely better off than herself, sent by the hand of her little daughter, he at length slept. Even in his dreams, however, the memory of his feverish longings haunted him, and his plaintive cry for water at oft-recurring intervals brought tears to his mother's eyes; and she trod softly, dreading to awaken the boy, lest by so doing she should also awaken his desires to greater activity, when she knew she was without the means of satisfying them.

Seven years later, and the fever-stricken boy had grown into a fine, thoughtful youth of sixteen. No longer dependent upon his parents, the young Jacques Guyot cheerfully performed his part in gaining a living. One evening, after his return from work, as Mme. Guyot was busily engaged in placing the evening meal on the table she said to her son: "Jacques, you must be content with less than your usual quantity of water to-night, for again the cistern is nearly dry."

"I am sorry for that, mother," replied Jacques; "but though we have often since been scarce of water, at least we have never wanted it so badly as when I had the fever."

"Oh, Jacques, you can never forget that?"

"Never, mother. No day passes but the torture I suffered then for a draught of water comes into my mind; and I envy no man his wealth in anything save his more abundant supply of that one good gift. Is there no way of relieving this want by which the poor of Marseilles suffer so much and so often?"

"It is just because the poor are those who suffer that they must continue to do so. Wealth might remedy the evil," answered the father.

"How so?" asked Jacques.

"Easily enough. Only let an aqueduct be constructed to bring pure water from a distant river."

"And what would that cost, think you, father?"

"More money than you can count, my son," replied the elder Guyot; "so let us to supper before it is as cold as the water you are always dreaming about."

The meal over, Jacques wandered in the garden thoughtfully and silent, but not unnoticed by his parents. They conversed together in an undertone about the extraordinary manner in which his mind dwelt on the one night of suffering from thirst so long gone by.

"It is strange," said Mme. Guyot, "how the lad is always thinking of it. I quite feared to tell him how little water we had left to-night, for it seemed to grieve and trouble him so much; not for ourselves alone but lest some unfortunate should have to bear sufferings like those he experienced seven years ago."

"Well," replied the father, "even that is not the chief object of his anxiety."

"Why, surely he does not fancy himself in love yet!" said Mme. Guyot, in an accent of alarm. "Our neighbor's daughter, Madeline, casts sheep's eyes at him, I know, young as he is; and Jacques often tells her how like a little angel she seemed to him when her mother made her the bearer of that draught of water. But it is, doubtless, only nonsense, for he is still a boy, and she is a full year younger."

"I was not thinking of Madeline, wife," replied M. Guyot; "in my opinion Jacques loves something else better than all the little damsels in the world—I mean money. He is always hoarding every sou he can collect, and trying by all sorts of extra services to earn

more than his daily wages; and I almost fear our son will turn miser, since he spends nothing he can avoid."

"Oh! if that be the case, he is, doubtless, thinking of some girl and trying to save against the time when he is old enough to marry; but he is a good youth," added Mme. Guyot, brushing a tear from her eye at the thought of having a rival in the love of her only child.

"Ah, wife," said her husband, "you are almost jealous of little Madeline; but, remember, you cannot expect to keep this one lamb of yours always by your side, and I say that if the thought of having some day to provide for a wife makes the lad so saving, I for one am well content."

The return of Jacques here stopped the conversation. Hours after his parents were at rest the youth sat by the lattice in his little chamber. A luxuriant vine hung over the casement, and waving backward and forward in the moonlight, cast fantastic shadows on the wall. Little knew the parents of Jacques by what strong feelings he was actuated, though both were in part right—the father when speaking of his almost miserable habits, and the mother in believing that her son loved Madeline.

The youth possessed one of those thoughtful natures which becomes old too soon; and those who wonder at love in a boy of sixteen must remember that in Southern France the blood runs warmer than in colder climates. It was indeed wonderful how he always thought of Madeline in connection with that night of feverish agony—how like a ministering angel the child had seemed in his eyes when she tripped lightly in with the cooling drink to satisfy his longing. The cup of cold water had worked like a marvellous charm, and the youth regarded the girl with a feeling akin to worship. In the eyes of others she was just a bright-eyed, laughing thing, somewhat capricious at times, as girls are apt to be, but to poor Jacques she was a being of heavenly beauty. The recent scarcity of water had again brought the old scene most vividly to his mind, and you might have seen by the moonlight how pale and agitated was his face. After a long vigil he rose, and taking from a secret repository a sum of money, he slowly counted it, and then gazing earnestly on his treasure, said softly: "It might be done in a long lifetime; but oh, Madeline, Madeline!" Then, with tears streaming down his cheeks, he flung himself on his knees to pray.

Poor Jacques! He prayed with such earnest, simple faith that he rose tranquil, and, seeking his couch, soon fell into a sound sleep.

Three or more years went by, and still Jacques continually added to his store. So scrupulous was he in denying himself every superfluity that the neighbors whispered how the young Guyot had become a miser. Some did more than whisper they spoke openly to his mother respecting this peculiarity in her son. Mme. Guyot looked very sagacious, and gave mysterious hints about the virtue of sparing on one's self to spend on another, glancing, as she spoke, on Jacques and Madeline, who were just visible to the group of gossips.

Let love be the presumed cause of a man's actions, a woman will hardly ever deem him in the wrong, however extravagant they may be. So it was with the gossips at whose self-constituted tribunal Jacques was tried, and from that time many a sly joke was levelled at Madeline, till the little damsel's head was almost turned with thinking of the—of course much magnified—riches which were hoarded by her admirer for her to spend some day. She felt she was beloved, for it is not hard to divine when one is the dearest of all earthly objects to a pure and honest heart; but in spite of her convictions in this respect the conduct of Jacques was a sad puzzle to her.

"He is never so happy as when by my side," she would often say to her mother; that any one can see; but I do not think he cares to gain me for a wife."

The mother would bid her to be patient, and all would in time turn out well; but Madeline thought there should be some short answers. Still, though she evidently succeeded in giving him pain, he seemed as far from declaring his sentiments as ever.

The crisis, however, came at last. Madeline had a cousin Marie, who was not only a near neighbor, but also a sort of rival beauty. There had been no slight jealousy between the girls on the subjects of love and marriage; but Marie had at last triumphed, and the day of her wedding being fixed she only twitted Madeline about her laggard lover. This was a sad blow to the vanity of the young girl. Marie's fiance came from what was in those days considered to be a great distance, and grudged neither spending time nor money in visits to his betrothed; while Madeline, with her lover almost at the door, seemed likely enough to remain single. Oh, it was too much for any maiden's patience!

(To be continued.)

Sin is not hated in earnest until we are willing to go to war and fight it.

A CLOSE CALL.

After suffering for three weeks from Cholera infantum, so that I was not expected to live, and, at the time, would even have been glad if death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now.

JOHN W. BRADSHAW, 393 St. Paul St., Montreal, P.Q.

LEO. XIII.—Continued.

things to be made like unto His brethren, that He might become merciful (Hebr. ii., 17).

So Mary, being chosen Mother of that Lord who is also our Brother, had, above all other mothers, the special privilege of pouring forth her mercy on us. From which it follows that as we are indebted to Christ for having communicated to us, in a certain manner His own right of calling and having God for our Father, in like manner are we indebted to Him for having graciously shared with us the right of calling and having Mary for our Mother. And since according to nature the name of Mother has such sweetness for us, and as We have in it the type of the most loving and tender solicitude, no tongue can express, though it may be truly conceived by the minds of pious Christians, what a fire of loving and active charity burns in the heart of her who is our Mother, not by nature but by grace, and in a manner far above all other mothers does she know and carefully watch over our interests; all that we stand in need of; impending dangers, public and private; the crosses and trials, and difficulties by which we are beset; and, above all, the hard struggle we have continually to sustain against the bitter enemies of our souls; in all these and such like distresses of life she is able more fully to assist us, and she earnestly desires to afford relief, comfort, and every manner of consolation to her beloved children. Let us then approach Mary with confidence and joy; begging of her to hear us by those maternal ties which unite her so closely to Jesus and to us; let us invoke her humbly and devoutly in that prayer which she herself taught, and which is so acceptable to her. Then, with trusting and happy hearts, let us cast ourselves into the arms of our best of mothers.

To the advantages derived from the prayers, of which the Holy Rosary is composed, is added another of a very excellent nature— it is that the Rosary affords an easy method of instruction in

THE PRINCIPAL TRUTHS OF OUR HOLY FAITH.

It is by faith that man directly and securely draws near to God, and learns to know by mind and heart the unity and immense majesty of His nature, His universal dominion, and His supreme power, wisdom, and providence: "For he that cometh to God must believe that He is, and is a rewarder to them that seek Him." (Hebr. xi. 6.)

But since the Divine Word took Flesh in order to become visibly our Way, our Truth, and our Life, our faith must necessarily embrace the high mysteries of the august Trinity of the Divine Persons and of the Only begotten Son of the Father made Man: "Now this is eternal life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (John xvii. 3.)

Our faith is an inestimable blessing from God, by which We are not only raised above earthly things to be as it were spectators and participators in the Divine nature, but, moreover, we possess a most precious merit for eternal life, so that it both animates and strengthens our hopes of one day beholding without veil and enjoying to the full the essence of that infinite goodness which now we behold only in a dark manner and love in the dim reflection of creatures. However, the cares and distractions of life are so many and so great that, if not properly instructed, the Christian often easily forgets the great truths which are most necessary to be known, and ignorance weakens, if it does not utterly destroy faith. Holy Church, in her maternal vigilance, uses every care to preserve her children from so fatal an ignorance, and not the least effectual means towards this end is to be found in the Rosary of the Blessed Virgin. Because to the beautiful and efficacious prayer, regularly repeated, are added the title and the consideration of the principal mysteries of our holy religion. First are placed those mysteries which bring to our minds the Word made Flesh for love of us, and Mary, the pure Virgin and Mother, with a holy joy, performing towards Him her maternal duties; next are commemorated the sorrows of Jesus— His agony, His torments, His death, the infinite price of our redemption; then follow His glorious Mysteries— His Resurrection, His Ascension into heaven, the Descent of the Holy Ghost, then the wonderful assumption of Mary, and, in the last place, the eternal glory of all the saints with the Mother and the Son. And these effable mysteries are daily recalled to the memory of the faithful, and brought vividly before their eyes— so that by the fervent recitation of the Rosary, we feel, as it were, a sweet unction infused into our souls, as if, indeed, it were the voice of our heavenly Mother herself lovingly instructing us in the Divine mysteries, and directing us in the way of salvation. Hence, it is not too much to affirm that there is no fear that ignorance or error will ever banish the faith from those places, from these families, or from those people where the practice of the holy Rosary is maintained in its pristine fervour. Another advantage, not less commendable and precious, which the church strives earnestly to procure for her children by means of the Rosary, is to oblige them to take greater care to conform their lives more perfectly to the precepts of the holy gospel.

Concluded next week.

HONEST SOAP.

The Testimony of Half-a-Century.

PEARS' SOAP.

INDISPUTABLE EVIDENCE OF SUPERIORITY.

FROM

Dr. REDWOOD, Ph. D., F.C.S., F.I.C..

Professor of Chemistry and Pharmacy to the Pharmaceutical Society of Great Britain.

"**B** EING authorised by Messrs. PEARS to purchase at any and all times and of any dealers samples of their Soap (thus ensuring such samples being of exactly the same quality as is supplied to the general public), and to submit same to the strictest chemical analysis, I am enabled to guarantee its invariable purity.

My analytical and practical experience of PEARS' SOAP now extends over a lengthened period—**NEARLY FIFTY YEARS**—during which time

I have never come across another Toilet Soap which so closely realises my ideal of perfection.

Its purity is such that it may be used with perfect confidence upon the tenderest and most sensitive skin—

even that of a New Born Babe."

**BURDOCK BLOOD BITTERS**

THE GUIDING STAR TO HEALTH.

A POSITIVE CURE FOR

DYSPEPSIA,
CONSTIPATION,
HEADACHE.

SCROFULA,
BAD BLOOD,
FOUL HUMORS,

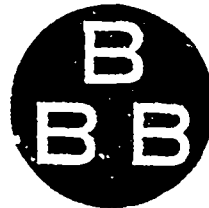
BILIOUSNESS,
RHEUMATISM,
JAUNDICE,

and all diseases arising from a disordered condition of the

STOMACH, LIVER, BOWELS AND BLOOD.

B.B.B. acts on all the organs of the body to produce regular action, to strengthen, purify and tone, and to remove all impure accumulations of morbid matter from a Common Pimple to the worst Scrofulous Sore.

Thousands of reliable men and women testify to its good effects in the above diseases. Is it not worth at least a trial in your case? Price \$1 per bottle, 6 for \$5, or less than 1c. a dose.



SEELEY'S HARD-RUBBER TRUSSES

Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be used in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all surgery, swasty, padded appliances, being Light, Cool, Cleanly, and always reliable. The correct and skillful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.

25 YEARS REFERENCES:—Frax. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Hancock, Dr. Thomas G. Morton, and Surgeon-Generals of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application.

I. B. SEELEY & CO., 23 South 11th Street, PHILADELPHIA, PA.

NORTHROP & LYMAN'S

VEGETABLE A Great Blood Purifier

A Sure Cure for **DISCOVERY** Dyspepsia

A Medical Triumph! A Very Bad Case!

HOW THE HEALTH OF ONE OF BELLEVILLE'S CITIZENS WAS RESTORED.

Remarkable Cure of Dropsy and Dyspepsia.

MR. SAMUEL T. CASEY, Belleville, writes: "In the spring of 1884 I began to be troubled with Dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my physician, but received no benefit. By this time my trouble assumed the form of Dropsy. I was unable to use any food whatever, except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. NORTHROP AND LYMAN'S VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age, I can enjoy my meals as well as ever, and my general health is good. I am well known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

DYSPEPSIA VANQUISHED.

MR. JAMES JOHNSTON, 4th con., 7th lot, Amaranth, writes: "Two bottles of NORTHROP & LYMAN'S VEGETABLE DISCOVERY cured me of Dyspepsia. Mine was a bad case and I had tried a number of other preparations without getting any benefit from them."

Dyspepsia Had to Go.

MR. W. J. DEYELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. No medicine gave me ease until I got a bottle of NORTHROP & LYMAN'S VEGETABLE DISCOVERY, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

NORTHROP & LYMAN CO.
TORONTO, PROPRIETORS.

Peterboro Business College
PETERBOROUGH, ONTARIO, - CANADA.

A Thorough Business and Shorthand School. The best text-books. Gold and Silver Medals awarded. Graduates successful in obtaining situations. The 70 page illustrated Circular containing testimonials of students, etc., mailed free on application

GEO. S. BEAN, B.A. LL.B. and A. BLANCHARD,
Chartered Accountant of Ontario, are the Principals and Proprietors.

ST. LEON WATER
SAFE AS MILK

And must be used freely for a spell, especially in chronic cases, as no good can result until the deadly obstructions, putrid waste and blood poisons are removed.

Drink, drink from early morn till night, especially on retiring; dose, one cup or goblet every hour, or at proper intervals, to regulate.

Try St. Leon, cold, hot, or mixed with milk, also make warm injections of this water which are highly beneficial. Head Office, 101 1/2 King St West, Yonge street Flower Depot, 164 Yonge St.



Kennedy's Medical Discovery

Takes hold in this order:

Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY
ROXBURY, MASS.

FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething. If disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth, and at once get a bottle of Mrs. Winslow's Soothing Syrup for Children Teething. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures Diarrhea, regulates the Stomach and Bowels, cures Wind, soothes the Gums and reduces Inflammation, and gives tone and energy to the whole system. Mrs. Winslow's Soothing Syrup for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States. Price twenty-five cents a bottle. Sold by all druggists throughout the world. Be sure and ask for "Mrs. WINSLOW'S SOOTHING SYRUP."

TORONTO POSTAL GUIDE. During the month of October, 1892, mails close and are due as follows:

	CLOCK		DUE	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.15	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.00	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
G. V. R.	6.30	4.00	11.15	9.55
G. W. R.	a.m.	p.m.	a.m.	p.m.
	12.00	9.00	2.00	7.30
	6.15	4.00	10.30	8.20
		10.00		
U. S. N. Y.	6.15	12.00	9.00	5.45
		4.00	10.50	11.00
U. S. West States	6.15	10.00	9.00	7.20
		12.00		

English mail close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for Sept.: 1, 4, 5, 6, 8, 10, 13, 15, 17, 9, 21, 22, 24, 26, 27, 29.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money Order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.

T. C. PATTERSON, P.M.

CASTLE & SON
MEMORIALS AND LEADED GLASS

CHURCH BELLS—TUBULAR CHIMES AND BELLS

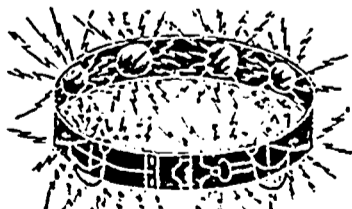
CHURCH FURNITURE
MEMORIAL BRASSES FONTS LECTERNS

ADDRESS, MONTREAL

An Only Daughter Cured of Consumption. When death was hourly expected from Consumption, all remedies having failed and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1083 Race street, Philadelphia, Pa., naming this paper.

OPIUM Morphine Habit Cured in 10 to 20 days. No pain, till cured. DR. J. STEPHENS, Leavenworth, Ohio.

'THE WORLDS BEST'
The Dorenwend Electric Belt.



For the home treatment of all forms of Muscular, Nervous and Chronic Diseases.

Send for book and particulars of the very best Electrical body Appliances in existence

The Dorenwend E. B. & A. Co.,
O. H. Dorenwend, Electrician,
103 Yonge St., Toronto, Can.
Mention this paper.

BUCKEYE BELL FOUNDRY.
CINCINNATI, O. U. S. A.
Best Copper and Tin School and Church BELLS, FALS AND CHIMES.
Prices and Terms Free. Name this paper.

WESTERN ASSURANCE CO.
FIRE AND MARINE

Capital..... \$1,000,000
Assets over..... 1,500,000
Annual Income over..... 1,700,000
HEAD OFFICE, Cor. Wellington & Scott Sts. Toronto.

A. M. SMITH, President
GEO. A. COX, Vice-Pres.
J. J. KENNY, Managing Director.
Agencies in all cities and towns in Canada.
WM. A. LEE & SON
General Agents, Toronto..... Telephones 592 and 2076

Cancelled Canadian Postage Stamps

Bought in any quantity by C. B. Calman, 299 Pearl Street, New York. High prices paid for those used from 1850-1870 in Canada, Nova Scotia, New Brunswick and Newfoundland. Send card for particulars.

RUBBER BOOTS, COATS,

And Other Rubber Goods Repaired

H. J. La FORCE

Fine Boots & Shoes Made to Order

125 CHURCH STREET

Corner of Queen,

Toronto, - Ont.

"THE NEW METHOD"
for curing health chronic diseases. Dr. A. A. Allen, D.D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Indisputably better than the Hall System. Used the price. Send for testimonials. HEALTH SUPPLIES CO., 216 BROADWAY, N. Y.

O'SULLIVAN & ANGLIN
Barristers, Solicitors, Notaries, Etc.
 Office—Medical Council Building, corner of Bay and Richmond streets.
 Next door to the Registry Office
 TORONTO
Money to Loan Money Invested
 D. A. O'Sullivan Q.C. F. A. Anglin

MACDONELL & MCCARTHY
Barristers, Solicitors, Notaries, &c.
 Offices—Quebec Bank Chambers,
 No 2 Toronto street
 Toronto.
 A. C. Macdonell B.C.L. W. C. McCarthy

DR. McKENNA
 Office Hours 8 to 10 A.M., 1 to 3 P.M.
 7 to 10 P.M.
 244 Spadina Ave.
 Telephone 2995

POST & HOLMES.
Architects
 Offices, Rooms 28 & 29 Manning Arcade,
 King Street West, Toronto.
 Above at Gerrie Block, Whitby
 A. A. Post, A. W. Holmes

W. H. F. HOLMES
Attorney and Counsellor
 Suite 516, Stock Exchange Building
 167 Dearborn Street
 CHICAGO.

C. P. Lennox, L.D.S.
 C. W. Lennox, D.D.S., Philadelphia
 :: L. D. S., Toronto ::
C. P. LENNOX & SON.
 :: Dentists ::

ROOMS A AND B, YONGE ST. ARCADE,
 TELEPHONE 1846 —: TORONTO

A. J. McDONAGH
DENTIST
 Office and Residence, 274 SPADINA AVE.
 Telephones 2492 :: TORONTO
 Third door south of St. Philip's Church

TEETH WITH OR WITHOUT A PLATE
 "VITALIZED AIR"

For one month prior to alterations in his parlors, C. H. RIGGS, the Popular Dentist, S.E. Corner King and Yonge Sts will continue to make plates with best teeth at his old rates. Painless extraction guaranteed. Special attention also given to Gold and Silver filling.

St. Jerome's College
 Berlin, Ont.

Complete Classical, Philosophical and Commercial courses, and Shorthand and Typewriting. For further particulars address, Terms including all necessary expenses, except for books \$14 per annum

REV. THRO SPETZ, C. R., D.D., President.

THE DEAF HEAR SOUND DISC
 WHEN THE DEAFNESS IS CAUSED BY SCARLET FEVER, COLDS, MEASLES, CATARRH, &c. BY THE USE OF THE INVISIBLE DISC WHICH IS GUARANTEED TO HELP A LARGER PER CENT. OF CASES THAN ALL SIMILAR DEVICES COMBINED. IT COMES TO THE EAR AND PLACES ITSELF IN THE EAR. POSITIVELY PAINLESS. WORKS WITHOUT REMOVAL.
 H. A. WALKER, Bridgeport, Conn.

CASTLE & SON MEMORIALS AND LEADED GLASS
 CORNER BELLS—TURNING CORNERS AND BELLS

The Wealth of Health
 Is in Pure Rich Blood; to enrich the blood is like putting money out at interest,
SCOTT'S EMULSION
Of Pure Norwegian Cod Liver Oil and Hypophosphites
 possesses blood enriching properties in a remarkable degree. Are you all run down? Take Scott's Emulsion. Almost as Palatable as Milk. Be sure and get the genuine.
 Prepared only by Scott & Bowne, Belleville.

TORONTO CARPET CLEANING CO.
 OFFICE AND WORKS 44 LOMBARD ST.
 TELEPHONE NO. 2886
 Carpets taken up, cleaned, relaid, made to order or stored; oil cloths laid, window shades hung, feathers renovated; free delivery. PFEIFFER & ROUGH

AGENTS for the sale of the ROYAL NAVY WARRANT CO., Windsor, Ont.


DROPSY TREATED FREE
 Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

MISS CLAIRE BERTHON,
 Daughter of the late George T. Berthon, has opened a Studio for Elementary and Advanced Classes in Portrait Painting, at 333 Sherbourne Street.
 For particulars, apply at Studio.

Church Pews - SCHOOL FURNITURE

The Bennett Furnishing Co., of London Ont. make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of pews in the Brantford Catholic Church, and in St. Michael's Cathedral, Toronto, St. Lawrence Church, Hamilton, Rev. F. T. McEray, Thorold R. C. Church, Rev. J. P. Sullivan; Hespeler R. C. Church, Rev. E. P. Slaven; Little Current R. C. Church, A. P. Kilgannon, Esq.; Renous Bridge R. C. Church, New Brunswick, Rev. E. S. Murdock. We have also supplied Altars to Rev. Father Walsh, Toronto, Rev. J. A. Kealy, Mount Carmel, Father McGee, St. Augustine, V. G. McCann, Toronto, Rev. G. B. Kenny, Guelph, Rev. J. C. H. man, Dundas, Rev. R. Maloney, Markdale, Father Roman, Wellandburg, St. Joseph's Convent, Toronto, Sacred Heart Convent, London and Sacred Heart Convent, Hal fax, N.S.
 We have for years past been favoured with contracts from members of the clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing pews for new churches in that country and Ireland. Address
BENNETT FURNISHING CO
 London, Ont., Canada

It's Soap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.
It's Soap that does away with boiling or scalding the clothes on wash day.
It's Soap that's good for anything. Cleans everything. In a word—'tis Soap, and fulfils it's purpose to perfection.
SURPRISE is stamped on every cake. 148
 T. CROIX SOAP M'FG. Co., St. Stephen, N. B.



OTTAWA UNIVERSITY
Incorporated by Act of Parliament in 1849,
 Canonically Erected to the Rank of a Catholic University by His Holiness Leo XIII in 1889.
 Courses in Theology, Law, Philosophy, Arts and Science.
 Preparatory Collegiate and Commercial Courses.
 Students who have Matriculated at a University, or who have passed the Ontario High School leaving examination are accepted as Matriculants.
 For calendar and further particulars, apply to
REV. J. M. McGUICKIN, O. M. I., D. D.
 RECTOR.

ESTABLISHED 1856.
P. BURNS & CO.,
 ONLY IMPORTERS OF
 Celebrated Scranton Coal, and Best Steam Coal in the Market
CUT AND SPLIT
SUMMER WOOD
 \$5.00 PER CORD DELIVERED.
 HEAD OFFICE—38 King Street East Offices—546 Queen St. W
 399 Yonge Street. Office and Yard—Yonge St. Dock
 Office and Yard—Front St., near cor. Bathurst.

GARFIELD TEA FOR CONSTIPATION AND SICK HEADACHE

Loretto Academy
 81 BOND STREET
 Half Boarding and Day School for Young Ladies.
 Classes Resumed Monday, Sept. 5.
 The course of instruction includes Music, German, French, Drawing, Painting, Fancy Work, Elocution. Special attention paid to Commercial Course. Ladies requiring private tuition in any of the above branches will receive special attention.
 Apply to **LADY SUPERIOR.**

A Happy Hint. We don't believe in when we hear of it, and for this reason, take special pleasure in referring sufferers with Piles in any form, blind, bleeding or protruding etc., to Betton's Pile Salvo, one of the safest and best remedies in the world. Send 50 cts to Winkolmann & Brown Drug Co. Proprietors, Baltimore, or ask your druggist to order for you.

THE CAUSLAND & SON
 MEMORIAL WINDOW TORONTO ONT
 MEDALISTS CHURCH & SECULAR LONDON ESTD 1866 STAINED GLASS
 DESIGNS SUBMITTED

ALL DESCRIPTIONS OF
Ecclesiastical Windows.
 having references from the clergy covering a period of 40 years.
 Pile's Remedy for Catarrh is the Best, Easiest to Use and Cheapest.
CATARRH
 Sold by druggists or sent by mail. Sec. R. T. Haseltine, Warren, Pa.