

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

Covers damaged/
Couverture endommagée

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

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

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

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

Bound with other material/
Relié avec d'autres documents

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

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.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

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

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

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

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

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

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

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, Aug. 27, 1892.

No. 29



IT RESTS THE BACK Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

Remember the Name

“SUNLIGHT”

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

—FOR—

Kindergarten Goods,

Kindergarten Furniture,

—OR—

Educational Home Amusements,

WRITE

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

TELEPHONE 1406.

**M. McCABE
UNDERTAKER**

Embalming A Specialty.

343 QUEEN ST. WEST
TORONTO, ONT.



AUCTION SALE OF TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS.
(WOODS AND FORESTS BRANCH)
Toronto, 27th June, 1892.

NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz., in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth Forty-nine, lying South and West of the Wahnapitew Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomasig Lake, in the Algoma District: Berths one and seven, Thunder Bay District, and eleven, twenty-seven, thirty-six, thirty-seven, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirteenth day of October next, at 1 o'clock p. m., at the Department of Crown Lands, Toronto.

ARTHUR S. HARDY,

Commissioner.

NOTE.—Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on application personally or by letter to the Department of Crown Lands.

No unauthorized advertisement of the above will be paid for.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Barracks and Mess Room at Fort Osborne, Winnipeg, will be received at this office until Friday, 26th August, 1892, for the several works required in the erection of Barracks and Mess Room at Fort Osborne, Winnipeg.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Dominion Public Works Office at Winnipeg, on and after Monday, 8th August, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to 5 per cent of the amount of tender must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department will not be bound to accept the lowest or any tender.

By order,

E. F. E. Roy,

Secretary.

Department of Public Works,
Ottawa, 1st Aug., 1892.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Taste Good. Use in time. Sold by druggists.

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.*

EUGENE 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 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 purchase 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 ours, 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.



TRY 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, \$11,000,000. 3 railroads, 3 banks, 10 churches, 5 hotels, electric lights, water works, etc. Lots in Ocala sell readily from \$200 to \$5,000 each. Over \$2,000,000 have been invested during the past three years, making Ocala the grandest city in the State. We will also give you FREE Ten-Acre Orange Grove Tracts, with written contracts according to set out in orange trees and superintend property until the same comes in a full bearing. **FREE!** Send your full name, post-office address, County and State. By return mail will be sent you directions which will enable you to secure a Villa or Business Lot, or Orange Grove Tract, FREE, as you may desire. 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 5 per cent guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$1,000,000. **OFFER!** 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 houses and engage in business, and the other half will improve 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 2,000 to 6,500 people. This offer may not appear again. Agents wanted at \$100 monthly salary. Write today. It costs nothing to apply, but even return postage—we pay that. **OCALA & SILVER SPRINGS CO., 170 World Building, New York.**

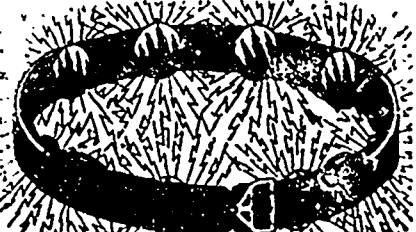
St. Michael's College,

(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.**

THE OWEN ELECTRIC BELT

And Appliance Co. HEAD OFFICE CHICAGO. Incorporated June 17, 1887, with a cash Capital of \$50,000.00. Patented in Canada, December, 1877, Patented in U. S., June, 1877.



71 King St. West, Toronto, Ont. G. C. PATTERSON, MGR. FOR CANADA.

Electricity as applied by The Owen Electric Belt and Appliances

is now recognized as the greatest boon offered to suffering humanity. IT HAS DONE AND WILL DO FOR WHOEVER COMINGLY HOPES AND WHERE EVERY ONE WHO MEANS HAS FAILED. By its steady, safe, and strong current, that is easily felt, it will cure.

- Rheumatism, Sciatica, Spinal Diseases, General Debility, Neuralgia, Lumbago, Nervous Complaints, Spermatorrhea, Dyspepsia, Liver Complaint, Female Complaints, Impotency, Constipation, Kidney Disease, Varicocele, Sexual Exhaustion, Epilepsy or Fits, Urinary Diseases, Lambs Back.

WE CHALLENGE THE WORLD to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant by simply reducing the number of cells. Ordinary belts are not so. Other belts have been in the market for five or ten years longer, but today there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

Extracts From Testimonials. "Your Electric Belt cured a violent attack of Sciatic Rheumatism of several months' standing, in eight days."—W. Dixon, W., Grand Valley, Ont. "SAVED MY LIFE when I had Muscular Rheumatism."—Mrs. Carroll, West Market Street. "Am much pleased with belt; it has done me a great deal of good already."—J. Herziger, Galt, Ont. "Have been a sufferer for years from Nervous Headaches and Neuralgia. After trying one of your belts am more than satisfied with it. Can knock out a headache now in fifteen minutes that used to keep me in bed for days."—Thos. Galea, Crawford St., Toronto.

BEWARE OF IMITATIONS. Our attention having been attracted to base imitations of "The Owen Electric Belt," we desire to warn the public against purchasing worthless productions put upon the market by unprincipled men who, calling themselves electricians, prey upon the unsuspecting by offering worthless imitations of the Genuine Owen Electric Belt that has stood the test of years and has a continental reputation. Our Trade Mark is the portrait of Dr. A. Owen, embossed in gold upon every Belt and Appliance manufactured by The Owen Electric Belt and Appliance Co. None genuine without it. Send for Illustrated Catalogue of Inventions, Testimonials etc.

THE OWEN ELECTRIC BELT CO., 71 KING ST. WEST, TORONTO.

TO EDUCATORS CATHOLIC SCHOOL BOOKS.

| | Retail | Doz. |
|---|----------------|--------|
| Sadlier's Dominion Catholic Reading Charts, 26 Reading Charts and one Chart of colors, mounted on 14 boards. Size 23 1/2 x 23 1/2 in.. | Per set \$9.00 | |
| Sadlier's Dominion Catholic Speller, complete..... | 30c. | \$2.70 |
| Sadlier's Dominion Catholic First Reader, Part I..... | 07 | 68 |
| Sadlier's Dominion Catholic First Reader, Part II..... | 10 | 90 |
| Sadlier's Dominion Catholic Second Reader..... | 25 | 2.40 |
| Sadlier's Dominion Catholic Third Reader..... | 35 | 3.60 |
| Sadlier's Dominion Catholic Fourth Reader..... | 50 | 5.40 |
| Sadlier's Outlines of Canadian History..... | 25 | 2.40 |
| Sadlier's Catholic School History of Canada, large edition..... in preparation | | |
| Sadlier's Catholic History of England with 5 colored maps | 75 | 7.50 |
| Sadlier's Ancient and Modern History, with illustrations and 23 colored maps..... | 1.40 | 13.44 |
| Sadlier's Edition of Butler's Catechism..... | 05 | 40 |
| Sadlier's Edition of Questions and Objections concerning Catholic Doctrine and practices answered by Most Rev. J. J. Lynch, D.D., late Archbishop of Toronto..... | 10 | 60 |
| Sadlier's Child's Catechism of Sacred History, Old Testament Part I..... | 10 | 1.00 |
| Sadlier's Child's Catechism of Sacred History New Testament Part II..... | 10 | 1.00 |
| Sadlier's Catechism of Sacred History, large edition..... | 15 | 1.35 |
| Sadlier's Bible History (Schuster) Illustrated..... | 50 | 4.80 |
| Sadlier's Elementary Grammar, Blackboard exercises.. | 30 | 2.70 |
| Sadlier's Edition of Grammaire Elémentaire par E. Robert, Authorized by the Educational Department of Ontario..... | 20 | 1.92 |
| Sadlier's Edition of Nugent's French and English, English and French Dictionary with pronunciation..... | 60 | 6.00 |
| Sadlier's (P D & S) Copy Books A and B, with tracing..... | 05 | 40 |
| Sadlier's (P D & S) Copy Books Nos. 1 to 5, primary short course..... | 07 | 60 |
| Sadlier's (P D & S) Copy Books Nos. 1 to 12 advanced course | 10 | 80 |
| Sadlier's Patent Cover and Blotter, for primary short course..... | 02 | 16 |
| Sadlier's Patent Cover and Blotter, for advanced course | 10 | 80 |
| Sadlier's Edition of First Steps in Science, by Maurice F. Egan, M. A., L.L.D..... | 60 | 6.00 |
| Sadlier's Edition of Lectures on Literature, by Maurice F. Egan, M. A., L.L.D..... | 75 | 6.00 |
| Sadlier's Edition of Novels and Novellists, by Maurice F. Egan, M. A., L.L.D..... | 75 | 6.00 |
| Sadlier's Edition of Points of Etiquette for Girls..... | 30 | 2.88 |
| Sadlier's Edition of How Boys Should Behave..... | 20 | 1.92 |
| Sadlier's Edition of St. Joseph's Manual..... | 50 | 4.80 |
| Sadlier's Edition of the Scholar's Manual of the Sacred Heart..... | 50 | 4.80 |
| Lessons in English, Elementary Course, Pupils Edition, by the Brothers of the Christian Schools..... | 45 | 4.20 |
| Lessons in English, Elementary Course, Teachers Edition, by the Brothers of the Christian Schools..... | 00 | 12.00 |
| Lessons in English, Intermediate Course, Pupils Edition, by the Brothers of the Christian Schools..... | 70 | 7.20 |
| Lessons in English, Intermediate Course, Teachers Edition, by the Brothers of the Christian Schools..... | 00 | 24.00 |

JAMES SADLIER, 123 Church St., two door south of Queen Street, TORONTO.



Dr. Sey's Remedy THE GREAT FRENCH REMEDY for DYSPEPSIA, BILIOUS AFFECTIONS, CONSTIPATION, and all diseases of the stomach, liver and bowels. SOLD BY ALL DRUGGISTS. Price: \$1.00



CHAS. CLUTHE'S TRUSS IMPROVED THE LAST 20 YEARS NOTHING BETTER UNDER THE SUN FOR **RUPTURE** SEND FOR QUESTION SHEET. ON RECEIPT OF ANSWERS LET ME SELECT WHAT IS REQUIRED. WILL SEND YOU PRICE. COODS ARE SENT BY MAIL, REGISTERED CHEAPEST AND CHEAP. Send Stamp for Illustrated Book **CHAS. CLUTHE** SURGICAL MACHINERY 173 YORK STREET W., TORONTO

A Perfect Success. The Rev. A. Antoine of Refugio, Tex., writes: As far as I am able to judge, I think Pastor Kennedy's Nerve Tonic is a perfect success, for any one who suffered from a most painful nervousness as I did. I feel now like myself again after taking the Tonic. Cured Entirely. CINCINNATI, O., Feb. 1888. I, the undersigned, hereby state that my son had epileptic fits over two years but was cured by Pastor Kennedy's remedy, entirely. I make this statement out of gratitude. 322 Race Street. JOHN NUENZLTZ. The undersigned knowing the above named J. Nuenzltz's family, is fully convinced of the truth of above statement. P. M. SCHAEFER, Pastor of St. Francis Church.

NOTE: At Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after first day's use. Marvellous cures. Treatise and \$3.00 trial bottle free to fit cases. Send to Dr. Kline, 431 Arch St., Phila., Pa.

DOMINION : : LINE

Royal Mail Steamships LIVERPOOL SERVICE.

| From LIVERPOOL | Steamer | From MONTREAL |
|----------------|-----------|---------------|
| Frid. Aug. 5 | Oregon | Wed. Aug. 21 |
| Thur. Aug. 11 | Vancouver | Wed. Aug. 31 |
| Frid. Aug. 19 | Toronto | Wed. Sept. 7 |
| Frid. Aug. 26 | Sarnia | Wed. Sept. 14 |
| Thur. Sept. 1 | Labrador | Wed. Sept. 21 |

Steamers will sail from Portland about 1 p.m., after arrival of Canadian Pacific Railway train due at 8 a.m. and Grand Trunk Railway train due at noon. Rate of passage from Portland, Cabin, \$40 to \$60. Return \$80 to \$110. Second Cabin, \$25, return \$35. Steerage \$9. 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, Melville and Richardson, 25 Adelaide St. East, Toronto.

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.

The Catholic Weekly Review.

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

Reddite qua sunt Cesaris, Cesaris; et qua sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Aug. 27, 1892

No. 29

CONTENTS.

| | |
|---|-----|
| Notes..... | 463 |
| They Don't Agree..... | 464 |
| The Press..... | 464 |
| Local..... | 466 |
| In the City—Poetry..... | 467 |
| Points About the Irish Crisis..... | 467 |
| EDITORIAL:— | |
| The English Squire..... | 468 |
| At The Top of the Programme..... | 468 |
| The Solemnity of the Assumption..... | 468 |
| The Easter Catholic..... | 468 |
| A Free Advertisement..... | 468 |
| Credit Him With the Ten Commandments..... | 468 |
| The Irish National Fund..... | 468 |
| They did not go for Amusement..... | 468 |
| The Fresh Air Fund..... | 469 |
| The School Question..... | 469 |
| Chinese Immigration..... | 469 |
| Freedom of Country..... | 469 |
| Turned his Conscience Upside Down..... | 470 |
| Their Future State..... | 470 |
| Priests and Parsons..... | 471 |
| The Drunkards Family..... | 471 |
| After We Sleep—Poetry..... | 472 |
| The Gain For Homo Rulo..... | 472 |
| The French-Canadian Poets..... | 472 |
| Church and Country..... | 472 |
| Sermons In Stones—Poetry..... | 473 |
| Story—A Sin and its Atonement..... | 473 |

NOTES.

We have the report of the Toronto Humane Society (1887-1891). In it we find many excellent things and not a few very foolish things. We shall review it next week.

The *Michigan Catholic* thinks the sentiment of the country was swayed by "Puritan prudery" when it declared itself against the translation of the Ober Ammergau Passion Play from its native surroundings to a stage in Chicago.

We have elsewhere something from a Protestant source about priests and parsons. We admit freely a certain amount of incredulity about the parish of 25,000 souls which, as the paragraph seems to suggest, was in charge of one priest, but we are sure plenty of parallels could be found for the bible-and-butter-milk episode.

Apropos of the above is an item which we find in a contemporary.

"During the yellow fever epidemic of 1878, the four dioceses of New Orleans, Mobile, Natchez and Nashville lost by the plague thirty priests, three seminarians, six Brothers and fifty-four Sisters. Martyrs of charity, they stuck to their posts through all the horrors of the pestilence."

And the parsons! Where were they? Not in the immediate vicinity anyhow. And who could blame them? The poor fellows could do no good, and they had their wives and families to consider.

See what the *Pittsburgh Catholic* says in another column about "newspaper dead beats." If you are paying your way you can skip it.

Unless it be true that there is a Municipal By-Law in Hamilton forbidding public processions not headed by the Canadian flag, Constable Campaign (who is, by the way, achieving an otherwise undeserved celebrity) had no more right to order down the A. O. H. flag than he had to order the processionists to wear their hats wrong side front.

The Rev. Sam Jones who has the run of Toronto Protestant pulpits anytime it suits his convenience or accommodates his pocket to come this way, has been making himself very obnoxious down South. His management (for he is hired out like any other orator) was said to be more solicitous for the Almighty Dollar than for the Salvation of souls, and Sam's rejoinder is a beauty. We have it elsewhere.

Hear is something new regarding the Manitoban difficulty. The *Canada Presbyterian* (17 Aug.) asserts that many "prominent and useful ministers of the Presbyterian church in Canada have declared that they would rather have their children read the Douay version of the Scriptures in school than have them educated under a system from which religious instruction was eliminated by law."

The letter of Cardinal Ledochowski to the Hierarchy of the United States (reproduced elsewhere) is of value to us in Canada in that it puts stress on the value of the united voice of the episcopate of a nation. For fifty years back the united voice of the episcopate of Canada has been unanimous in support of Separate Schools. For the past forty years it has found a more or less perfect echo in the legislation of the country. The struggles they are making in the United States to attain, against the prejudices of their Protestant environment and the more damaging indifference of those who should be allies instead of (as by indifference they become) adversaries, what we constitutionally possess, should make Catholic Canadians just a trifle thankful that they are Canadians.

A local Protestant organ declares that "the exodus (of French Catholics) to the New England States is a cause of alarm to the authorities of the Roman Catholic Church, and steps have lately been taken to turn the tide towards Manitoba and the North West." If proverbs about stable doors and stolen steeds still avail, this is the place for one of them. The full

tide of French Catholic emigration was for years allowed to flow south in direct contradiction to its traditional trend westward.

.....

By somebody's mistake that exquisite couplet :

The night has a thousand eyes
And the day but one,
Yet the light of a whole world dies
With the setting sun.

The mind has a thousand eyes
And the heart but one,
Yet the light of a whole life dies
When love is done.

is by the *Catholic Columbian* attributed to Mrs. Hemans. She wrote some delicious things but the above quoted *morceau* is by F. W. Bourdillon, and appeared first in a Canadian paper.

.....

Says the *Canada Presbyterian* "the state of the school question in Manitoba will prevent many (French Catholics) from going there at present." As we have frequently pointed out, this was precisely the object aimed at.

.....

Some foreign correspondents are decidedly funny. They write their French in English. Here is one from a paper of last week :

" . . . who keep alive the street dancing and dray-cart orchestras. The free-thinkers objected to the Montmartre Cathedral of the Sacre Cœur illuminating, and above all displaying an electric light fiery cross. The objection to the latter in point of art was, it was too insignificant for the building, or rather the milieu. Politically Republicans ought to rejoice at the whole compliment, as the sacred edifice receives no subsidy like the city churches to defray the cost of gas jets. It was a fitting P.S. to the Pope's adhesion to republicanism, and must have given fits to many an old dowager in the Faubourg St. Germain."

The agglomeration of the "dray-cart" and the "illuminating" and the "milieu" and the "P. S." and the "fits," is simply delicious.

He goes on :

"Madame Adam in her *Nouvelle Revue* states that in her life she had two originalities, she never wore crinoline and never believed in Bismarck. For the first, I cannot vouch, respecting the second, she is right, and may thank her stars she never visited Vaterland when the Prince was monarch of all he surveyed; he vowed to lock her up for life for her attacks on the imperial family."

His name followed the last paragraph but we spare him. Madame Adam's two "originalities" might as well (as far as English goes) have been "aboriginalities"—for these interesting creatures are said to be quite as innocent of crinoline as they are of belief in Bismarck.

THEY DON'T AGREE.

The *Canadian Freeman* is responsible for the following interview with a prominent New Brunswicker:—He at once stated that he came from the Province of New Brunswick. The people of that Province, he said, could give the Manitobans some useful information on educational topics and working of school systems. I have had considerable experience in school matters myself and if I had the doing of things at present the Catholic party would have all the Separate Schools they desired. In several places in my Province there is a molee over nearly every appointment that is made and, I may say, over everything that is done, whereas, if the Catholics worked their own Separate Schools and the Protestants did the same with the public schools, both factions would be separated as they are in Ontario and could swing on their own gate as it were. The people of New Brunswick are finding that out and you will see before long that a Separate School Bill will be brought up and will, I am confident, be gladly welcomed by the people of all denominations. The Protestant population of Manitoba will be as glad to come back to the old practice in a short time as they are to abolish the Separate Schools at the present time. Politicians, are like the child and the drum, they soon tire of the thing and are glad to get a rest from the howlings of the populace. The gentleman referred to is on his way to an educational convention in Michigan.—*Canadian Freeman*.

Vanity is the production of the most ridiculous and contemptible vices—the vices of affectation and common lying.—*Adam Smith*.

THE PRESS.

MAY HE SEE THE LIGHT.

M. Emile Zola's next novel is to deal with the pilgrimages to Notre Dame de Lourdes, whither the novelist goes in September to see for himself.—*Arcadia*.

A PARADOX.

If Mr. Parnell was alive to-day a good many things that clouded the latter part of his life would be forgotten. It is the triumph of his policy that is sending Mr. Gladstone to Osborne. It was his fate to live too long and die too soon.—*Montreal Gazette*.

HARD EARNED, EASY SPENT.

There are men who grudge to pay five or six dollars a week for their board, but will not hesitate to go into a saloon on Saturday night and spend their whole week's wages. Workingmen earn their money like horses and spend it like asses.—*C. T. A. News*.

HARD ON THE BIOGRAPHERS.

An English journal remarks that "The usual recipe for making a modern biography may be described as the mixture of one-tenth part of interesting fact and history with nine parts of senseless gush seasoned with unseemly scandal. The dish is not an appetizing one.—*Arcadia*.

THINKS CONFEDERATION IN DANGER.

That a very serious crisis in the life of the Confederacy has arisen there can be no question, and how it is to end no one can tell. All that can be ventured on is, that remedial legislation must be had to set back and wipe out the confiscating edict of the Greenway Administration, otherwise the days of the Confederacy are numbered.—*True Witness, Montreal*.

A POOR SHOWING.

In a new Province like Manitoba it may be better to begin with public schools only, but is secularism in education such a pronounced success that a religious man can rejoice over it? The advocates of pure secularism always point us to the United States, and ask us to note the working of their public schools. The illustration is not a particularly assuring one. New England lapsed into Unitarianism, and from Unitarianism it is fast lapsing into practical infidelity.—*Canada Presbyterian*.

GOOD ENOUGH SCHOOLS FOR ANY ONE.

The subjoined list of our Catholic pupils, who have passed the Entrance Examinations, shows an excellent record, and affords practical evidence of the high standard of our schools. To those persons who are constantly grumbling about the status of our schools this list will be a moral shock. We are more than pleased at the special success of St. Vincent's Academy. There were five pupils sent up from a small class and four passed, whilst the fifth, Annie Flanigan, fell short by only a few marks on the total, and she receives, we understand, a high recommendation from the examiners.

It may be observed that Annie Grady, of the Convent school, took second place on the whole list of pupils who passed, having received 555. (Then follows a list of the successful candidates).—*Canadian Freeman*.

A FRENZIED BIGOT—WE KNOW THE BRUTE.

An individual who styles himself the Rev. J. D. Fulton and who imagines he has received a call to travel over the country and assail the Roman Catholic Church whenever and wherever he can secure an audience, delivered a harangue against Grover Cleveland and Catholicism at the Immanuel Baptist church in this city on Sunday afternoon. He repeated here the charge that he, has made elsewhere that Mr. Cleveland's administration of the presidential office was dominated by the Catholic Church. It seems to make no difference with the purposes of this frenzied bigot that Mr. Cleveland has denounced the charge he makes as being "unqualifiedly false." Misrepresentation is his stock in trade, and he persists in it. The wonder is that in an enlightened population like that of Chicago there should be found people intolerant enough to listen with any degree of patience to the utterances of this wandering fanatic.—*Chicago Herald*.

THEIR FUTURE STATE.

The second case would mean that the young soul would be sent to hell. The Church does not teach this latter principle, no more than the former one. What the Church does teach is that the unbaptized, being tainted with sin, "can never see God." That does not mean a condemnation to hell or purgatory. There are many mansions in the kingdom of God; the eye has not seen, nor has the mind of man conceived the formation and management of the eternal domain of the Almighty. There may be degrees of happiness there as there are degrees of misery in hell. The child tainted with original sin carries the penalty incurred by our first parents, and cannot be allowed to enjoy the Beatific Vision. The veil that hides the face of Eternal Majesty from the gaze of those not immaculate is impervious to that

soul—and while it may enjoy eternal repose, it certainly can never participate in the plenitude of bliss that the Beatific Vision alone can afford. Such is the teaching of the Church from a dogmatic standpoint.—*True Witness*.

[We treat of this subject in our editorial column.—Ed. C. W. R.]

AFRAID OF THE TIN SWORDS.

The small riot that occurred at Hamilton yesterday is another illustration of the criminal folly of permitting members of societies to carry dangerous weapons. Next session of the Federal Parliament should not be permitted to pass over without the enactment of a law prohibiting the bearing of arms by any other bodies than the regular military forces of the country.—*News*.

AN AMUSING PIECE OF BIGOTRY.

The Catholic editor who has to look over the exchanges is often embarrassed by the strange things that he meets in the Protestant denominational papers that come under his eye. This is particularly the case during the summer season, when the responsible editors of those papers are probably off on their vacation. Offensive terms about the Catholic Church and Catholicity, favorites among Protestant fanatics of a by-gone age, and which most respectable modern English dictionaries now note as "obsolete," abound in these sheets—"Popery," "Papist," "Romanist," and "Romanism," and the like.—*Catholic Review, N. Y.*

JOURNALISTS IN PARLIAMENT.

The number of journalists in the new Parliament is no less than 95, counting under that head proprietors of newspapers as well as those who write for them. Of these, twenty two are English, thirteen Irish. The Irish, here as in America, seem to have a natural tendency towards printer's ink. Sir Algernon Borthwick is at the head of the list, the owner and editor of the *Morning Post*. He is one of the seven or eight Unionists out of the 95. I don't know whether there is any reason in the nature of things why the journalist should be a Gladstonian or a Nationalist rather than a Unionist, but the proportion between them is pretty much what I have stated. It is not easy to be sure to a figure or two.—*G. W. S. in N. Y. Tribune*.

FAIR WARNING.

The province of Quebec threatens to ask admission into the Union if the Manitoba Legislature, backed by the Privy Council, persists in violating the school clause in the Constitution of the Confederation.

No doubt there are other elements of reasonable dissatisfaction, such as commercial disadvantages, at the bottom of this desire to renounce British allegiance, but if it were the school question alone, the *Witness* would advise our co-religionists not to tinker with the national boundary line. For, while there is no violation of a written and solemnly attested instrument, as in the case of Manitoba, yet we are here burdened to pay for the education of our neighbor's children as well as our own, and this is not the case in the province of Quebec but, undoubtedly, would become so in the state of Quebec.—*North Western Witness, Duluth, Minn.*

[Our friend mistakes *Le Canada* for the Province of Quebec.—Ed. C. W. R.]

NEWSPAPER DEAD BEATS.

Every newspaper published, the Catholic not excepted, is cursed with an occasional subscriber whose soul seems to be made of the rag end of the material, and a skimp pattern at that. We are always thankful when such lift themselves from our list—plain stealing, with an insult added—or else they move away without saying a word or paying a nickel. Or they at once discover that they never ordered it; never received it regularly (not more than half the time) and won't pay for it. In either case it is a cowardly act; such as no honorable person would be guilty of. The proper way to stop a newspaper is to pay up first and then stop it any way you please afterward. If you are a gentleman and don't owe a cent, walk into the office, look the gentleman in charge full in the eyes, and tell him you don't wish it or can't afford it. If you are not honest put it back into the post-office and mark it "refused."—*Pittsburg Catholic*.

MANITOBA SCHOOLS.

Not a few of the journals are of opinion that the Dominion Government and Parliament can constitutionally override the Privy Council's decision. We are inclined to that belief ourselves. . . . The Federal Government has a long reach and is capable of making a strong pull in defence of any portion of Canadian subjects who are in a minority and unable to obtain what they think they are entitled to. The Protestant population of Quebec, though in a great minority, are amply protected by law, and there is no necessity for law as far as the citizens of that province are concerned; the Catholic people are always willing, without hesitation, to accord to all denominations genuine fair play and expect their co-religionists to receive the same treatment in Manitoba or any other provinces in the Dominion. . . . Will the Cabinet Ministers of other denominations join hands with their Catholic brethren and make a big and a strong effort to do what

is right, if at all feasible, in the interest of the Catholic minority and the Separate Schools of the Northwest. Catholics will be able to derive some support for their schools from a portion of the income from school lands set apart in that province for educational purposes. These lands are controlled by the Federal Government, which on several occasions has refused permission to the Provincial authorities to administer them. Until the question is considered by a full Cabinet Council at Ottawa it is useless for journals to be sending out wild-cat utterances. There is plenty of talent, we fancy, at Ottawa, to thresh the matter out fairly and squarely.—*Canadian Freeman*.

A PULPIT CLOWN.

Rev. Sam Jones has been hired to deliver a series of sermons at the Urbana Camp meeting now going on. The secular press freely denounces the management as being more solicitous for the almighty dollar than the salvation of souls. When it was proposed to raise the price of admission to the grounds, there was a vigorous protest, which was met by "Rev." Jones in the following pulpit expostulation;

"You stingy old devil, you talk about going to Heaven. Why, you old dog, you are too stingy to get into Heaven. You kicked because you thought you had to pay an extra five cents to get into the grounds. I just like to catch an old dog like you and hold him out by the collar and let him kick himself to death."

At another time, when evidences of an unchristian rebellion were manifest, he became equally boisterous:

"A dude," he said, "talks about killing me; why, I would just spit on him and drown him."

Is it any wonder that self-respecting Protestants are becoming disgusted with montebank methods of preaching Christianity?—*Catholic Columbian*.

THINKS HE IS IN A BAD WAY.

One of the peculiarities of the new political situation in England is that with the narrow majority which is all that is possible for Mr. Gladstone's administration, provided there is no miscarriage in his programme for assuming the reins of office, the Irish Home Rulers are not the only section which hold the balance of power, and so has the means of enforcing its will upon the Government, which will exist on its sufferance. We see no reason to suspect the slightest inclination on the part of Mr. Gladstone to palter with his pledges in regard to the Home Rule Bill, but if there were, it is evident, as Mr. O'Brien boastfully pointed out the other day, that the Irish have it in their power to take speedy revenge for any breach of faith, or undue dilatoriness. Nor is there any reason to suppose that they would hesitate to use that power upon occasion. But there are other parts of the United Kingdom which have waited almost as long and much more patiently for reforms which are to them of far greater present moment than the redressing of Ireland's real or imaginary wrongs. Take the case of Wales for instance. The existence of the Welsh Church establishment for the behoof of a small minority of the population is as glaring an injustice as was that of the Irish Church which was disestablished so many years ago. Nor is there any reason to doubt that the Welsh people are quite as much in earnest as were the Irish, in demanding the removal of the incubus so unfairly kept upon their shoulders. Of the thirty-four members from Wales, thirty-one are now, it seems, Liberals and strenuous advocates for disestablishment. Disestablishment was, so far as we can perceive, just as definite an issue in Wales as Home Rule in Ireland. The Welsh members will no doubt be reasonable and give the new Government a chance to get the Irish question out of the way. But what then? They have, as we have said, waited long; their patience has been severely tried, and they are now in downright earnest. A much smaller number than thirty-one compact votes would turn the scale. Hence Wales, too, is now, if it chooses, master of the situation.—*Week*.

MONTREAL, June 1st 1892.

This is to certify that, since two years, my hair was becoming rapidly gray, to such an extent that, on several occasions my friends made the remark to me. Having tried in vain many pretended hair renovators I decided at last to try a bottle of *Capilline* prepared by Mr. S. Lachance, which I had seen advertised in the papers. I had not used a bottle when my hairs recovered their natural color and became silky. I do not hesitate to affirm that the *Capilline* is undoubtedly the most agreeable and the most effective of all the preparations offered till now to the public as hair restorers.

F. X. PERFAULT, at Messrs. Chas. Desjardins & Co.

Every man has just as much vanity as he wants understanding.—*Pope*.

Virtue is like a rich stone, best plain set.—*Bacon*.

A CANADIAN FAVORITE.

The season of green fruit and summer drinks is the time when the worst forms of cholera morbus, diarrhoea, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.

LOCAL.

The Separate Schools of the city re-open on Monday.

A reception is to be given Hon. Mr. Blake on his return. Every effort should be made to make the reception worthy of the man and of the occasion.

The Annual Retreat of the clergy of the archdiocese of Toronto commences at St. Michael's College on Monday next. One of the Redemptorist Fathers from New York will conduct the exercises.

The Loretto Academy on Bond St., opens on the 5th September. The ladies of Loretto have been eminently successful in the management of the girls, boys and Kindergarten departments of this Academy.

MR. PATRICK BYRNE

GENERAL MERCHANT

Toronto.

There is a letter to above address in care of this office. Will owner please apply.

Very Rev. Vicar General Gauthier.

Very Rev. Vicar General Gauthier of the diocese of Kingston, celebrates the twenty-fifth anniversary of his ordination to the priesthood on the 31st inst.

What Convent Schools Can Do.

Miss Agnes Shannon, Hamilton, has been successful in obtaining an A1 certificate at the recent Departmental examinations. Her training for the examination was entirely the work of the Loretto Nuns in Hamilton.

Carmelite Missionaries.

Next month the Carmelite Fathers at Niagara Falls will be prepared to conduct missions in Toronto and neighboring dioceses. Reverend pastors desiring the services of these fathers should make application to Rev. A. G. Krudt Carmelite Monaster, Falls View, Ont.

C. O. F.

Sacred Heart Court, No. 201, Catholic Order of Foresters, has its first annual excursion to Long Branch, to-day (27th) per Steamer Merritt. A very fine programme of sports has been prepared. The Catholic Order of Foresters is one of the leading Catholic Beneficial Societies on this continent. It gives a death benefit of \$1,000, a sick benefit of \$5 per week during illness of members, and funeral benefits. It claims to be the cheapest and best society in existence.

Honors Conferred on a Toronto Young Lady.

In the recent annual examination at the Provincial Academy of Music of the Province of Quebec Miss Ida Hughes, the accomplished daughter of Mr. Patrick Hughes, of this city, won the "Laureate." In winning this prize the talented young lady has secured the highest musical degree conferred in the lower province. Inasmuch as during the preceding four years no student has succeeded in carrying off the "Laureate," Miss Hughes is to be especially congratulated on the high stand which she has taken. The young musician has undoubtedly a bright future before her, and it is to be hoped that in the further prosecution of her studies in Ontario she will win still higher laurels. —*Empire*.

C. M. B. A.

The Eighth Biennial Convention of the Grand Council of Canada promises to be a grand success. It will be held in Hamilton on Tuesday next. Apart from the affairs which come by routine under consideration, there is to come up the question of a separate beneficiary for Canada. There will no doubt be a very interesting session on this most important subject.

Very Rev. Archdeacon Burdon, P.P., Cayuga, will be in nomination for Grand President.

Minor legislation is suggested by branches as under:

Branch 59, Ottawa, and other branches in District Deputy Gravell's jurisdiction.

That provision be made in the Constitution for a sick benefit fund.

Branch 37, Hamilton.

1. That Financial Secretary be empowered to reinstate suspended members on payment of all arrears.

2. That Branch Board of Trustees be compelled to summon before them every applicant for membership before recommending his application to the Branch.

Branch 85, Toronto.

1. Strike out: "All Supreme Chancellors" in Article 1, Section 1, Supreme Council Constitution.

2. Repeal Section 6 Article 5, and substitute therefor: "Officers of the Supreme or Grand Councils who are serving as officers at the time of any session shall have a voice and vote only as regularly elected representatives, and they must serve a full term, or to the end of a term, to render them eligible to the Presidency."

3. Strike out the words "except amendments to the laws" in Section 2 of Article 7.

4. Repeal Section 3, and substitute the following: "Representatives in good

standing of this association are each entitled to one vote: provided that when there is but one representative from a Grand Council, then, and in that case, said one representative from a Grand Council shall have power to cast three ballots or votes on every question: when there are but two representatives each shall have but one and one-half votes on every question."

5. Strike out all words after "council" fourth line, Section 2, Article 1, By-laws of Supreme and Grand Councils.

6. Strike out all words after "Alternates," second line, Section 4, Article 2, Grand Council Constitution.

7. Strike out all words after "unless," Section 1, Article 5, and substitute, "regularly elected representatives thereto."

8. Strike out "may," eighth line, Section 1, Article 2, Branch Constitution, and substitute "shall."

9. Repeal Section 6, Article 4, and substitute, "any member in good standing in a Branch is hereby declared eligible to any active or other office therein."

Amend Section 1 of Beneficiary Fund Article, striking out: "his age at that date, as per," and substituting: "special classification of member if engaged in specially hazardous occupation, and if not so engaged then according to the," and repeal that part of said section following "\$1.66."

Trustee Board of Grand Council recommend the following amendments:

1. That the per capita tax be paid in two instalments—June and December—each year, and that branches pay it on suspended members when such members are reinstated.

2. That one of the following plans be adopted to reduce expenses of the Grand Council Conventions:

(a) Empower Grand Council to tax each member fifteen cents yearly, to make up the deficiency, if any, in the general fund for said object.

(b) Divide Canada into districts of, say, five hundred members, with, say, one or two delegates to represent each district, said delegates to be chosen by a district convention.

(c) That each Branch desiring to be represented at Grand Council Conventions pay the expenses of its own representative.

(d) That the Supreme Council be asked to reduce the per capita tax.

(e) That Grand Council Convention be held every third, instead of every second, year.

Stress is laid on suggestion of "c" as the most advisable plan for the reduction of the expenses of the Grand Council Conventions.

3. Increase Branch Medical Examiner's fees to at least \$2.00.

4. That all bonds of officers be from a guarantee company.

5. That the now Branch (not the Grand Council) pay expenses of the deputy organizing same.

An officer of the Grand Council suggests the following amendments:

1. Amend Section 1, Beneficiary Fund Article, to dispense with payment of "the beneficiary assessment" in advance.

2. Dispense with the assessment notices to Branch members and provide for payment of one and a half assessments monthly, while rendering monthly statements to Branches for the information but not for the purpose of notifying members of the assessments.

3. Proclude Grand Secretaries from auditing Supreme Recorder's books.

THE GOING UP OF THE QUEEN.

A golden glory, skyward, borne through space,
A dazzling fleece of wind-blown drapery,
Majestic form and rapt, unlifted face,
Rising from out a rose and sapphire sea,—

Past virgin moon, and silent, sparkling star,
Like shining dove set free; in glad release,
With outstretched arms, Our Lady floats afar,
Crowning the August night with radiant peace!

Below, the open tomb with lilies strown,
Where love will, later, seek a vanish'd course;
Above, the walls of glitt'ring jasper stone,
The gates of pearl—each one a splendor-source,

Whence glows the Vision of the Mighty Three,
The wounded King and His court sublime:
Anna and Joachim—grave Zachary,
Elizabeth—the Baptist in the prime

Of heav'nly beauty—and the baby-choir
Of Holy Innocents, with garlands red,
Circling the martyr Stephen—or, with lyre
Of dulcet tones (blest Gabriel at their head).

Thronging the wako of Joseph, Mary's spouse;
Who, through the midst, his Bride, at last, doth bring,—
Bidding her welcome to the glorious "House,
Not made with hands," where Christ, her Son, is King!

O happy hour! when all Life's sorrow ends,
And every cross receives its fadeless crown;
O blessed Day! when all the old-time friends,
Before the footstool of the Queen, bow down!

O rapturous Feast! when our humanity
Is lifted up to reign beyond the skies;
And one pure Maid, in meek humility,
Is sovereign crowned of earth and Paradise!

Eleanor C. Donnelly in Ave Maria.

A correspondent of the *Pall Mall Gazette* writes: Reading your interesting memoir of the late Lord Sherbrooke, I am reminded of some lines that humorously reflect the feeling of those who knew him in the height of his political fame. The story goes that a witty member of the House once relieved the tedium of debate by the following composition, which was passed round the House, and eventually found its way to Mr. Lowe, who turned it into Latin:

Here lie bones of Robert Lowe—
Where he's gone to I don't know.
If to the realms of peace and love,
Farewell to happiness above;
If, haply to some lower level,
I can't congratulate the devil.

IN THE CITY.

Canst thou not rest, oh city,
That liest so wide and fair;
Shall never an hour bring pity,
Nor end be found for care?

Thy walls are high in heaven,
Thy streets are gay and wide,
Beneath the towers at even
The dreamy waters glide.

'Thou art fair as the earth at morning,
And the sunshine loveth thee,
But its light is a gloom of warning
On a soul no longer free.

The curses of the gold are about thee,
And thy sorrow deepeneth still;
One madness within and without thee,
One battle blind and shrill.

I see the crowds forever
Go by with hurrying feet;
Through doors that darken never
I hear the engines beat.

Through days and nights that follow
The hidden mill-wheel strains;
In the midnight's windy hollow
I hear the roar of trains.

No sound of lute or labor
Where singing lips are dumb,
And life is one long labor,
Till death or freedom come.

All the crowds that forever are flowing—
They neither laugh nor weep—
I see them coming and going,
Like things that move in sleep.

Grey sires and burdened brothers,
The old, the young, the fair,
Wan cheeks and pallid mothers,
And the girls with golden hair.

Care sits in many a fashion,
Grown grey on many a head,
And lips are turned to ashon,
Whose years have right to red.

Canst thou not rest, oh city,
That liest so wide and fair;
Shall never an hour bring pity,
Nor end be found for care?

—Archibald Lampman in *The Week*.

POINTS ABOUT THE IRISH CRISIS.

In former papers I have had occasion to speak of one or two of the favorite shibboleths of the Factionist party in Ireland. There remains one other to be noticed. "Independent opposition" was the last and the loudest rallying-cry among the traitors and their following. It was the very word which Mr. Parnell and his following should be most afraid and ashamed to use. "Independent opposition" has in Ireland a very definite meaning; according to that meaning the National party, and they alone, are, at this moment, adopting the policy of independent opposition, whereas, the men who speak of it so flippantly are doing what in them lies to frustrate it. What is the meaning of the words "independent opposition?" Though we constantly hear them from the lips of Factionist orators, it seems to me that those gentlemen studiously avoid explaining their meaning to their deluded audiences, and with good reason; for while the vague and erroneous idea which they attach to the words would seem to support their traitorous policy, the true meaning would be fatal to them. To oppose every English party, whether friendly or hostile, to demand Home Rule, and yet insult the man and the party who are pledged to grant it, may appear very valiant to poor people who have constantly been reminded of Brian Boru; but, as a policy, it seems to honest, practical men, entirely too quixotic. It is the policy of a mad bull, with this difference: while the animal would rush against friend and foe alike, the statesmen of the Factionists reserve all their attacks for their friends.

Independent opposition means neither more nor less than that we oppose every hostile government of England, while ready at the same time to support every party and government that shows itself disposed to do justice to Ireland. It means that we hold out the hand of friendship to the great and grand old statesman who has made it the great and crowning work of a great and glorious career to do full justice to a long-suffering nation; while we struggle in every legitimate way against a government which passed an everlasting Coercion Act for our long-coerced country—a government whose chief, with cynical sneer about the Hottentots, would insult as well as persecute our people. Now who has the right to inscribe the words "Independent opposition" on their banner—the men that have done so much to support and encourage the government of everlasting coercion, or we who have just now hurled that government from power, and brought back the man and the party that are pledged to give Home Rule to Ireland?

We mean to get the best Home Rule measure that we can; we trust in the pledges of Mr. Gladstone; we know it is his interest and that of his party to carry a measure which shall be accepted by the Irish people; we have reason to believe that the future measure will be at least as acceptable as that of 1886, and we are determined, if it be not satisfactory, not to accept it at all. That is our position, and it is hard to see wherein it gives ground for the charge of want of independence. "We will accept," says the leader of the Nationalist party, "from no English party any measure of Home Rule that will not be acceptable to the Irish people." "If the Bill is a good Bill," said Tim Healy a few days ago, "we will take it; if it be not a good Bill, we will reject it; any man that is not satisfied with that, I say, let him go to Jericho. That is my reply to those who talk of particulars."

If there be any doubt as to the value of Mr. Gladstone's measure, the Irish party will call the representatives of the Irish people together in convention or adopt other means to learn their views, and then act accordingly. There are other safeguards and other reasons for trusting Mr. Gladstone which are strangely forgotten by those who speak of nothing but distrust and independence. A Home Rule measure that will satisfy the aspirations of our race is just the thing which it is the interest of the Liberal Government to grant. It is not, then, merely the pledges of parties and the promises of leaders that is at stake, but their interest as well. Does any sane man think that any government will undertake to pass a measure that professes to be final and satisfactory, against the will of the Irish people and their representatives? Or, if any party ventured on such a task, could they possibly succeed? I have called this work the crowning glory of Mr. Gladstone's career; but it cannot be a success unless it is satisfactory to the Irish people.

We have more than promises and pledges. Mr. Gladstone has already suffered for Home Rule—more, perhaps, than any living man, and certainly a thousand times more than some of those self-sacrificing patriots who talk so much of the duty of distrust and independence. The man who gave up the premiership of England, with all its patronage and power, and who lost the government of the British Empire for six years for his party, has certainly given an earnest of his devotion to the cause for which he was prepared to sacrifice so much.—*Rev. James C. Halpin, C.C., in Donahoe's Magazine—(Literary Digest Summary.*

THEY DID NOT GO FOR AMUSEMENT.

One had but to study for a moment the countenances of those present at the Catholic Summer School to be convinced that they had come there for a serious purpose. . . . They were all earnest seekers after truth, with a thirst for knowledge which they had come to quench at its head waters notwithstanding that the topics discussed by the speakers were of a purely didactic character, and in many instances subtle and abstruse, they were listened to with marked and intelligent attention. Note books and pencils were in active use, interrogatories were jotted down to be submitted at the proper time, and the whole aspect of this earnest and attentive band of scholars strongly suggested thoughts of medieval times when thousands of honest enquirers after the truth flocked from the towns and hamlets of Europe to the great universities of Paris, Padua or Salamanca to listen to the golden words of wisdom which bubbled from the lips of St. Thomas of Aquin, St. Bernard, Albertus Magnus, Scotus Erigena and the other great teachers of those times. The modern pilgrims to the shrine of knowledge, however, possessed the advantages of the improved methods of modern instruction, and there was for them a nearer approach to the blinding of the pleasant with the useful, where-in, says Horace, consist the perfection of teaching. Considering, for instance, Father Halpin's series of lectures on the general principles and fundamental notions of Moral Philosophy, it is evident that had the learned lecturer proceeded according to the old-fashioned scholastic method of discussing this dry and difficult subject he would have repelled or dissatisfied his audience. But he knew better, and by diffusing over his pages all the charms of rhetoric and exhibiting the skill of a clear-minded and accomplished dialectician, he at once delighted and instructed them. In like manner Professor Brophy, of St. Louis' College, called to his aid all the graces of oratory and held his audience spellbound for nearly two hours while discussing the abstruse subject of the "Church and Civil Liberty." We may with full confidence then conclude that the future of the summer school is a bright one, that its success is assured, and that a well-deserved and generous encouragement on the part of the Catholics of the United States will reward the efforts of the reverend gentlemen and the zealous laymen who have launched this noble institution on the bright waters of hope.—*Catholic Review, N.Y.*

THE ONLY REMEDY.

GENTLEMEN,—I have used Burdock Blood Bitters for my blood and for pimples, and two bottles made a complete cure of my case. It is the only remedy I could find to help me.

MISS JULIA VIOER, Trenton, 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. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

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

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

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. MADDONELL, President.

J. D. MADDONELL, Manager.

REV. J. F. McBRIDE, Editor

JAS. A. GILLOGLY, General Agent.

Terms: \$2.00 per annum, or \$1.50 if paid strictly in advance. Advertisements unexceptionable 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. 1613.

TORONTO, SATURDAY, AUG. 27, 1892.

THE ENGLISH SQUIRE.

We would be slow to believe that the typical English Squire is such a creature as Miss Winthrop's article implies. But it is given as absolute truth by a careful correspondent of a respectable journal.

AT THE TOP OF THE PROGRAMME.

The *Week* thinks Gladstone is in a bad way between his Irish his Welsh and his Radical supporters. Their varying demands are merely characteristics of the system under which they advance them. All we need to know is that he placed Home Rule at the top of his programme, and that they have returned him on that understanding.

THE SOLEMNITY OF THE ASSUMPTION.

ALL over Canada was celebrated on last Sunday the Solemnity of the feast of the Assumption of our Blessed Lady into Heaven. The faith we profess in the Assumption of our Blessed Lady is an expression of the deposit of faith in our hearts. No Council has declared it, no Pope has proclaimed it, only this, the Catholic Church believes it. Enough. Not yet technically a dogma, it is so of the body of Catholic doctrine that he who impugns it is marked as guilty of *grave temerity*; is in fact inciting to heresy.

THE EASTER CATHOLIC.

It is at this season of the year, when feasts of devotion afford ample opportunities for frequentation of the sacraments, that the Easter Catholic has an excellent occasion of breaking loose from his careless habits. When he goes to his duty at Easter he avoids a grievous crime and its legal consequences of excommunication and exclusion from Christian burial if he die unrepentant. If he have the grace to go to his duty when no Church Law compels him, he proves the sincerity of his action by the very freedom he enjoys. "To do or not to do" is, at this season, his own to say. It is the time, above all times when the man who is in earnest about his eternal salvation lays up to himself treasure in heaven. Not compelled by fear, not coerced by a rigid commandment obliging under pain of grievous sin or threatening a terrible penalty, he shows himself the Catholic who loves his God and seeks him, for love's sake alone.

A FREE ADVERTISEMENT.

We give Father Kinkoad's "Explanation of the Baltimore Catechism" a free advertisement. It is the best exposition we have seen of elementary Christian doctrine. Though designed to follow the Baltimore catechism, it can be adapted to the text of Butler by any catechist of ordinary ability. It is not to the catechist alone that it will prove a God-send. It gives the priest who is following the very sensible plan of preaching catechism sermons, a full and clear sketch for a sound and useful discourse. The Benzigers are the publishers, and the work, which is already in its fourth edition, bears the approval of about thirty Archbishops and Bishops.

CREDIT HIM WITH THE TEN COMMANDMENTS.

AN exchange recently to hand gives Paley the credit of having declared that the four cardinal virtues are "prudence, fortitude, temperance, and justice." So short-sighted is modern thought when it looks backward. Looking forward it endorses any speculation, approves every hypothesis, grants all postulates. It is the most superstitious movement the world ever saw. Fixed in its notion that nothing good can come from the Galilee of the past, it is predetermined against the principles of the old schools. Why give Paley for an authority in citing principles which were principles-at-large, the philosophic world over, ages before he bubbled up to disturb its placid face?

THE IRISH NATIONAL FUND.

Following is the letter in which Archbishop Cleary inclosed his magnificent contribution of \$2,000:

ARCHBISHOP'S PALACE, KINGSTON.

To Justin McCarthy, Esq., M.P., House of Commons, London.

DEAR SIR—With great pleasure I forward you herewith a draft on London for £400 (sterling), the amount contributed by the clergy and laity of my diocese towards defraying the expenses of your recent electoral campaign. It is their voluntary and absolutely free offering to the land of their fathers, the early home of many amongst us, in sustinment of Ireland's efforts to regain, by peaceful and constitutional methods, her native legislature, of which she was deprived nigh a century ago by fraud and violence combined with shameless corruption. My people are chiefly of Irish origin, and, whilst they yield to no section of the community in loyalty to the crown and ready submission to the Government and the laws under which they live in secure enjoyment of the fruits of their industry, they cherish an ardent attachment to the dear old country, and their liveliest sympathies are with her in all her vicissitudes of fortune, in her sorrows and joys, her reverses and triumphs. They are at present full of hope, and are eagerly looking forward to the day when they shall send a delegation from Kingston—the Archbishop and others—to assist at the solemn inauguration of the revived Irish Parliament in College Green. May God speed the day!

I remain, dear sir,

Yours most faithfully,

J. MES VINCENT CLEARY,

Archbishop of Kingston.

THEY DID NOT GO FOR AMUSEMENT.

The Chataqua idea was fast running into the ground when the Catholic Summer School adopted it. It had become the property, very nearly, of the summer hotel-keepers. A good thing it was to step in and rescue it. We would like to see similarly rescued the temperance idea, which is at present left in the hands of a more dangerous class. The summer hotel-man is *professedly* on the make. The present occupants of the other idea hold religion between themselves and so vile an insinuation. The summer-hotel is a good thing when rightly managed, but the Methodism of one kind or another, which for years back has been dominant in the other case is not a good thing. It is an extravagant thing, it is an unphilosophic thing which, having no foundation in faith, seeks to make itself known and cultivated by advancing notions which have no solid ground in Christian dogma or in right reason. If any cause ever had reason for crying out against its friends, the temperance cause has reason

to reclaim against such friends as these. Extravagance is always fatal to true progress. A plain statement of obligation, a careful consideration of circumstances, a clear determination of means to be chosen for the end proposed, these are, if the end be good, always good. Wild apostrophes, mad denunciations, frivolous diatribes, these are always bad. Bad because they seldom affect any one; bad because if they do affect they cannot convince, bad because if they do convince they convince of too much and drive to despair or to fanaticism.

The Chataqua idea has been saved by a magnificent aggregation of Catholic talent adopting it and showing of what it was capable. Cannot the temperance idea be rescued? What the church has done, is doing now, is well done. Cannot the Catholic School take it in hand, state it on the principles of sound Christian philosophy and urge it with all the force of Catholic faith?

THE FRESH AIR FUND.

THE Fresh Air Fund people some time ago asked us to urge their claims on the attention of the Catholic public. We were not at the time disposed to do it because we were not quite assured that the milk and buns were kept at the proper distance from the gospel songs. We are not even yet convinced of this, yet in the cause of humanity, we give place to the following from our esteemed contemporary across the way. If the Fresh Air Fund want Catholic support they must not make the "grace" before the buns and milk an implicit profession of Protestantism. Up to a recent date the Fresh Air Fund has given seventeen excursions, carrying in the aggregate over 5,000 children:—

"We trust that the excellent work of providing an occasional outing for the poor children of our large cities has not been lost sight of. A few weeks, or even a few days, of relief from the oppressive heat that pours down on the city streets is a boon to the poverty-stricken little ones, which only they can fully appreciate. Those engaged in this timely charity have the assurance of one reward which charity does not always elicit in this world—the exuberant gratitude of its recipients. Before the summer glides away, teach these little ones the meaning of a holiday; and let them revel in green fields and shady groves, where the wild flowers bloom and the birds twitter, and the brook babbles; where the air is pure and the skies are blue, and everything proclaims that "God has made the country," and made it good."—*Ave Maria.*

THE SCHOOL QUESTION.

A recent letter of Cardinal Ledochowski to Cardinal Gibbons lays down the order by which the bishops of the United States are to proceed to the consideration of the very serious difficulties which have been excited by the Minnesota compromise. Cardinal Ledochowski is Prefect of the Congregation "of the Propaganda." The Prefect of that Congregation is (to adapt new terms to old offices) Prime Minister of New Missions. He is the official representative of the Holy See in communication with almost the entire continent of America.

There has been so much entanglement of personal leanings, local necessity, temporary agreement, that the Holy See insists on a *modus agendi* being adopted which shall cover the whole situation. The memorandum of the Sacred Congregation *de Propaganda Fide* here reproduced, avoids no difficulty, minimizes no principle, but calls for the concentered judgment of the American Episcopate on the very vexed matter of Catholic Schools.

It is not to be wondered at that the legislation of the latest Plenary Council of Baltimore should have been found to be, in certain localities, inoperative. Every church law is limited similarly. It obliges AS SOON and AS FAR AS we can, and no farther.

We append Cardinal Ledochowski's letter to Cardinal Gibbons:

"Monsignor—By our letter to all the archbishops and bishops of the United States, sent in the name of the Holy Congregation on May 3, relative to the

grave question of parochial schools, which was giving rise at that time to a lively conflict, we informed you that the members of the congregation advised that the archbishops search with care in their next reunion for a means of supplying the religious need of Catholic children who, outside of the system of parochial schools, frequented in great numbers the official schools.

Everybody renders homage to the virtues and wisdom of the eminent prelates governing your ecclesiastical provinces, and we are about to await cheerfully the abundant fruits of their enlightened spirit in regard to the education of young Catholics.

Meanwhile, as, in so grave a matter of discipline, which interests every diocese, it is desirable to accumulate upon the question in debate, advice and the light of authority, it is considered best that the metropolitans of each province confer first with their suffragans on the subject to be debated in the congress.

When the advice of the bishops is received and agreed upon, the deliberations of the archbishop will be easier, and the resolution reached will be important, owing to their having had the support of their confreres.

The procedure should be observed each time the archbishops of the republic hold their reunions.

Although the reunions do not make ecclesiastical laws, if they formulate proposed matters of discipline, of general application, there will be more prudence and efficacy in their proceedings after they have taken the advice of all those whom the Holy Spirit has charged in your country with the direction of the church of God.

In my quality as a bishop, permit me to rejoice with all the episcopate of the United States at the admirable concord which reigns among the members concerned therein; which, in your free country, assures the prosperity of the church and facilitates its progress.

I pray God with all my heart to guard you long in health.

Given at Rome, in the palace of the congregation of the Propaganda, July 31.
MERCIBLAY (Card.) LEDOCHOWSKI.

CHINESE IMMIGRATION.

A CORRESPONDENT of a daily paper incidentally remarks the large increase of Chinese immigration to Canada. As the Chinese colony in Toronto does not seem, according to recent investigation, to have increased much, the opinion prevails that most of those who come to Toronto are mere birds of passage in transit to the other side. How "the other side" takes them is well known. We had a forcible expression of opinion from a Protestant standpoint last spring. With the audacity which characterizes the parsons when they are striving to outdo one another in denunciation of Catholics, a certain Rev. Dr. Leonard, at a Methodist Conference held in Omaha, declared that "the Chinese have as much right in this country as other foreigners, notably the Irish." Whereunto the *Catholic Review*, N.Y., replied: Well, the Irish helped to achieve the independence of the Republic, were numerous in the Union army during the Civil War, come here to stay, bring their wives and daughters with them, are Christians, and do not spread leprosy. When the claims of men of different races to migrate to this continent are in controversy, the Irish are second to none, whereas the Chinese are simply "not in it." Ah Sin must go!

The evil has not yet become acute on this side of the line, but it is well to remark what is thought of it across the way.

FREEDOM OF CONTRACT.

FREEDOM to contract or not to contract is of the essence of a contract. A contract is defined as an agreement by which one or several bind themselves to one or several others to give, do, or not to do something. A recent case will give a good example. A ship goes ashore. It was, we believe, in the Lower St. Lawrence. The boatmen of the neighboring coasts surrounded the ship offering to take the passengers ashore at three dollars a head. They afterwards very magnanimously lowered the rate to a dollar. The passengers who contracted for transit to the shore, whether at three dollars or at a dollar, were free to go ashore or to remain on board. When they had freely contracted to go ashore at a certain specified rate they became bound in conscience to discharge their obligation of paying for the service rendered. The only element which could possibly vitiate their contract would be the fact (and it does not appear to have been the fact in the case under consideration) that their danger in

in remaining on board was so great that it prevented free use of deliberation on their choice of remaining or of not remaining. Having once freely contracted and the service contracted for having been adequately rendered, there would be no escape from the obligation of fulfilling their part of the agreement. They are, by hypothesis, presumed to have deliberately decided that their liberation from their uncomfortable position was, to them, worth the price they agreed to pay, however exorbitant.

But right here we must interpose another principle. A man may act with perfect justice and whilst doing so, may sin grievously. A man's loaf of bread is his own and he may justly refuse it to all comers, may justly defend it against all comers, but if he deny it to a starving man he commits grievous wrong, excepting the extreme case in which giving it up would reduce himself, or his, to similar starving condition.

Now what is that wrong? He commits no sin against justice, for justice is a virtue which impels to the rendering to every one that which belongs to him. And the loaf was the man's own, to eat or to give away as pleased him. If he ate it he infringed no man's right. If he gave it away he did damage to no man but to himself.

Here enters the great Christian principle of charity. The man with the loaf is bound in charity to share it with the starving man, price or no price. The man with the boat is in charity bound to go to the rescue of his shipwrecked fellows, price or no price. When the danger is not imminent (as it is in the case of the starving man and as it was not in the case of the "Columbian's" passengers) there will always be a question of whether the work done was of necessity to safety or of convenience merely; and the taxing of the costs should rest with some court. Even when the danger to life is not so serious as to render a man incapable of contracting on account of mental disturbance, there occur multitudes of cases in which the most extravagant contracts are made. These should be subject to revision. Reasonable compensation can be as easily passed on by a court as can reasonable prudence, in a case in which the defence is contributive negligence.

In the same category could and would be placed the contracts workmen make under fear of losing their livelihood; those of tenants under fear of eviction and many others. All these should be subject to judicial revision.

THEIR FUTURE STATE.

A CATHOLIC contemporary, whose article we reproduce in another column, recently touched upon the question of the condition in the future life of those children who die unbaptized. This question has always been an interesting one, and one upon which much has been said and written. Probably there are but few of our readers who have not known at least one mother whose grief at the death of her child without baptism has been inconsolable. Moreover the teachings, real or supposed, of the Church regarding the condition of unbaptized infants in the next world have always been a favorite subject against which atheists and scoffers have directed their attacks. It is well, then, that Catholics should have clear ideas upon this important and much discussed point both for their own consolation and for their neighbors' instruction.

According to the teaching of the Catholic Church, infants who die unregenerate are deprived forever of the Beatific Vision of God, in which deprivation damnation essentially consists. It is true, then, speaking of damnation in this sense, that infants dying unregenerate are damned, that is, suffer loss. Moreover, speaking in the language of the Bible, we may call that state or place hell in which such infants are eternally; for the Scriptures apply the word hell indiscriminately to any place or state of the future world which is not heaven. Even the grave is frequently

called hell, for instance, in the noted expression, "Ye will bring my grey hairs down into hell."

Still, though we believe that children dying unbaptized do not go to heaven, we are at liberty to believe that they enjoy great gifts and blessings from Christ our Lord, the Redeemer of the human race. These children, according to an opinion held by many most eminent theologians of the Church, obtain, through Jesus Christ, not only that great good, the resurrection of their bodies and the consequently renewed integrity of man in the union of soul and body, together with the gift of immortality, but, beyond these, the great gift without which those in themselves would not be blessings, a condition of life in eternity is much to be preferred to that miserable and corruptible life which they received from Adam. Now the benefits of Christ which the unbaptized children enjoy are not in the supernatural order; and since these little ones are not guilty of personal, that is, of actual sin, the words of the Apostle to the Corinthians are verified in this sense: "As in Adam all die, so also in Christ shall all be made alive." (1 Cor. xv. 22.)

Following the consoling doctrine of many theologians, upheld especially by the authority of the angelical Doctor, St. Thomas, it is lawful to say that children who die unbaptized do not suffer the pain of fire, because pain or punishment should be in proportion to the sin committed. Now original sin, which is transmitted to the soul of the child has relation, not to some natural or personal good or benefit, but to a gift or benefit surpassing nature and added to it; namely, eternal life. The punishment, then, of original sin consists only in the privation of that supernatural end, eternal life, for which the gift of original justice, lost by Adam, was destined. The unbaptized child, passing into a state purely natural, will have a perfect knowledge of nature. He will know that he is deprived of the supernatural possession of God, and he will know, moreover, the reason of such deprivation.

Still the child will not feel sorrow, or be afflicted at this; for no reasonable being feels pain in the non-possession of any gift or faculty which exceeds his "aptitude" or "proportion," to use scholastic terms. Thus a man of sound mind is not gloomy or distressed because of his inability, for instance, to live under water or to fly. Thus will it be with the child deprived of the supernatural possession of God.

But it may be objected:—How can we say that the unbaptized child had neither "aptitude" nor "proportion" to the obtaining of eternal life? In this respect—every man having the full use of free will has, aided by divine grace, within himself already, the capabilities, possibilities, whatever they may be called—the germs which may develop into eternal life, because he can prepare himself for the further grace by which eternal life is merited. Moreover if a man having the full use of reason, and consequently of free will, fail in obtaining eternal life, his sorrow at such failure is and must be in the nature of the case, immense and unspeakable. The child on the contrary dying unbaptized was not "proportioned" (to use again the scholastic term) for eternal life, since eternal life was not due to him either by the principles or constituent elements of his fallen nature, nor could he by his own acts prepare himself to obtain it. Hence it follows that the child will not be afflicted at all at the loss of the vision; but will be in a state of contentment, in as much as he will participate in the divine goodness and in natural perfections. Elsewhere St. Thomas says:—"These children unite themselves to God by participation of natural benefits—and so also they can enjoy God by natural knowledge and love."

Finally, in answer to all who have thought the Catholic teaching on this point cruel or unkind, the Cardinal Archbishop of Capua (Mgr. Capececiaturo) has not hesitated to declare that "though it is Pelagianism and heresy to say that children dying without baptism and in whom the want of baptism is not supplied in any manner can be saved—yet it is not heresy t

"say that God may in some way appointed by Himself but not revealed to us, supply in children the defect of baptism and save them, because in such an opinion there still remains the belief in the dogmas of original sin and of the necessity of baptism."

Cardinal Capeceolatro is at the present moment superintendent of the Vatican Library; technically "Cardinal-Librarian of the Holy Church." C.

TURNED HIS CONSCIENCE UPSIDE DOWN.

The English papers, among other incidents, relate the following of the Hereford election: A Tory farmer brought up his man to vote, and at the door of the polling booth gave him his final instructions: "Now, mind, there will be Bailey's name at the top and Grenfell's name at the bottom, and you must put your cross opposite the top name; don't forget." "All right, master," said the man, and went in. On coming out, the farmer, who had been waiting, questioned him as to what he had done. "I put my mark agen the top name," replied the voter, but he added a few minutes later in an aside to a Liberal worker, "Its all right, gaffer, I turned the paper upside down first."

PRIESTS AND PARSONS.

The New York correspondent of a London paper, in a recent letter writing of the Catholic clergy of America, pays the following tribute to them:

"They exert curious influence over the minds of a great mass of men who owe them no spiritual allegiance. "Indifferentism" exists among the Americans to a far greater extent than is generally supposed. The men who have fallen into this mode of thought have generally been educated Protestants, but their church has wholly lost its hold upon them, and they drifted away into what is not exactly infidelity, but what practically comes very near to it. "I live in a boarding house on the Avenue," said an American friend to me the other day, "where there are twenty-five gentlemen, two of them, Catholics go to church, the other twenty-three never go. Seven of the ladies are Catholics, and go to church, the other eight never go. And I think you will find this proportion all over the country among the richer part of the community."

Now these "Indifferentist" Americans, somehow or other, come to conceive a curious respect and esteem for the Catholic priest—a respect and esteem, I am sorry to say, which they in no wise extend to the Protestant clergy. They see these Catholic priests hard at work, devoting their time to service which has no earthly reward, and denying themselves all share in the joys and delights of this life, and doing this, by the way, not with sour faces and canting voices, but heartily, as a matter of business, as if they liked it. The Protestant clergyman of New York has his fine house, his pretty wife, his family of beautiful children, his books, his pictures and his friends to amuse him and \$10,000 a year to live on, and he gives in return for all this two sermons a week. The Catholic priest, on the other hand, lives in a humble parsonage at the back of his church, he is the servant of a parish of 25,000 souls; he says Mass every day and two Masses every Sunday; he hears confessions by the hundred, visits the sick, buries the dead, reproves the erring, baptizes the babies, is the father, friend, and counsellor of the poor in his parish, is seen diving down into dark cellars, or toiling up the narrow stairs of tenement houses to carry the viaticum to the dying; is found at the hospital, the jail, and the house of correction, and wears himself out in endless toil, and all he gets for it is the food he eats and the clothes he wears.

Now this strikes the mind of the keen American, who detests cant and humbug, and who honors earnest work and honest work, and, in spite of all his prejudices, he insensibly conceives an admiration and respect for this priest, and thinks that he would like to do him a good turn. "When we first went into action," said a gentleman who had served as a volunteer in the late war, while relating to me some of his adventures, "our brigade was very nervous, and as we had to stand still and occasionally to receive some of the stray shots from the enemy, we felt uncomfortable and in need of something to stiffen us up. In the course of half an hour the line in advance of us had a number of men shot down. It was an Irish regiment, and presently I saw their chaplain, a Catholic priest, going through the field kneeling down by each wounded man, and staying with him for some minutes, although the bullets were rattling around quite lively. Our chaplain, who was a Methodist minister, all this time was lying behind a haystack, reading his Bible and drinking buttermilk. I have had a liking for a Roman collar ever since."

THE DRUNKARD'S FAMILY.

Demmo studied ten families of drinkers and ten families of sober persons. The direct posterity of the ten families of drinkers included fifty-seven children. Of these twenty-five died in the first weeks or months of their life, six were idiots, in five children a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases, one boy was taken with chorea and became idiotic. Thus of the 57 children of drinkers only ten or 17.5 per cent. showed a normal constitution and development.

The ten sober families had sixty-one children, five only dying in the first weeks; four were affected with incurable diseases of the nervous system, two only presented inborn defects. The remaining fifty, 81.9 per cent. were normal in their constitution and development. From the series of investigations we derive the sad truth that among the children of drinkers the prevailing mortality is so fearful that the survivors represent a pitiful crowd afflicted with unsoundness of mind, idocy, epilepsy, and other disorders of their nervous system, and that only a very small proportion of the descendants grow up useful members of society.—*Catholic Review N.Y.*

AN ENGLISH SQUIRE.

HE IS A CATHOLIC, BUT INSULTS THE IRISH PRIESTS.

Miss Augusta Clinton Wirthrop, a distinguished Boston convert has this to say about English rule in Ireland: "The absolute unfitness of the English race for remaining chief law-givers to the Irish nation is once again clearly demonstrated to us by a scene just occurring in an English Catholic's country house. The master, a convert, who sacrificed, too, much well-being to follow the Catholic faith, might well be supposed to look with some comprehension on the attitude of a people whose undying resistance to English domination has been equally an undying resistance to the forcing upon them a foreign religion! But race prejudice appears quite as strong as that of the 'low, obstinate Irish.'"

Mr. B. began: "The destruction of Ireland is the priesthood; a set of low-born fellows. Their sole idea is to retain their ascendancy over the people, and that is why they resist 'free education,' which England offers."

Our comment to this diatribe was that when a foreign ruler had systematically based all its measures on the desire to stamp out the Catholic faith equally with Irish nationality, its present motives of loving kindness were very properly suspected. Beat and ill use a reasoning being for twenty-five years and the cajolery of the twenty-sixth will scarcely be taken as an infallible mark of good will.

"They're not Christians," he shouted. "I'm a Catholic, and a better one than any of them, for I obey the Holy Father and submit to anything he will tell me, and they are utterly disobedient. He condemned the plan of campaign utterly, and they have not dropped it, and it is all the fault of the low, brutal priesthood; not a gentleman among them!"

We asked if it were not more likely that "one of the people" might better know the needs and wishes of their race than those whom foreign blood and rich surroundings shut out from any inner reading of facts.

"No!" he vociferated, and in his voice rang the proud disdain which, alas! animates the whole body of Catholic aristocracy and gentry in this country—"No! they (the priests) don't care for the people; it is rule they want, and they know education will put it to an end. Do you think I, or any Englishman, would submit to be led by priests as they are!"

We thought the whole a finer argument for Home Rule than any hard list of figures or turning over the bloody leaves of the penal code. Note, too, the same Englishman who, as we know, votes here for religious education, so siding with the staunch Anglican and Baptist, desires for Ireland that curse of curses—knowledge without God. We do not think further comment needful, but can vouch for this being a mild picture of the attitude of mind of every "gentle born" Catholic landowner it has been the writer's fate to meet in twenty-five years' life in England. Fit law givers there for the unhappy country they so feelingly describe!

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 Handsome 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.

Happy is that house and blessed is that congregation where Martha still complaineth of Mary.—*St. Bernard.*

AFTER WE SLEEP.

We soothe the child for some witholden pleasure,
Till sweet eyes smile that were so fain to weep,
To-morrow only wait until to-morrow
After you sleep."

So we are soothed with solemn dreams of heaven,
When earthly days no further solace keep;
Hope tells us there shall be a happy morrow
After we sleep.

Anne R. Aldrich.

THE GAIN FOR HOME RULE.

Much comment has been made upon the fact that Mr. Gladstone failed to secure a majority for his policy outside of Ireland. It is urged, as if it were something to be ashamed of, that he must depend on the Irish vote for his tenure of power, and that, therefore, he should not be summoned to form a cabinet. Those who thus interpret the results of the elections seem to forget that there is considerable of a Tory or Unionist vote in Ireland, and that it can always be depended upon to swell the Tory majority on all questions either imperial or local.

As a matter of fact, if we take the votes cast for the Liberals and Tories, excluding Ireland, we find that the margin of difference is very narrow. In England, Scotland and Wales the Tory and Unionist strength is 293. The Liberals have 274. Therefore, in Great Britain the majority against Home Rule aggregates just nineteen. A change of ten votes would have wiped this out completely. In the last Parliament the anti-home rule strength in the Irish delegation amounted to eighteen members. This year there are twenty-three. The division in the Irish Nationalist ranks led to the loss of five seats.

The lukewarmness and in some cases the active opposition of the labor agitators gave half a dozen or more English seats to the Tories. Had it not been for this the grand old man would have a majority in England as well as he did in Ireland, Scotland and Wales. The vote in Scotland was 51 for home rule and 21 against. In Wales it was 32 for and 2 against, and in Ireland 80 for and 23 opposed. Wales gave 94 per cent. of her vote for justice to Ireland, while Ireland herself gave only 78 per cent. Scotland gave 70.

In the general elections of 1886, when home rule was first proposed to the electorate, Wales returned 24 Home Rulers, and 6 Tories and Unionists; Scotland sent 48 Home Rulers or Gladstonians, and 29 supporters of Salisbury. The totals outside of Ireland were: For home rule, 374; against it, 193 or a hostile majority of 181. Compare these figures with the figures of this year's election, and it will be seen that in Great Britain the gains have been almost phenomenal when we take into consideration the nature of the fight carried on by the Tories. The anti-home rule vote in England, Scotland and Wales has been reduced from 374 to 291, while the Gladstonian strength has been increased from 193 to 274. The unfortunate situation in Ireland has presented her in the attitude of being the only section of the empire which had really shown a falling off in home rule strength.

In the next struggle a better result all along the line than even that just outlined will unquestionably be reached. The growth has been steady and strong, and if Ireland will only do her full duty she will win the great prize for which she has contended so resolutely and persistently for a century.—*Boston Republic*.

FRENCH-CANADIAN POETS.

THEY HAVE SHED LUSTRE ON THE LITERATURE OF THEIR COUNTRY.

There is a subject upon which we would love to dwell; it has a special charm for us. Like the horizon that recedes as we move forward, it grows vast and more comprehensive as we explore its fields. In the very limited space at our disposal, this week, we could not do more than indicate the subject; but we hope, in the very near future to have occasion to treat it as it deserves. We refer to our French-Canadian poets. They are more numerous and genuine than our fellow-countrymen of English origin imagine. It is true that their works are limited to the French language, and that no translations even approach the originals; yet they deserve a wider scope than they have. Of course the French language is difficult to fathom, few strangers to it ever master it in all its depths and details. But wonderful are the beauties, the gems of thought, the splendors of sentiment, the sublimity of ideas that are to be found in the poetry of *La Nouvelle France*.

Our country is very young, yet she has made giant strides along the highway of commercial and national prosperity. Still in the domain of letters she had not yet had time to make her mark. She is as yet "a land without ruins;" therefore, a land without relics, without memories, without all that is necessary to awaken the fire of song and the genius of the muse. But the little of the history that we possess, the deeds of heroism wrought on the field, the splendors of victories won in our earlier days, the picturesqueness of our landscapes

the majesty of our rivers, the grandeur of our mountains, the expanse of our prairies, the sublime murmurings of our forests, the simplicity and honesty of our peasants, the devotion of our clergy, the spires of our temples, the altars of our Faith, and the green grass in the graveyards where sleep our historic dead—all these things have become the inspiration of our French-Canadian poets, and they have struck the chords with masterly hands until the musical strings vibrated into song and ode, into harmony and national inspiration.

Some day soon we propose giving our English speaking readers an insight into the temple of their muse, and there we will point out some of the endless beauties that adorn the tombs of the dead, or garland the brows of the living. There is one whose career like that of Ireland's Mangan, though in a different way, was sublimely grand in the realms of song and sadly unfortunate in the domain of ordinary life. A soul born to soar into a high atmosphere, it was incapable of battling with things of this earth; a being, deep, thoughtful, imaginative, and highly sensitive, he was happy amongst books and miserable amongst men, in his element with the creatures of his fancy or the heroes of the past, he was not calculated to jostle with the rougher world. His poems remain, like those of Lamartine, "to toll his greatness to the future," and his lonely death, at Havre, away from the scenes he cherished and friends he loved, combine to render pathetically grand the works and life of poor Cremazie. We purpose some day, rescuing a few of his gems from oblivion, and wiping from his life's page, marks that should never have been made and that were not justly traced there.

Then we must speak of the late gifted Gerin-Lajoie; he who, like Wolfe, the author of that one perfect poem, "The burial of Sir John Moore," gave us that exceptionally peculiar and touchingly patriotic song of "Un Canadien errant." He who sang of Carillon; and he who saluted the "Noble St. Laurent;" he who gave us "La voix d'un exilé;" and he who flung his richness of sentiment around the story of 1837, and its principal actor, Papineau. Our Le May, Frechette—the laureate—and others rise up in rapid succession before our vision. Yes, some day, and that soon, we must begin to do justice to our French-Canadian poets.—*Montreal True Witness*.

CHURCH AND COUNTRY.

"Men will tell you that love for the Church is incompatible with love for your country; that sooner or later you will have to choose between them and that you can only remain a faithful member of the one by becoming an undutiful son to the other. I greatly desire to clear away this error, inasmuch as love of our country and love of the Church are, taken together the most sacred feelings of the human heart; and were it possible for the one to be the enemy of the other, it would in my apprehension be the most terrible crisis that God has ever suffered to try His people here below, but it is nothing of the sort. A man's country is his Church in Time, as the Church is his country in Eternity, and if the orbit of the one is more vast than that of the other, they have alike but one centre, and that is God; but one interest, which is justice; but one home, which is conscience; the same citizens, the souls and bodies of their children.

It is true that the Church may be at variance with the Government of a country, but the Government is not the nation, much less the country. Who amongst us ever imagined that his country is in the head or the heart of the men who govern it? Our country is the soil on which we were born, the blood and the hearth of our fathers, the love of our parents, the memories of our childhood, our traditions, our laws, our customs, our liberties, our history and our religion. It is all that we believe, and all that we love, protected by those who were born at the same period of time and the same given place with ourselves, in heaven and earth. The Government is for us merely a means of preservation for these possessions in their right place and full security; and if so far from fulfilling this mission, it betrays or dishonors it, we take refuge in the love of country for succor, hope and consolation. When Nero governed the world, Rome existed in those who loved her, and her deserted Forum was the country of such as still possessed a country.

If, then, the Government of any nation persecutes the Church, either that nation is Catholic, or it is not. If it is Catholic, it is not the Church which attacks the country, but the country which is itself oppressed in one of its dearest, holiest rights—its religious faith; and the Church when defending itself by the words or the blood of its sons, is simultaneously defending an enraged, insulted country. If on the contrary, the nation is not Catholic, it is true that the Church is not one of the component parts which make it what it is; but even then it is included in the natural right of all men to truth, grace, and eternal salvation; and the Church enduring persecution forwards two benefits to the country—one, in the future, its conversion; the other present, namely, liberty of conscience.—*La Cordaire*.

Economic Bitters.—A 55c. package of *Indigenous Bitters* will make four large bottles of concentrated bitters, very effective as a digestive tonic and strengthening. It is the great remedy of the day for the stomach. Sold by all druggists.

SERMONS IN STONES.

Out of a shapeless mass of stone to trace
The noble outlines of the human form;
To make the cold, white limbs look all but warm,
And give a soul's expression to the face;
To grave hard lineaments with Nature's grace,
Create affection's glow or passion's storm,
And so the rugged marble to transform
That in Art's palace it shall find a place;
This is the Sculptor's dream, and it hath kept
For us the strength and beauty of the past;
Legends heroic, in whose lives will last,
Long after Time man's feebler works hath swept,
Old Phidias' fame and Angelo's great praise,
Marvels to lesser souls in later days.

—Sarepta in Arcadia.

A SIN AND ITS ATONEMENT.

(The heart-history contained in this story has already been submitted to the Catholic public in the pages of the *Ave Maria*, whose editor assures the public that the main incidents of the story are strictly true, but for obvious reasons are disguised as much as possible. The author's desire to remain unknown will also be understood by the reader.)

II—CONTINUED.

I answered Father Lindsay humbly, that I felt his warning about the danger to my faith was a very timely one; that I would be very much on my guard, and pray to be kept from all temptation; but as to letting my heart and my life's happiness escape into the keeping of one who had never shown the remotest thought of any such thing. I felt that he might have known a maiden of Doone well enough to have no fear on that point.

My good, holy old Father! He knew me well enough to believe there was no use in saying any more, but he did all he could to utilize for me the only admission I would make. He led me to understand how unbelief exhales unconsciously from a man, even as does faith. He urged me to approach the Sacraments oftener, and to make repeated acts of faith and religion. I felt awed by his manner and evident anxiety, but said, resolutely to myself: "He shall see he might have trusted me!"

The next few weeks flew by like the rushing of a rapid river. The harvest was late but magnificent, and there was abundance of work, ending in the great festivity of the harvest-home. Mr. Carlyon always spent the evenings with us, and they became more entrancing to us all as we knew him more intimately. He translated German stories for us, brought us new songs and new books, and openly expressed his regret that the inevitable end was at hand.

One other friendly hand probed my heart's secret during those weeks. It was just at the close of the harvest-home. Stuart McDougall had been helping my father all day with the men, and had come to the merry-making in the evening. I was desperately tired, and had escaped from the crowd into a low porch on the western side of the farm, where I could catch a glimpse of the sea, and watch the last intensely beautiful rays of the setting sun. The unearthly beauty of that sight can be imagined by no one who has seen Glencairn only since it has become a show-place. Stuart McDougall came up with the excuse that my father was asking for me; but I held up my hand and would not let him speak till the last quiver of light sank into the sea, and the gray mist of the mountains gathered over the whole scene. It seemed as if something had died, and I burst into tears.

"Don't mind me, Stuart," I said, as his face of dumb distress gleamed out in the misty atmosphere. "I am only tired out, and that makes me so stupid. I shall be all right after a little rest. Go back and tell father that I will be there in ten minutes."

"We shall never be 'all right' again in Glencairn," said he in a voice so changed I hardly recognized it. "The happy childhood sunshine is gone; but, please God, we can fight our way into a better light. Margaret, I have loved you all my life with such an entire heart! I should receive you from the hand of God as a gift to guard so reverently! Can't you even yet give me the right to help and comfort you in whatever trial you may have to go through? I would wait patiently before claiming your hand till—till—" His voice broke down; but I knew what that generous spirit wanted to say but could not: "Till the deceitful glamour had vanished, and I could appreciate his pure, honest, God-fearing love at its true worth."

His words, with the sight of his pale set face, smote me with the sharpest pang. I knew now better than I had ever known before what a faithful love he was offering; and in that moment the veil fell from my eyes, and I was aware that in spite of my resolve, my heart and my life's happiness had escaped utterly out of my own keeping into that of Edward Carlyon. It was a terrible revelation. I had fought so long against it! I had passed hours in saying to myself, "I am not in love,—I will never be in love with any one who has not asked me! No true Scotch maiden could brook such a humiliation." Yet, now I knew it was my fate, and that I must "dree my dreed." My one thought at the moment was how I could best spare poor Stuart's feelings and yet give the most decided refusal. I turned my face toward him and said in a low voice:

"It cannot be, Stuart: we are not made for each other. I know your heart and soul are far nobler than mine, and yet you could never give me all I am hungering and thirsting for. I hope you will soon find some one more worthy of your faithful heart. Do try only to think of me kindly as the friend of your childhood."

"God help me!" the poor fellow said. "I had no real hope, but I thought I could bear all that is coming better if I had once said everything plain out. It is all buried out of sight now, but (I don't say this as people do so often)—but I think I could die to secure your happiness. Stay here, and I will tell them you are coming soon."

I sat still, as he told me, feeling that the whole of my child-life had been gathered up and buried. In a few minutes Arabella appeared, bringing a cup of milk with a spoonful of rum in it,—our single panacea for all evils.

"Stuart McDougall says you have overworked yourself, and asked me to bring you something. He looked pretty well done up himself; so I made a double dose, and gave him one. They are all asking for you. Do you think you can come now?"

"Directly," I answered, and braced up my spirits to play oldest daughter of the house, resolved that if I had found out my own heart's weakness, no one else should suspect it.

I must hasten over the conclusion of the drama, and merely relate that exactly at the date fixed Edward Carlyon disappeared from Glencairn, leaving a message with my father to the effect that he could not stand good-byes, but that we should all hear from him when he reached Edinburgh.

Three days passed, and if father and mother and home had been suddenly swallowed up in an earthquake, I could not have felt more utterly that for me the world had come to an end. I was, in a way, sheltered by the general grief, and I did my best not to betray the suffering I was going through; but mothers' eyes are quick as light, and I felt sure, by the special tenderness of her ways, and the skill with which she screened me from observation, that my mother knew all. But how could I get through life, I thought, if it was always going to be so dark as this?

On the third evening a messenger brought a large parcel which he said Mr. Carlyon had charged him to deliver into my father's own hands. There were presents and notes from him to everybody, and in the excitement and chatter of voices none of them noticed that I had escaped. My letter contained an offer of marriage—an earnest pleading that I would accept him—and a beautiful engagement ring. When my mother, who first missed me, came to look for me, she found me kneeling by my bed, almost fainting from the sudden ecstasy of joy. Edward's ring was on my finger, his letter pressed to my lips.

There was a letter for my father (which I was to deliver if I consented to be his wife), in which he said he had made up his mind not to marry until the work of his life was accomplished, but that when he had seen me he felt I was destined to help and not to hinder its accomplishment; that he had never dreamed of a woman possessing such strength, love of work, and practical resources, combined with so much refinement and intellectual appreciation, that he had felt bound in honor not to try to win my affections, either by word or look, during the time he had been admitted to the intimacy of the family in so generous a way, but that he now felt that the happiness of his life was in my hands. He concluded by saying that whatever settlements my father considered right, he should be happy to make; and that the promise which he knew would be required—to leave me free in the exercise of my religion, and if there were children to allow them to be brought up Catholics,—he was quite willing to give; that, though he was asking me to share with him many labors and fatigues, perhaps even hardships, for some years, yet he hoped eventually to place me in a position where I should reign with almost queenly influence, and have the fullest scope for the gifts with which I had been endowed.

If I refused him, this enclosed letter was to be burned unread, and I was, for all answer, to send him back the ring. I could have plunged a knife into my heart more easily.

III

A month afterward all opposition had disappeared, and I plighted my troth to Edward Carlyon with the deepest sense of satisfied love and ambition that ever filled a young heart on the threshold of life. And, as it well understood, mine is no story of a heart deceived and betrayed—the hero of my romance turning out no villain. All that Edward seemed to be he truly was; all that he promised he loyally performed; and if my dreams were not realized it was because of the fundamental mistake that nature was sufficient without God,—because we had mapped out a career in which the finger of God was not to meddle.

After a honeymoon, which was to me like a glimpse of the Garden of Eden, my husband took me home for Christmas, where my assiduous attention at church gave great edification, and my radiant happiness and health cleared away all shadow of misgiving from the hearts of my parents. I was so sure of myself and of my own path that I even succeeded in lifting something of the cloud over my marriage had thrown over Father Lindsay. I told him how indifferent Edward

was whether we had fish or flesh for dinner, and that he always kept the Friday's abstinence with me when he was at home; how kind he had been in arranging the route of our wedding trip so that I could not hear Mass on Sundays; how he had once said that, for his mother's sake, he rather liked his wife to be a Catholic,—it would have so rejoiced her heart. I could not help hoping, I added, that some day all clouds upon his noble intellect would clear away, and he would embrace that good woman's faith and mine. The kind priest listened with a desire to be reassured, gave me some very wise and practical advice, and said, as with trembling voice he gave me his parting blessing: "Cling, as to your sheet anchor, to the careful hearing of Masses of obligation. So long as you are faithful and fervent in this you cannot be swept away."

We went to Paris, where my husband had to work up various threads of his great enterprise, and where the three friends who had embarked with him in the affair were residing. I was warmly received by these gentlemen, and our house was considered a delightful place of rendezvous. I applied myself to learning dressmaking and all the arts which it would be useful to teach in the new colony.

Ours, in a certain sense, was a perfect union, and the warmth of the sunshine in which I lived seemed to bring out all my capabilities; so that, instead of being ashamed of my country breeding (as I sometimes feared he would be), my husband was always proud of me, and his friends were constantly telling him that he was the luckiest fellow in the world. Now and then a slight pang of mortification smote me as I realized how much more complete a response other cultivated women have given to all his philosophical ideas and theories; and I saw, too, that he evidently was pleased at this appreciation. But these were the most passing shadows, and vanished almost before I had taken time to note them. So, slowly but surely, all self-distrust, all cries for help in the difficult path I had chosen, all clear views of the end for which I was created, were swallowed up by the advancing tide of the "pride of life."

(To be Continued.)

A CHILD SAVED.

My little boy was taken very bad with diarrhoea, he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well. It saved my child.

Mrs. Wm. Stewart, Campbellville, Ont.

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."



**Grand - -
Excursion
TO ITALY**

By the elegant and palatial Steamer

'WERRA'

of the Norddeutscher Lloyd Steamship Company.

Leaving New York October 1st,

Arriving in Genoa October 13th, returning by the sister steamer "EMS" of the same line.

Leaving Genoa November 9th,

allowing 28 Days in Italy, October and November two finest months in the year to visit Italy. The excursionists will arrive in time to see the great festivities that "Genoa la Superba" celebrates in honor of her son Christopher Columbus in commemoration of the

400th Anniversary of the Discovery of America,

And the Italo-American Exhibition which closes in December. Chevalier A. M. F. Gianelli, who will accompany the party, has made arrangements that will result in making this excursion through Italy the most complete which has ever been organized on this side of the Atlantic.

A limited number of cabins have been secured for this excursion and will be kept on reserve up to the 30th of this month. Return tickets will be valid until used on any of the steamers of the North German Lloyd, via Southampton.

Price of return ticket, including first-class cabin passage and railway fares, first-class hotels, guides, carriages, etc., etc., \$150.

For full particulars and explanatory circular, address

GIANELLI & CO., 37 Yonge St., or 16 King St. West, TORONTO, ONT.



BURDOCK BLOOD BITTERS

THE GUIDING STAR TO HEALTH.

A POSITIVE CURE FOR

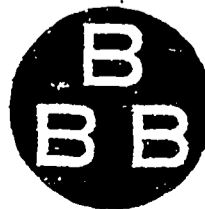
| | | |
|---------------|--------------|--------------|
| DYSPEPSIA, | SCROFULA, | BILIOUSNESS, |
| CONSTIPATION, | BAD BLOOD, | RHEUMATISM, |
| HEADACHE, | FOUL HUMORS, | JAUNDICE, |

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.



THE PROVINCE OF QUEBEC LOTTERY.

The Capital Prize \$15,000 Won By A Poor Girl.

The Capital prize \$15,000.00 4th of May Drawing, "Province of Quebec Lottery" was won by Miss Mary Donovan, 113 Dufresne Street, Montreal.

Dame Fortune was not blind, for once. This fortune could not have fallen into better hands.

Miss Donovan belongs to a poor but highly respectable family. The father, now dead, was one of the good parishioners of Reverend J. J. Salmon, parish priest of St. Mary's, Craig Street, who takes pleasure in recalling the merits of this good man.

The mother left a widow, dependent mostly for a living on her daughter's daily labor. She, bestowing on her mother all the care that her feeble resources permitted and very often she wished to be able to do more. It was for this end that she deprived herself in order to buy a lottery ticket, not however without adding a fervent prayer. Her hopes were not in vain as we may see.

She presented herself this morning at the Lottery's Office accompanied by her mother and Reverend Father Salmon.

The prize was paid her at once as the two following certificates may show.

THE PROVINCE OF QUEBEC LOTTERY.

CERTIFICATE of the bearer of Ticket No. 18458 \$15,000.00 DRAWING OF MAY 4TH, 1892.

I the undersigned do hereby certify that on presentation of my ticket No. 18458 which drew the first capital prize \$15,000.00 at the Drawing of May 4th instant of the Province of Quebec Lottery, I have at once been paid.

Witnesses AIME MATHIEU LOUIS PERRAULT MARY DONOVAN, 113 Dufresne St., Montreal.

GERTIFICATE OF REVEREND J. S. SALMON.

I the undersigned, Cure, of St. Mary's Church, Craig Street, Montreal, do hereby certify that the above prize has been paid this day in my presence to Miss Mary Donovan.

Witnesses AIME MATHIEU LOUIS PERRAULT JOHN J. SALMON, P. P. St. Mary's "LA PRESSE," Montreal, 6th May, 1892.

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

BI-MONTHLY DRAWINGS FOR THE YEAR 1892

7 and 20 January, 3 and 17 February, 3 and 16 March, 6 and 20 April, 4 and 18 May, 1 and 15 June, 6 and 20 July, 3 and 17 August, 7 and 21 September, 5 and 19 October, 2 and 16 November, 7 and 21 December.

3134 PRIZES WORTH \$52,740.00 CAPITAL PRIZE WORTH \$15,000.00 TICKET, . . . \$1.00 do - - - 25 Cts.

LIST OF PRIZES.

Table listing prize amounts from \$15,000 down to \$5, including 3134 prizes worth \$52,740.

3134 Prizes worth \$52,740 S. E. LEFEBVRE, -- MANAGER, 81 St. James St.,

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.

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 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, Yongo street Flower Depot, 164 Yongo St.



Advertisement for Scott's Emulsion featuring an illustration of a man carrying a large fish on his back. Text: 'The Ood That Helps to Cure The Col. The disagreeable taste of the COD LIVER OIL is dissipated in SCOTT'S EMULSION Of Pure Cod Liver Oil with HYPOPHOSPHITES OF LIME AND SODA. The patient suffering from CONSUMPTION, BRONCHITIS, COUGH, COLD, OR WASTING DISEASES, takes the remedy as he would take milk. A perfect emulsion, and a wonderful flesh producer. Take no other. All Druggists, 50c., 1.00. SCOTT & BOWNE, Belleville.'

FOR OVER FIFTY YEARS Mrs. Winslow's SOOTHING SYRUP has been used by millions of mothers for their children while teething. It disbursts at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth.

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

Table showing mail closing times for various destinations like G. T. R. East, O. and Q. Railway, G. T. R. West, etc., with columns for Close and Due times.

English mails 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 August: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 20, 22, 23, 25, 27, 29, 30.

Advertisement for Dr. Fowler's Wild Strawberry Cures. Text: 'DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN or ADULTS Price 35 CTS BEWARE OF IMITATIONS'

Advertisement for Western Assurance Co. Text: '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. EMMY, Managing Director. Agencies in all cities and towns in Canada. WM. A. LEE & SON General Agents, Toronto.....Telephones 592 and 2075'

Cancelled Canadian Postage Stamps Bought in any quantity by C. B. Calman, 209 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.

Advertisement for Rubber Boots, Coats, and Shoes. Text: '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.'

Advertisement for 'The New Method' for curing chronic diseases. Text: 'THE NEW METHOD for good health cures all chronic diseases. Rev. A. Aldro, D.D., Utica, N. Y., writes "One of the greatest boons to mankind in modern days." Indisputably better than the Hall's system. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.'

Advertisement for Castle & Son Memorials and Leaded Glass. Text: 'CASTLE & SON MEMORIALS AND LEADED GLASS CHURCH BELLS--TUBULAR CHIMES AND BELLS CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS ADDRESS, MONTREAL'

Advertisement for 'The World's Best' The Dorenwand Electric Belt. Text: 'THE WORLDS BEST The Dorenwand 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 Dorenwand H. B. & A. Co., C. H. Dorenwand, Electrician, 107 Yongo St., Toronto, Can. Mention this paper.'

Advertisement for Opium Morphine Habit Cured in 10 to 20 days. Text: '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., Race street, Philadelphia, Pa., naming this paper. OPIUM Morphine Habit Cured in 10 to 20 days. No pain till cured. DR. J. STEPHENS, Leasnor, Ohio.'

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.
 Office—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.
 204 Spadina Ave.
 Telephone 2995

POST & HOLMES.
 Architects
 Offices, Rooms 28 & 29 Manning Arcade,
 King Street West, Toronto.
 Mount Gerrard Block, Whittby.
 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
 Telephone 2492 TORONTO
 Third door south of St. Phillips' Church

TEETH WITH OR WITHOUT A PLATE
"VITALIZED AIR"
 Free, for one month, to those getting in sets.
 No pain in extracting and Teeth as low as
 any. Best Teeth on rubber, \$8; on celluloid
 \$10. C. H. HIGGS, L.D.S., South-east cor of
 King & Yonge sts. Toronto. Telephone 1475.

St. Jerome's College
 Berlin, Ont.
 Complete Classical, Philosophical and Com-
 mercial courses, and shorthand and Type-
 writing. For further particulars address,
 Terms including all necessary expenses, ex-
 cept for books \$141 per annum
 Rev. THEO. SPETZ, C. R., D.D.,
 President.

THE DEAF HEAR
 WHEN THE DEAFNESS IS CAUSED BY
 SCARLET FEVER, COLDS,
 MEASLES, CATARRH, &c.
 BY THE USE OF THE INVISIBLE
SOUND DISC
 which is guaranteed to help a larger
 per cent. of cases than all similar de-
 vices combined. The cause of the deaf-
 ness is in the ear. Positively in-
 visible. Form made without contact.
 H. A. WALKER, Bridgeport, Conn.

CONSUMPTION.
 I have a positive remedy for the above disease; by its
 use thousands of men of the worst kind and of long
 standing have been cured. Indeed so strong is my faith
 in its efficacy, that I will send TWO BOTTLES FREE,
 with a VALUABLE TRACT on this disease to any
 sufferer who will send me their EXPRESS and P.O. address.
T. A. SLOOUM, M. C., 185 ADELAIDE
ST. WEST, TORONTO, ONT.

GAIN ONE POUND A Day.
 Mar 6 - 110
 Mar 8 - 112
 Mar 10 - 114
 Mar 12 - 116

A GAIN OF A POUND A DAY IN THE
 CASE OF A MAN WHO HAS BECOME "ALL
 RUN DOWN," AND HAS BEGUN TO TAKE
 THAT REMARKABLE FLESH PRODUCER,
SCOTT'S EMULSION
 OF PURE COD LIVER OIL WITH
 Hypophosphites of Lime & Soda
 IS NOTHING UNUSUAL. THIS FEAT
 HAS BEEN PERFORMED OVER AND OVER
 AGAIN. PALATABLE AS MILK. EN-
 DORSED BY PHYSICIANS. SCOTT'S
 EMULSION IS PUT UP ONLY IN SALMON
 COLOR WRAPPERS. SOLD BY ALL DRUG-
 GISTS AT 50c. AND \$1.00
SCOTT & BOWNE, Belleville.

TORONTO CARPET CLEANING CO.
 OFFICE AND WORKS 44 LOMBARD ST.
 TELEPHONE NO. 2686
 Carpets taken up, cleaned, relaid, made
 to order or stored; oil cloths laid, window
 shades hung, feathers renovated; free de-
 livery. **PFEIFFER & HOUGH**

AGENTS who wish for us make MONEY fast. Send
 your address and postal card for particu-
 lars. **THE ROYAL RUBBER MARK CO., Windsor, Ont**
DROPSY TREATED FREE
 Positively CURED with ven-
 erable Remedies. Have cured
 many thousand cases called
 hopeless. From first disc
 symptoms rapidly disappear, and in ten days at least two-thirds
 of all symptoms are removed. **BOOK** of testimonials of mir-
 aculous 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
 526 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 Bramford Catholic Church, and
 in St. Michael's Cathedral, Toronto, St.
 Lawrence Church, Hamilton, Rev. F. T.
 McEray, Thorold R. C. Church, Rev. J.
 F. Sullivan, Hespeler R. C. Church, Rev.
 E. P. Slaven, Little Current R. C. Church,
 A. P. Kulgann, Esq., Renous Bridge R. C.
 Church, New Brunswick, Rev. F. S. Mur-
 dock. We have also supplied Altars to
 Rev. Father Walsh, Toronto, Rev. J. A.
 Kealy, Mount Carmel, Father McGee, St.
 Augustine, VicGen McEann, Toronto, Rev.
 G. B. Kenny, Guelph, Rev. J. C. Heman,
 Dundas, Rev. B. Mahony, Markdale,
 Father Roman, Wallachburg, 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 expres-
 sed 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 en-
 gaged manufacturing pews for new churches
 in that country and Ireland. Address
BENNETT FURNISHING CO
 London Ont., Canada

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 Matriolated at a University, or who have passed
 the Ontario High School leaving examination are accepted as Matricu-
 lants.
 For calendar and further particulars, apply to
REV. J. M. McGUICKIN, O. M. I., D. D.
 RECTOR.



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 every-

thing. In a word—'tis Soap, and fulfils its purpose
 to perfection.
SURPRISE is stamped
 on every cake. 148
 T. CROIX SOAP M'FG. CO.,
 St. Stephen, N. B.

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
 Get free samples from 211 Church Street, Toronto, Postpaid.

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 re-
 quiring private tuition in any of the above
 branches will receive special attention.
 Apply to **LADY SUPERIOR.**

A Happy Hint. We don't believe in
 keeping a good thing
 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 Salve, one
 of the safest and best remedies in the
 world. Send 50 cts. to Winkelmann &
 Brown Drug Co. Proprietors, Baltimore,
 or ask your druggist to order for you.

W. CAUSLAND & SON
MEMORIAL WINDOW
TORONTO ONT
MEDALIST CHURCH & SECULAR
STAINED GLASS
 LONDON-ESTD 1854
 DESIGNS SUBMITTED

ALL DESCRIPTIONS OF
Ecclesiastical Windows.
 having references from the clergy covering
 a period of 40 years.

Piso's Remedy for Catarrh is the
 Best, Fastest to Use, and Cheapest.
CATARRH
 Sold by druggists or sent by mail.
 20c. R. T. Hamilton Warren, Pa.