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y and determs and application The Colors of Carmel.

BY THE REV. A. B. O'NEILL, C. S. C. Coursing to battle, with armor gleaming,
Heroes of chivalry long ago
Caught from their lady-love's colors, streaming
Bright from their lances, a martial glow;
Potent incentive to knightly valor,
Fair shone those colors 'mid darkest strife,
Robbing e en Death of his spectral pallor.
Flodding the victors with fuller life.

Lady of Carmel, a brighter glory
Gleams from the colors thy true knights wear,
Prompts them to prowess untold in story.
Nerves them the battle's reverse to bear!
Scapular Brown, o'er my heart reposing.
Badge during life of my faith and love.
Dark when around me death's gloom is closing,
Light me to Mary, my Queen above!

— The "Ave Maria,"

AN ELOQUENT SERMON.

The following very beautiful discourse was delivered by Rev. Father Bergin on the occasion of the celebrafor of the silver jubilee of Rev. Father McCann, at St. Michael's Cathedral, Toronto, on Thursday of the week before last:

"The Lord bath sworn, and He will not repent. Thou art a priest forever, according to the order of Melchisedech." (109 Ps., 4 verse, St. Paul, Heb. 7, c., 7 verse.

here this morning to perform an office which, in the life of man, only occurs once in twenty five years. It is to celebrate the Silver Jubilee of one raised to the exalted dignity of the priesthood twenty five years ago. And in doing this I am convinced that we do so with greater pleasure from the knowledge in our possession of the many virtues and lovable qualities in the worthy priest whom we have come to honor. But before speaking on these and his many works in the vineyard of our Lord, it may not here be out of place, especially at a celebra-tion of this nature, to say a word or so on the sublime dignity of the priest-What is the priesthood? First, in the Son of God Himself in the consecration and oblation of Himself, in its communication to His priests by participition in His office, by configuration to Himself, and by the impression of the sacerdotal character on the What then is the priesthood of the Incarnate Son of God? It is the office He assumed for the redemption of man by the oblation of Himself on the cross. As St. Paul says, He died because He willed it, and He died for all. And in our human nature, He is altar, victim and priest, by an eternal consecration of Himself. This is the priesthood forever according to the order of Melchisedech, who was without beginning of days nor end of life—a type of the eternal priesthood of the Son of God, the only King of peace. (Heb. vii.) Now, if our Saviour is a priest forever, and evidently no Christian believing in His divinity and in the inspired word denies this. He must forever offer sacrifice and in a visible manner, as sacrifice can only be offered in this Therefore it is that at his ordination manner; for sacrifice and priest, altar and victim are as essentially corelaand subject. The one implies the other; as St. Paul (Heb. vi.) expressly declares, every high priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. Moreover, our Lord's Priesthood forever, according to the order of Melcheisedech, necessitated His offering sacrifice after this order as bread and wine. This He cannot, being in heaven do with the distribution of the father in the measure of the manual heaven as a father, preach to them and baptize them, and who looked not to himself, but to God's interests. Having known you so well, I say to work in season and out of season as the good priest and out of season as the good priest and out of season as the good priest in the welfare of the church in these spiritual adviser of all by the gentle-ness and kindness of your character, and on account of the fatherly love and confidence His Grace, our beloved His kindness towards them in all His heaven, do visibly and, of Himself, openly for men on earth. How, then, Christ, being the one only universal priesthood, all priests consecrated nder the New Law are made one with

Him and share in His own priesthood. There are not two priesthoods, as there are not two sacrifices for sin; for one sacrifice has forever redeemed the world and is offered continually in heaven and on earth-in heaven by the great High Priest Jesus Christ Himself, before the eternal altar as the Lamb that was slain, and on earth by the multitude and succession of priests consecrated by Himself whilst on earth, and who are one with Him as partakers of his priesthood, not as representatives only, but in reality; as also the sacrifice they offer before the people, is not a representation only, but His true, real and substantial Body and Blood offered by their hands. Hence Albertus Magnus declares that there is no act more excellent than the con-secration of the Body of Christ at Mass; there can be no order of greater dignity nor higher than the priesthood of the New Law, as it is Christ's own priesthood. "Thou art a priest for-

ever, etc. When, then, did our Lord and Saviour institute this priesthood upon earth to visibly participate with Him? It is of divine faith that our divine Lord ordained the Apostles to be priests at His last supper by the words related in the Gospel of St. Luke (22 c., 19 v): "Do this for a commemoration of Me." He thereby conferred on "Do this for a commemoration

plete. By them they had received the baptized. If you have ten thousand twofold jurisdiction over His natural instructors, and St. Paul (1 Cor. 4 chap. body and over His mystical body, the Church, together with the power of bestowing the same on others by ordination. Behold, then, the dignity of the Cetholic priceles of t the Catholic priesthood in the Church of Jesus Christ! But the pastoral office sider the love and care and anxi was not as yet conferred, and the world-wide commission which includes it was not yet given to the Apostles. But, my dearly beloved brethren, our Divine Lord, who knew all things, and the difficulties that would meet His priests at every step in the performance of their most exalted functions, did not omit, after His resurrection, when His own Divinity and mission were established, to confer upon them and their successors to the end of time this universal commission and power but by His own word, as recorded in the Gospel of St. Matthew (28 c. 18-19 20 v.) He confirmed in them all the powers and dignities in His natural body, and all the powers of the pastoral office in His mystical, which He had once in its injected, which ite had the order of Melchisedech." (160 Ps., 4 verse, St. Paul, Heb. 7, c., 7 verse.

Very Rev. and Rev. Fathers and Dear Brethren—We are assembled His power in heaven as God in the bosom of His father; see His power on earth as God man-the Redeemer-be stowed in a most expressive manner on His priests for their participation with Him here for all time in the redemption of man. No wonder St. Paul would say: "We are the ambassadors would say: "We are the ambassadors of God." No wonder our Lord Him-self said: "You have not chosen me, but I have chosen you, and appointed you that you should go and should bring forth fruit, and your fruit should remain; that whatever you ask the Father in my name He may give it

You will unrerstand, my dear brethren, I am speaking thus far about the priesthood of our Lord, as participated in by His apostles and heir successors, without making distinction between priests of the first order (bishops) and of the second order, to which an ordinary priest belongs, and for this reason, excepting for the power of confirming and ordaining, which belong to the Episcopal order of divine right. The priesthood in the bishop and the priesthood in the priest are one and the same. The former has its plenitude; the latter has not. Since then, my dear brethren, our Lord has so exalted the priesthood on earth, making it His own, a sharer with Him, it must have duties corresponding to its position, and we will briefly inquire what are these duties. In the first place, a priest must be God's man, as he is His ambassador. "You are not of this world," said our Lord; and hence God's interests in this world, as far as the glory of His name and the salvation of souls are concerned, must be to him the most important work of life. he is told by the ordaining Bishop "That it behoveth that he offer the This He cannot, being in His kindness towards them in all His visibly and, of Himself, treatment of them, healing their sick, openly for men on earth. How, then, does He exercise this office of His priesthood? St. Thomas of Aquin tells us that He does offer this sacrifice of Himself by participation; by which he means that the priesthood of Jesus means that the priesthood of Jesus (Christ being the one only universal) or express image of the substance raising their dead to life, in preaching His Father. The priest, then, is the express image of Christ, because upon him is impressed the image of His priesthood, and a share in it is given him; and as it is said of it by St. Paul, He offered Himself because He willed it.

It is a mistake for a moment to suppose that one is forced to become a priest or to enter the sacred ministry. No ; such is not the case. Following the divine call, he offers himself, and hence the language of the Apostle to the Phillipians (2 chap. 17 v.): "If I be make a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all." The priest is the other Christ. When, morning he offers to the eternal by morning Father the oblation of Jesus Christ, he does not say at the consecration, "This is the body of Christ;" but he does say, on account of his priesthood, "This is My body; this is the chalice of My blood," as a willing sacrifice to the eternal Father for the sins of the people. And is that not the case in all the duties of the priestly office? In time of sickness, plagues, wars and famine, does he not make a willing sacrifice of himself for the service of your faith? Even when calumniated and reviled; like his master, is He not "Oblatus est quia ipsi a sacrifice? radiunt," or as St. John perhaps more fully expresses it: "In this we have known the charity of God because He hath laid down His life for us, and we ought to lay down our lives for the brethren." But, my dear brethren,

Holy Sacrifice, that great power given to him, that jurisdiction over the real Catholics of St. Paul. They did n body of Christ, inherent to his priesthood. They are of omnipotence. He must look after the spiritual concern of his look after the spiritual concern of his people in the confessional and in counsel; after the children in a particular manner; after the old and fellings such as the walls of the catheticular manner; after the old and dral of St. Paul. infirm : and after the House of God,

And now, my dear brethren, we voyage, to relate, however briefly, in Thy Name." have seen something of the great would be impossible. I can say to you dignity of the priest and some of his that so far as the people of the diocese dignity of the priest and some of ms dignity of the priest and some of ms duties. Is it any wonder that the Church would honor him by a jubilee? For over twenty-two years I have learned many things which will learned many things which will enable me in the future to serve the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completif not with more zeal and love, where the completified in the completified not with more zeal and love. be true, as it must be, what St. Paul says: "That the priest who rules well is worthy of a double honor," I am convinced, and this without flattery, that my colleagues in the priesthood will agree with me, that he is worthy of the honor of which the Apostle is of the honor of which the Apostle is speaking. I, as a humble priest, congratulate you on your jubilee, I congratulate you as being a builder in our Lord's House. I have known Archbishop, has placed in you, my dear father. In the language of holy writ: Proceed prosperously and reign.

Nine Parnellites.

elected to Parliament. general for the Nationalists all over Ireland.

was contemptuously rejected, with the health.

ARCHBISHOP IRELAND AT HOME

His Grace Addresses His People on his Return from Rome.

Fresh from the plaudits and honors and old, learned and unlearned. Consider the love and care and anxiety of a father for the welfare of his children. The title father is the closest bond of a father for the welfare of his children. The title father is the closest bond of natural charity between the priest and his people, and should never be forgotten by him or by them, as it is the only fatherhood that will pass into eternity. Priests are the judges of men, and for this they need charity—charity in all their dealings with the sinner. The judge must need be just, but justice includes mercy. Our Divine Master said: "Ye that hear follow me, that is, in justice and mercy; when the Son of Man shall sit on the throne of His glory, ye shall also sit on twelve thrones judging the twelve tribes of Israel. "The priests are also physicians and teachers. The priests of the old law were taught to discern between leprosy and leprosy, as the priests of the new law are priests of the old law were taught to discern between leprosy and leprosy, as the priests of the new law are taught to discern between sin and sin and for this office two things are necessary—science and charity. He must teach his people in season and out of season, in fact, from their cradle to their grave; he is both in the pulpit and confessional their spiritual teacher and physician. He must, in one word, be a builder in the Church of God, as well as being a fisherman of men, and this by offering of the Holy Sacrifice, that great power given not the old-time congregations of Catholics of St. Paul. They did not show to me the many friends and co-This is My body has no equal, except Let there be light. These words created the light; the other words. This is My body, do not create, but they constitute or bring upon the altar the Real Presence of Jesus Christ. They are of omnipotenec. He must look after the spiritual concern of his look after the spiritual concern of h

What must I say to you? The So that he may be able to say, "Lord object chiefly in the mind was simply I have loved the beauty of Thy House. I have cared for it. I have built it go over the occurrences of a long go over the occurrence of a long go over the occurrences of a long what would be of interest to you, people, if not with more zeal and love, perhaps with more intelligence for the

God to my care.
THE POPE AND ST. PAUL. Let me speak a few words on the Holy See, and of him who to-day rules the Church of Almighty God—Leo XIII. in our Lord's House. I have known If it is any consolation and pleasure your work in the diocese as a builder of churches and priests' houses, as one aware that there is such a place as St. assure you he does take such a deep and abiding interest in all that con-Leo to-day is what would naturally

be called an aged man. He is eighty two years old, but, surprising to say Only nine Parnellites have been all the energy of body and mind which we would expect in a man which we would expect in a man younger by decades of years. All never in doubt, but few people you may hear and read about the believed that the factionists would be Pope being on the threshold of death so utterly routed. Upon the eve of the has no foundation in fact. Those who general election Harrington made see him for the first time are some what he described as a generous offer, what struck by his thin and ascetic made solely in the interest of peace, figure, and would believe that he was that there should be no contests in attached to the earth by very fragile Nationalists constituencies if 33 seats strings; but thinness of body and were allotted to his party, if that offer secticism of feature indicate, by ne were rejected he and his friends "would means, weakness or approaching dissomake it hot in every sense of the word" lution. During my entire stay in Rome he was not indisposed for a In order to avoid contests which single moment, and from all I heard would let in Tories, the Nationalists there was scarcely even an interruptoffered the Parnellites 12 seats, but that offer, generous in the circumstances, for a little while, because of failing He labors hard. The early result that while proving to the world part of the morning is given to private their own insignificance, the Parnell-devotions—the celebration of the Mass, ites have made a present to the Tories and immediately after, he begins his of 5 Nationalist seats. The Tories are audiences with the heads of the differof Ireland, upon the presence in the new Parliament of an Irish party almost equally divided, and they would be added to the congregations or communities to which the affairs of the Church are intrusted. At 11 o'clock he begins an audience with the Bishops and other party almost equally divided, and they would be added to the congregations or communities to which the affairs of the Church are have been prepared to pay a high price Every Thursday he gives a general for the Parnellite support against audience to which forty or fifty are Gladstone, but that assistance is now admitted, and in these he generally scarcely worth purchasing.

Among the defeated Parnellites is Mr. John Parnell, brother of the dead lead record and travelers are from time to time, admitted to the morning Mass, when he was a few words to the when he may say a few words to the pilgrims and listen to what they may Pope Leo XIII. will celebrate two have to say, provided too many words jubilees next year if his life should be are not said. At 1 o'clock he takes a spared so long On February 19, 1893, little work in one of the large halls half a century will have passed since of the Vatican, or, if the weather be

blessed him with a superior mind, as is her diffusion over the geogra-there can be no question about that.

Leo XIII. is to-day undoubtedly the greatest statesman of the world, the man who understands best the great questions agitating the world.

Helps questions agitating the world. He has world they are dealing with. wonderful quickness of perception, and none imagine that all movements times and in all ages that the chief pastors have been such eminent men, because on the human side of the Church much is left by God to the ecclesiastical laws. Catholics certainly to-day have every reason to be proud of those who rule the Church within the walls of the Eternal City. Leo, so great and eminent, has been able to surround himself with immediate adtellectually among the first men of the world; and if I were to name any special ones, I would name the two nearest the Pope, who are, with him, most concerned in the welfare of the Church-the Papal Secretary of State, Cardinal Rampolla, and the Prefect of the Congregation of the Propaganda, Cardinal Ledochowski.

Cardinal Rampolla is by birth an Italian, and for many years had large experience as nuncio in several of the European courts. Cardinal Ledochow-ski is a Polander by birth, and was for a long time Bishop of Poland. Under the persecution of the Germans he was imprisoned, and afterwards took refuge in Rome, where he was engaged in the general government of the Church, and recently placed in his present high position. His appointment has a special significance in this, that the Pope went outside of Italy in selecting this wise and eminent counselor These three names certainly are names before which others in the world could not be ranked more high in eminence. The names of Cardinals Parrochi and Vanutelli might also be mentioned among those who have attacted special attention by their talents while in onurch in the United States, in the welfare generally, temporal as well as spiritual, of our beloved republic, I can issure you be done take our below the control of Leo. First that I can be stated by the two features or the pontificate of Leo. Rome and coming in contact with the ative of religion on earth, occupies himself with all the interests of earth because (and this is as it should be religion is not a matter by itself which which can be locked out from all other matters and closed into a special depart Religion is like the soul of The soul of man pervades all man. man does. It gives inspiration and motive for all human acts. Religion is like the air we breathe-pervading all space.

THE PAPAL COUNCIL.

RELIGION ON GUARD. There is the sanctuary wherein this atmosphere is specially prepared, and, as it were, charged with divine electri city which gives it vigor and force From this sanctuary this atmosphere must spread out, and be found everywhere, inspiring, guarding, directing and purifying. Other departments of human action must have their own spheres, and religion must not interfere with this, but religion must guard every sphere of life from wrong-doing, from the pallor of the spirit of death. It must give motive to men in other spheres, and, whatever man does, it spheres, and, whater man toos, it must then keep him from fastening to enjoy on this favored soil is a freedom earth. Moreover, there are other which, in most countries, she seeks earth. Moreover, there are other spheres of life into which men are thrown-politics, in the true sense, government of nations, are all things needed for man, and consequently are all gifts from God. The whole world is God's creature, and Religion, consequently the representative of God on earth, must interest herself in all matters partaining to man—must bless and encourage them. We must not fancy that Religion locks herself up in her temples and cares for us only when we are in her temples. No; she cares for us wherever we are ; she wishes us to be happy, and to that end her in fluence is given to us always. Occasionally we hear this narrow idea or divine latth that when, some days later, He breathed on them, saying:
"Receive ye the Holy Ghost," etc.,
(St. John 20 c. 22—27 v.) He gave them the power of absolution. In these powers the priesthood was com-

til a late hour he can be found at his desk. The life of the Imperial Pontiff is not an easy one, or, speaking in a worldly manner, a very agreeable one. It is a life of abnegation, of labor, thought and anxiety. It is a wonder indeed how Leo is able to go through his labors not merely with such ease, but with such clearness of mind and special attention to affairs brought before him. You will often find six Bishops waiting to see him, perhaps one from America, another from China, another from France, and so on; and with each and every one he speaks interestingly. And besides the different affairs brought before him by the Cardinals and visitors, he has in mind the vast interests of the Church at large with which he busies himself intelligently, also the preparation of encyclicals, etc. God has been banished. You will not takes possession of things from which God has been banished. You will not wonder then that Leo, besides spreading the teachings of religion, busies himself with the intellectual development of the world, encouraging indirectly the movements of the age, giving sanction to art and to all good and clevating influences. All this is the work of the great and enlightened pontiff. Leo comprehends the functions of religion in an eminent manner, and, if example can be learned from him, 'tis this: That the spirit of evil, that ever takes possession of things from which God has been banished. You will not wonder then that Leo, besides spreading the teachings of religion, busies himself with the intellectual development of the world, encouraging indirectly the movements of the age, giving sanction to art and to all good and clevating influences. All this is the work of the great and enlightened pontiff. Leo comprehends the functions of religion in an eminent manner, and. if example can be learned from him, 'tis this: That the spirit of religion is everywhere. It is where good is to be done in the material and intellectual development of the world. There is the place where the ministry of the Church is a s

questions submitted for hours to an the age do not cross the threshold of ordinary man are seen through in a the Vatican; and this vast comprefew minutes; hence those having business with him, if wise for themselves, will put it in a few comprehensive words, as a lengthy exposition will tire and annoy him. Now, certainly, we Catholics interested in the welfare of the Church must feel a joy and pride that he who is seated on the throne of the Church of God is a man of intellectual parts, of prudence, of will not the Church change? and men of intellectual parts, of prudence, of will not the Church change? and men superior qualities. It is not at all who have built up churches say: "Yes, the Church must change. We learn from Leo that the Church of God is not linked with accident or human forms of government. It is a most significant lesson. They of government are changing. They have have changed in our time. We have empires, institutions of feudal government, then the workings of democracy We have the free government of the republic, as has France. Some say governments change, and as religion is linked with government, so religion also changes. Lee says these old forms of the past belong to the past. The Catholic Church is linked with no form of gov ernment. Some new form of demo-cracy may come to change our own system of government, but the Church will be at home with it. The whole industrial form of society has changed, new and complex questions affecting capital and labor arise, yet the Church says these are but accidental changes, and she is at home with them all.

Leo XIII. shows us how the Church not only admits of these changes, but helps to solve them. Whenever any movement presents itself to the world which leads to its development, she takes a hand. Is not progress the bringing out of the faculties of man? Is it not the elevation of the human race? Hence, the Holy Father blesses and encourages all things tending to progress. Intelligent progress is what the Church desires and does not fear.

ALL ARE WELCOME.

She opens to the whole world all the libraries and historic treasures of the Vatican, and tells infidel and Protes tant alike to drink deep. When all these complex social questions come forward, he, the watchman of the tower, publishes his encyclicals, laying down the great principles according to which these questions are to be solved The great principle of the right of property is enunciated; but at the same time the right of labor to a decent and comforable living is not forgotten. And so these rights must be harmonized so that no one shall go to extremes. And so as to France, his encyclical teaches that the Church is not connected with any one form of government. The false doctrine occasionally heard that certain royal houses had by some singular contract with the people acquired the sole right o hold power is referred to.

In all these matters we Catholics can rejoice in the grandeur of mind of him who directs the destinies of the Church to-day, enabling her to weather all

Among the countries that obtain a special place in Leo's mind is the United States. One reason of this is because of the vast extent of the Church's domination here, also the favored condition and the great liberty she enjoys here. She has all the vitality to live. All she wishes to in vain. Leo wishes Catholics to be thoroughly loyal to this country gives them this freedom. also in this country a type of government which must be the dominant one. Leo is not a pontiff who looks back wards, and bewails the past; he looks forward to the world of the future. Let us be as he is, Catholics of our day and our time, loyal to that country which grants us each bounteous free dom.

M. Spiridon, a wealthy Frenchman, has offered to loan to the World's Fair, to be exhibited in the Department of Fine Arts, the original model of St

to strengtened him for his trial. And as he came back to Chelsea in his boat



when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years.

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THE LOST LODE. A STORY OF MEXICO.

Far in the heart of the great Sierras that in wild and austere majesty stretch their length of tossed and broken heights along the western coast of Mexico lies the Espiritu Santo Mine. the history of a bonanza running through more than a century, of powerful families created and enriched by its wealth, and of a flourishing town, which built upon its prosperity, fell into decay with its failure. For there came a day when even the Espiritu Santo failed. The great bonanza, which had lasted for a length of time almost unexampled even in Mexican mines, disappeared at length. Whether it was finally worked out, or whether it had only been lost, as lodes are often lost, no one could say. It was in the terrible period which the people call "the times of the revolu-tion" that the ore ceased to pay; and in this era of confusion and bloodshed, of suffering and distress, financial col lapse in all forms was too common t excite surprise or comment. It seemed altogether a thing to be expected that the great silver lode of the Espiritu Santo should have failed at this time. Had it not failed, there was then either money nor men to work it The money was taken by forced levies for the support of armies and revolutionary leaders, the men died by thou sands on obscure battle-fields where the land was drenched in the blood of it

And so, for many years, the grea and once famous mine was left deserted. water rose unchecked in its dark tun nels, from whence the value of kingdom's ransom had been drawn and no one was bold enough to attemp to touch it. Even after the long throe of revolution were over and something like peace descended upon the ex hausted land, men were too impover 240 is 'bed and too afraid of risking what yet "emained to them, to think of the Espirita Santo Mine. For in this case the Mexican proverb, "Un mina queire otra mina." ("One mine queire otra mina." ("One mine wants another m.ne"—to furnish means o work it), was especially true. To drain the mine and to explore its deep workings for the lost lode of fabulou richness, would require a large capital

—a capital so large, in fact, that no man was likely to furnish it. and the only hope for renewed work ing was in the organization of a com

This being well known, every one was astonished when Fernando Sandoval "denounced" the mine; for nothing was a more indisputable fact than that Fernando neither had nor could command means to work it. He belonged to a family that in former times had owned a large interest and grown rich from its profits. But those riches had now taken wings, for in Mexico as in other countries, the case of the bottom rail finding itself on the top, and vice versa, was a frequent practical result of the wars. The The family Sandoval were now very poor. They, who had once counted their territory by leagues rather than by acres, were now reduced to one small estate in the beautiful valley over which frowned the rugged heights and passes of the mountains within whose great purple clefts lay the opening of the mine from which they had once de-

untold riches, that Fernando, the eldest son of the family, felt his heart like the azure battlements of heaven. burning with a discontent very unusual in one of his people, who, as a rule, accept the alternations of fortune with oriental stoicism. Or perhaps the fact that he wished very much to marry and could not afford to do caused him to think by day and night of the los lode, and to speculate upon the chances of finding it. For he knew well that unless he could reach fortune by some short-cut the soft, dark eyes of hi cousin Guadalupe would never be allowed to smile for him. She was an orphan, dwelling beneath his father's roof and subject entirely to the control of his parents, who, although they had given her a home and love and kindness, when the cruel chances of war in early childhood left her orphaned and penniless, would cer tainly never consent to his marrying her unless he could prove his right to do so by making money enough to enable him to do as he pleased.

But how was this to be accomplished? It is not an easy task, even in a country where opportunities for money naking abound, but in a country impoverished by revolutions, with few ndustries, few avenues to wealth, it becomes an almost insoluble problem. So Fernando found it, and so his thoughts turned more and more owards the romantic stories which abound in Mexico of sudden wealth vielded by the mines that from the days of Cortez to our own have surpassed in richness all others in the world. If he could but find again the lost lode of the Espiritu Santo! He began to haunt the deserted mine, to descend as far as he could into it, to old workings. Somewhere, where there—down there—must lie the lost lode! He felt it with an intensity and a certainty that was like a consuming passion. For money to drain those dark waters and search untiringly until the lode was found, what would he not give or do! But money for such investment he neither had nor could possibly obtain. And this being so, it was necessary to put his wits to not least, the Espiritu Santo Mine, a the natural scenes around him.

About this time he began to corres pond with a friend in the City of Mexico, a lawyer known to have business dealings with certain English companies. The result of the correspondence was that one day Fernando went to the Mining Deputation and denounced the Espiritu Santo Mine, thus becoming its owner after the formalities of the law were complied with, but bound by law to do a certain amount of work within a certain limit of time, or to forfeit his title, in which case the mine would again revert to the state and be again open to de-nouncement, as the process of acquiring title is called. It was then that his friends and

acquaintances began to wonder what Fernando meant do. They were not long left in doubt. Soon two foreigners appeared on the scene, who inspected the mine as far as inspection was possible, and then took a bond upon it. Men were at once placed at work, although no work of any real this afternoon. When he reached the importance was possible until the mine was drained; for which purpose a powerful modern pump was necessary. In the course of a few months this arrived, the engine was put up, and soon the water of the mine was pouring in a flood through the mouth of the tunnel which was the chief entrance into it, and flowing tumultuously down the steep arrayo of the mountain-side Following upon this, a new person arrived on the scene—a young Eng-lishman who, it was understood, was to take charge of the work now that there would be something of importance to be done. He did not seem very much like one who would stimulate or hasten work, this dark, languid young man, who, except in manner and speech, had no appearance of an Englishman; but since he carried half the alphabet after his name, in token that he belonged to half a dozen scien tific societies, it is to be supposed that the new owners of the Espiritu Santo knew what they were about in sending him to look after their interests. That he was the son of one of them had perhaps as much bearing upon the case as the scientific initials; but neither fact impressed Fernando Sandoval with much belief in his practical abil ity. Although he did not smile when he saw him, for a Mexican has the impassive calm of an Indian together with the stately dignity of a Spaniard, he certainly thought that this boredlooking fine gentleman, with his sleepy eyes, his English drawl, and admirably cut London clothes, would not be likely either to find the lost lode him-

The house La Providencia, the small estate of the Sandoval family, stands on a gentle eminence hardly large enough to be called a hill, behind which, at the distance of about half a mile, rise abruptly the steep, serrated mountain range, and before which extends the level lands of the beautiful valley, in the midst of which is the once flourish ing but now decayed town that dates its era of prosperity according to the length of time when the Espiritu Santo Mine was "in bonanza."

self, or to interfere seriously with cer

tain plans already matured in hi

Sandoval's) mind regarding it.

The casa of La Providencia looks naturally toward the town, and from the corridor, or arcade, that extends along the front of the house, any one with an appreciation for the beautiful dominating the poverty in which he spent his life with the suggestion of untold riches, that Fernanda On each side the great encircling sierras extend-vast purple masses in distance, rugged, heights close at hand, with forests still standing in their deep clefts and gorges, but the slopes of their immense shoulders bare and brown, save in the rainy season, when a beautiful mantle of green spreads over them. In the middle distance lies the town, apparently embowered in tropical foliage. above which rises the noble tower of the church, a perfect picturesque object, as all Mexican churches are, outlined against a sky that burns ever with the blue intensity of a jewel. Broad, white roads lead from the town in various directions, and along one of these roads about four o'clock one afternoon the young English superintendent of the Espiritu Santo Mine was riding

He did not look amiable as he walke his horse along a foot-path at the side of the road, to avoid the suffocating clouds of white dust which every step on the highway raised. He was a very foreign figure, despite the broad Mexi can hat he wore to shield himself from the sun; and as he let the reins fall carelessly on his horse's neck and gazed with sombre eyes across the valley, over which, on the western side. broad, deep shadows were already lying, an observer could hardly have failed to see that he was a very dissatisfied man indeed.

And certainly, in Mr. Cecil Vyner's opinion, he had every reason for dissatisfaction. To be summarily exiled from the only life worth living—that of London in its season of gaiety and gaze with passionate longing at the fashion—and sent, not to some foreign depths of still water that covered the city where there would at least be a few social distractions, but a remote resources, and where, possessing very spirits.

work and endeavor to accomplish by the rode along the sunlit valley, which other means the end on which he had set his heart.

he rode along the sunlit valley, which to other eyes might have borne the aspect of a paradise, but to him was more repugnant than a desert. There was but one ray of hope before him If he could find the lost lode his father would be so much pleased that he might condone the financial extravagance which had outraged hlm; and he Vyner) might be recalled from exile and restored to the life he loved and the woman he fancied he adored. But the realization of this hope seemed to him vague and distant. He looked with lowering brows at the great deep gash in the mountain where the open ing to the mine lay, and was possessed with a sense of impotent rage as he thought of the baffling secret which i held. So another man had often looked and longed, feeling as Vyner felt now, that if he could not soon wres that secret from nature's dark depths

the woman whom he loved might be placed for ever beyond his reach. But, though he might look at it with rage in his heart, it was not to the mine gates through which a road passe the highway into the of La Providencia, he from the turned and entered them. through wide fields, just now bare from the garnered harvest, he presently reached the gentle hill on which the house stood, and passing through another gate, surrounded by the small, dark huts of the laborers employed on the estate, rode up a sloping road to the corridor that, with its picturesque

arches, overlooked the valley.

A girl seated in the shade of this corridor, with some fine needlwork in her hands, had observed him ever since he turned from the highway into There was not much interest in her observation, for she knew very well who he was, and that he had a right of way across the lands of the hacienda to the mine in the heights beyond. She supposed that he was-bound to the latter place until hisnorse's hoofs striking on the stony hillside told her that he was, instead. oming to the house. A minute later he reined up before her and un-

"Good day, senorita," he said in ufficiently fluent Spanish. you do me the favor to tell where I can find Senor Don Fernando Sandoval? Then to himself he added, "What a beautiful girl!'

And indeed it could only have been blind man who did not perceive the beauty of the face looking up into his -a face with purely-outlined features of almost classic delicacy, large dark eyes of singular sweetness, set under the midnight shadow of sweeping lashes and perfect brows, a complexion like ivory in its softness and smooth ness, a mouth of noble beauty, and rich nair waving in curling tendrils around a forehead that in proportion and form was one of the most charming features of the countenance. And with this lovely countenance were united a clear directness of gaze untinged by coquetry, and a simplicity and grace of bearing without the faint est trace of self-consciousness. All over the Mexican land, in lowest as in highest, one finds this simplicity and been so struck with it as in this girl who, seated under the shadow of what was little more than a farm-house answered him with the quiet courtesy

of a young princess:
"I am sorry, senor, but Don Fer nando is not at home. When he ros from his siesta he went out into the fields and has not returned. Pancho she turned to a small boy who Blood. Such men have fortifude emerged from some inner region-"do you know when Fernando will may finish their course with joy and Hoop's PILLS are purely vegetable, per

Pancho shook his head, which was them that they ought to spare themcovered with a mop-like growth of thick black hair. "No," he answered, 'Fernando went out to the vaqueros, who are branding the calves. I all have a ready will to lay down you wished much to go," he added in a life by the bedside of the sick. The tone of personal injury, "but I had no horse and Fernando would not take me behind him. He took Manuel in-

The girl looked at the stranger. "It is very far, senor," she said, "to the place where the vaqueros have the If my cousin has gone there, he will not return until late, and it is not likely that you can see him to-day; but his father. Don Ignacio, is at home

if you would like to see him. "I will go and tell him," said Pancho without waiting for a reply, and he darted in to the house.

Vyner had no desire to see Don Ignacio, but the matter seemed taken out of his hands by the prompt action of the boy, and after all, when a man has nothing better to do, why should he not pause in grateful shade on a warm afternoon, and please his eyes by the sight of the most beautiful face he has seen for many days? Certainly the eyes in question remained fastened upon the face with a persistence which might have unsettled the composure of an older woman, but that had apparently no effect upon this Mexican girl.

"You will descend from your horse, senor, and sit down until my uncle comes?" she said; and then, with the graceful, oriental gesture common in

the country, she clapped her hands.

A mozo, who looked like a bronze statue dressed in white cotton cloth city where there would at least be a and girded with a red sash, appeared, took the horse and led him away, Mexican village where he was thrown while Vyner, entering the brickliterally and completely upon his own paved corridor, the floor of which was on a level with the ground, sat down in one of the chairs of bamboo and few of these resources, he was almost in one of the chairs of bamboo and ready to cut his throat from ennui, was leather placed there. Now for the first surely enough to account for the gloom time he looked away from the girl of his face and the depression of his over the wide, beautiful picture which He was inwardly cursing his the arches framed, and for the first fate, his father, and last, but certainly time he saw and felt the loveliness of

"You have a charming situation here, senorita," he said. "This view of the valley and mountains is superb. Body and Blood of His Divine Master Do you not admire it?"

She hesitated a moment before replying. It had never occurred to her to think whether she admired it or not. It was part of her life-almost her earliest youth had been spread be fore her eyes in unchanging beauty "Yes, it is fine—one can see all the valley from here," she said after a "The senor likes our val-TO BE CONTINUED.

THE MARTYR SPIRIT

We do not live in an age of Martyr every man must bear a martyr's will Now at the moment (1875) I am speaking there are Bishops of the Church of ment, imprisoned and threatened with deposition, and under sentence of pre-tended deposition. Be it so. Do you think that one such paster, who has received his consecration from the Son of God, and who, through the Vicar of Jesus Christ, has received the charg of his flock, with the words, 'Feed M sheep, that one such man will be found who will lay down His pasteral staff at the foot of an imperial throne? Wait till we see it: then we will believe it. The whole history of the Church give the lie to such a slander against the fortitude of the Bishops of the Catholi Church. But the man who will prove this must carry the will of a martyr in his heart, for who knows what may b before him? Now, as we are taught there are three kinds of martyrs There are those who are martyrs both in will and in deed, like the Apostles, nation, he cast it at the apestate, There are things of our own day, all except one; next; there are thos that are martyrs in will but not in deed, like Saint John-he alone among whence some these glories of the faith? them died a natural death; thirdly From the cardinal virtue of fortitude raised and perfected by the gift of the there are those who are martyrs i deed if you like, but not in will, for they die out of the Church, out of the faith. To what do they bear witness? Saint Cyprain Hely Ghost. ("Cardinal Manning's Internal Mission of the Holy Chost." says of such in his day: "They are slain but not crowned: (Occisi sed nor coronati.)" Now every man must a Now every man must at least bear in his heart the will of Saint John; he may never be called to lay down his life, but he mus have the will to do it, if he were ever called to bear witness to the faith or to his own pastoral office. Then he must have the will to suffer all things: fines, exile, or imprisonment, violence usque ad sanguinis effusionem-eve unto blood. And so it must ever be it must be so with you. For there are three kinds of martyrdoms, as there are three kinds of martyrs. all, there is the martyrdom of those who willingly give their lives, if need be, in the care of the sick and dying, and in the fever hospital, or in times of pestilence. Their's is a martyr's will and a martyr's death. The poor priest, the Sisters of Charity and of Mercy, and the like, and many a generous heart, are in more peril in the fever hospital than on the battle-field; and yet some have been struck even there in their Master's work, and have given up their life in our increasing devotion, the day may the midst of the wounded and the not be far distant when the only con dying. And, lastly, there is the tentions as to Our Lady will be—who martyrdom of those who were them shall give her greatest henor.—Ave selves out early and late, summer and Marie. winter, in weariness and poverty, by broken rest at night, never-ending work by day, in the service of their neighbour, and in the love of the souls whom Jesus shed His Precious

enough to care for nothing, if they when kind, but not wise, friends tell selves, they remember what their Master said to Peter. Now you may all have that spirit in you. You may all have a ready will to lay down you poor nuns, the poor priests-whom the world despises and hates-live all day long in that readiness to die for their neighbour's good. It is in our own life-time-only the other day, I may say—that a Bishop and twenty-seven of our priests gladly gave their lives, struck down by fever, in the towns and cities of the north of England. They came up one by one, each filling the place of the other; as when a soldier is struck down a man from th rear comes to the front, so they died with the fortitude of martyrs. The First and Chief, the great ex

ample of this spirit of fortitude, as I have already said, is Jesus Himself.
And He has been followed from the beginning by a line of martyrs. martyrs of early days you all know The line has never been broken though at times the world has ceased for a while to persecute. Now fortitude is tried even more in the foresigh of the suffering that is to come than in the actual presence of death. Our great Saint Thomas of Canterbury knew for five years that he would hav to lay down his life for the liberties of Church, and with that perfect knowledge before him, he inflexibly persevered, and even returned from safety in exile to his martyrdom at Canterbury. Sir Thomas More, the greatest of English laymen, as Saint Thomas of Canterbury was the greatest of English pastors, knew long before that his fate was sealed. He foresaw that he would be called upon to deny the supreme and divine authority of the Church of God, and to choose between the divine jurisdiction of the Vicar of Jesus Christ and the usurpation of a royal master. And when called on to give his answer, he gave it with fortitude and with joy. On the morning of his first examination at Lambeth he had confessed his sins and received absolution, and the Precious

upon the Thames, there was a radiant joy upon his face. Those that were with him asked why he was so glad. He answered, "Because I have gone so far now that my weakness can no longer tempt me to go back." In this, too, he was like his glorious predeces for Saint Thomas, who some hours before he suffered, being asked why he was so merry, answered. "A man must be merry who is going to his Master." We need go no further than our own land, and almost our own times, for heroic examples of the gift of fortitude. They are to be found now at this day in the missionaries of the Catholic Church. While we in our everyday life here, are reading of martyrs in antiquity, we forget that there are martyrs at this moment in the East, in Corea, and in China. If you will reach a book called The New Geories of the Catholic Church, you might believe yourselves to be reading the acts of the martyrs of the first ages And there marryrdoms have been tak-ing place now, while we have been living our commonplace life of the nineteenth century here in London I will give you one example. A man ity, metives of Corea, were seized and brought before the tribunal; the man was a catechist, the boy was a catechu men, only just baptized. The man, in terror, renounced his faith, and the boy, bound to the stake, and seourged until the blood burst from him, and the filesh was cut from his boxes; stood firm. Reproaching the man, he said te-him, "You are a man, and I'a poor bey ; you ought to have strengthened me, and I, a poor boy, repreach you for your apostasy." Then taking a remnant of his own-torm flesh, in indig-

Devotism to Mary.

hardly twenty years ago. And from

One of the most gratifying signs of the times in this age and country is, to our mind, the continuous and ever breadening sweep of the current of de votion to the Blessed Virgin. Then he features of Catholic life are reflected in the Catholic press; and no child of Mary who scanned the columns of our contemporaries during the past month could fail to experience the liveliest joy at the manifold evidence to be found herein of the universality of special devotions to the celestial Queen of the May. It is significant too, that as de votion to our Blessed Lady increases among Catholics, her exalted rank and her importance in the Divine economy, is becoming better understood and appreciated by our non-Catholic brethren. No scholarly Protestant dreams-now-a days of asserting that we place the Mother above the Son; to do so would be to forfeit all claim to scholarship, and to proglaim oneself a disingenuo bigot. Let us trust that, as a fruit of

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AUGUST 6, 18

According to the Ca Jesus Christ has ins Church an apostolic suc ing body, invested with announcing to all peor truth, and speaking with divine authority formal promise of the tion of the Divine Sa assistance of the Holy This protection of Ch His apostles "until the of the ages," this as Spirit of Truth, who with them "until the e to the teaching of auth infallibility in the exe sion, and imposes up what St. Paul calls i language, "the obedie There exists, then, i Jesus Christ, a living infallible authority co

ing to the will of successors of Peter, an the Pope and the Bisho lie Church. The Pope pate united to him, v assembled in a counci subjects of the infa Church; they form Docens." This doctr mental one in the con Catholics and Protesta The question propo

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The Council answer ative by defining ti

defining ex - cathed same infallibility as has been pleased to in Infallibility, accor gift communicated gives neither the Bis nor to a Pope, an in The gift of infallibil in this: That the l the teaching Churc from falling into e words of the Council. lible, "by the divine

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to submit themsel Pope ex-catheo know with certain tion of doctrine th fallible authority: ing his supreme a the faithful by su of the Council. I faithful that the I of his supreme an when he teaches a be held by all. explicitly; but th he can indicate i which he exercise it is certain he m way or another h a definition. Th any one say "we define," such or such a do or even "errone "heresy," etc the decrees of co

The intrinsic o of the Pope is th the entire Tes Catholic doctris that the definiti not based on me 'Catholic revel the revelation believed by eve by God, was c Ghost in the A will not be an ecenomy, but o ment, i. e., a n of the doctrin more explicit e

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INFALLIBILITY.

Very Rev. Dr. Shroeder Explains
Exactly What it is.

According to the Catholic doctrine, Jesus Christ has instituted in His Church an apostolic succession, a teaching body, invested with the mission of announcing to all peoples the revealed truth, and speaking to the faithful with divine authority, based on the formal promise of the special protection of the Divine Saviour and the assistance of the Holy Spirit of Truth. This protection of Christ, assured to His apostles "until the consummation of the ages," this assistance of the Spirit of Truth, who was to remain with them "until the end," guaranteed to the teaching of authority the gift of infallibility in the exercise of its mis sion, and imposes upon the faithful what St. Paul calls in his energetic

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language, "the obedience of faith."
There exists, then, in the Church of Jesus Christ, a living, perpetual and infallible authority constituted according to the will of Christ, by the successors of Peter, and the Apostles the Pope and the Bishops of the Catho-lic Church. The Pope and the Episcopate united to him, whether they issembled in a council or not, are the subjects of the infallibility of the Church; they form the "Ecclesia Docens." This doctrine is the fundamental one in the controversy between Catholics and Protestants.

The question proposed at the Council of the Vatican was this: Has Jesus Christ, in building His Church upon Peter, in giving him the charge of confirming his brethren in the faith, charging him to feed His lambs and His sheep, thereby promised infallibility to Peter himself and his successor? In other words, is the Pope, by himself alone, also the subject of infallibility? Has it been promised to him in the person of St. Peter, the

The Council answered in the affirmative by defining that "the Pope, defining ex-cathedra enjoys the same infallibility as that which Christ

has been pleased to invest His Church. Infallibility, accordingly, is not a gift communicated by infusion; in gives neither the Bishops of a council nor to a Pope, an infused knowledge. The gift of infallibility consists only in this: That the Holy Spirit assists the teaching Church and prevents it from falling into error. So, in the words of the Council, the Pope is infallible, "by the divine assistance which has been promised to him in the person

of blessed Peter. The Pope has, like the entire teaching Church, the charge of "guarding the deposit of faith." The deposit is the deposit of faith." contained in holy Scripture and in tra-He is, then, like the Council, infallable only when there is a question of preserving this deposit in all its integrity, of explaining its true sease, and of defending it against errors. Hence, it is said, that holy Scripture and tradition are for every Catholic the remote rule of faith. The Church proposes infallibly the truths contained them, as the infallibility of faith may require. Church as revealed truths, are called dogmas, and Catholics are bound to believe all of them with divine faith

' fide divina " Hence, there is no essential difference between a definition emanating from the Pope alone, and the definition of & general council, (which cannot be The difference can only be accidental a doctrinal decision emanating from the united magisterium of the Pope and the Bishops has naturally more solemnity and eclat, as well in itself as

But it follows, in order to be obliged to submit themselves to a judgment of Pope ex-cathedra Catholics must know with certainty that there is question of doctrine that all must hold, and that it is proposed in virtue of an infallible authority; in other words, that the Pope has the intention of exercising his supreme authority of doctor of the faithful by such a degree. This eriterion is contained in the definition of the Council. It is notified to the faithful that the Pope teaches in virtue of his supreme and infallible authority when he teaches a doctrine which is to be held by all. The Pope may say it explicitly; but this is not necessary, he can indicate it by the manner in which he exercises his authority. But it is certain he must indicate in some way or another his intention to made a definition. Thus the formula: "If any one say . . let him be anathema," or "we define," or the declaration that such or such a doctrine is "heretical," or even "erroneous," "false," leading etc., indicate clearly in heresy," the decrees of councils or of Popes intention of exercising the infallible

The intrinsic cause of the infallibility of the Pope is the same as for that of the entire Teaching Church. The Catholic doctrine has always taught that the definitions of the Church are not based on new divine revelations; on the contrary, it is a dogma that the "Catholic revelation," that is to say, the revelation of truths of faith to be believed by every Catholic as revealed by God, was completed by the Holy Ghost in the Anorthes and that there Ghost in the Apostles, and that there will not be an objective increment of the deposit of faith in the present economy, but only a subjective increment, i. e., a more perfect knowledge of the doctrine once revealed by its more explicit explanation and proposi-

Pope is the same as that of the infallibility of the teaching Church; it is, in a few words, the unity of the Church in the faith. Its object is the divine deposit, inasmuch as the Pope is its guardian, interpreter and defender, in order that it may be preserved in tact by all the faithful. The Council of the Vatican determines this object by saying that the Pope is infallible "when he defines a doctrine relating to faith or morals to be held by all the faithful.

From the foregoing consideration it follows that the infallibility of the Pope s not communicated to him by Church, that the value of his decision loes not depend upon the assent ac corded to it by the Bishops or the faith He will never define a truth which is not contained in the deposit of faith either explicitly or unexplicitly.

but no one in the Church has the right t make his assent depend upon a preliminary examination for the purpose of as certaining that the doctrine in question a part of revelation. Catholic must, on the contrary, reason as follows: The Pope has defined such a doctrine as revealed, because he makes the definition with the assistance of the Holy Spirit. In this sense the Council defined that these judgments of the Popes are in them-selves, and not from the consent of the Church, irreformable." In the same sense it is true also that this infallibil ity is a personal gift; that is to say, the person of the Pope is its subject. It is proper to him, not inasmuch as he is a private person, but because he is the foundation stone of the Church, the confirmer of his brethren, the shepherd of all the sheep, the doctor of all Christians; in a word, because he is Head of the Church. That is why the Council adds that the Pope is infallible when he defines, "in his capacity of pastor and doctor of all Christians, in virtue

of his supreme apostolic authority.

It is evident that the Pope in his governmental and administrative meas ures as temporal sovereign of the Pontifical States, never was and never wil be any more infallible than other secu-

lar princes. So, too, his infallibility does not ex tend to his acts of ecclesiastical administration, such as excommunication, the erection of dioceses, the appoint-ment of Bishops, and the abolishing or suspending of religious orders.

When, therefore, it is certain that a Papal definition is ex-cathedra it is equally certain for every Catholic that this definition is infallible, by the assistance of the Holy Spirit, and that it ought to receive the assent of faith. Certainly the Pope, before making a decision, will investigate and consult theological sources, in order to know the revelation better, as a genera council always does; but the infallibil ity of his judgment is in no way based on these investigations. I do not be lieve it because the Pope is a great theo logian, because he has surrounded him self by the lights of other theologians or of Bishops; the formal reason, the ultimate motive of my faith, is solely the assistance of the Holy Spirit. It is this that renders our faith "a reasonable service." Consequently, as soon These truths proposed as an ex-cathedra definition presents itself, I make an act of faith, saying: "I believe, because the Pope defines this doctrine, and because the Pope in defining it is protected against all error by the Holy Spirit who assists From the very fact of the definition given follows the obligation of the faithful to submit to it; no one can

CONTINUITY OR IMPOSTURE. The Church of England Prior to the Reformation.

In my last letter I spoke of the pre tension of the Bishop of Ely to grant a dispensation from the Lent fast. The novelty of that pretension must be explained by the new attitude of the more advanced of the Ritualist party of this country. They will have it—they insist upon it—that the Church of England of 1892 is the continuation of the Church of England of the earliest times that the Roman Church is consequently schismatical, and that, whatever diffi culties may arise from this theory, no Anglican need fear to face them historically any more than he need fear to face them theologically. This new theory is described in one word as "continuity." It has taken possession of the imagination of most High Church men. Let us devote a few moments to

its consideration. 'Is the Church of England the Cath olic Church continued, or is it a usur-pation, or imposture?" is a question to which the Ritualists reply bravely : 'Oh, undoubtedly it is the continuation of the early 'Church." This assertion "begs" three questions—(1) that the Catholic teaching of the earliest times was identical with the Anglican teach ing of the present day; (2) that there was either no change in that teaching till the sixteenth century or that there was a change, but it made no difference to the continuity; (3) that the Church of England of to-day is the sole, infallible judge of its continuity, and, therefore, also the sole, infallible judge of the Roman Catholic Church, which becomes necessarily heretical and

schismatical Now, very briefly—for this is a large subject for a short letter—English Catholics can prove by a thousand testimonies that the early English Church was Roman Catholic. They can prove it from historic records, from patristic writings; from the earliest monuments of Catholic faith, worship, devotion; on.

The end of the infallibility of the set from the lamentations of learned the Vicar of God, has come to bear the Anglican significance of not being

almost consensus of learned opinion, well expressed by the Church of England organ, the Guardian (February Perhaps it is on the same duplex on a carved tablet in the sunken wall 3, 1889): "The Church of England is, above all other Churches of Europe, the child of the Church of Rome." ondly, they can prove that there was no change in Catholic doctrine from the earliest centuries to the century of the Reformation; that the Middle Ages were the ages of faith in the same sense a fact to which the Anglican prayer

book bears witness); and that the new religion, which was invented by Queen Elizabeth (so as to enable her to reign without the Pope, because she, being illegitimate, could not reign), was con structed on the plea that most of the Ro man Catholic doctrines were blasphem ous, idolatrous or superstitious. And thirdly, they can prove-what no Protestant has ever denied - that the Church of England is not the sole, infallible judge of her claim to the con tinuity of the Catholic faith, since the Church of England has always repudi ated infallibility, has always asserted that "all Churches may err," and has been principally irritated against Roman Catholic teaching on the ground

Here, then, we have a variety of Ritualistic assumptions, each one of which, as Euclid would say, is "absurd," and each one of which flatly negatives the others. We may beg to summarize these absurdities as follows:

that it claims to be irreversible.

If the Church of England be the same Church with the Church of England of, say, the second century, it must neces sarily obey the same authority; but, in the second century, Pope Eleutherius sent missionaries to Britain, and from that time we find Roman names in the British priesthood and episco pate, just as from that time the Rome made Sees remain unaltered. Long before the Roman military force left Britain, missionaries of Roman blood (Patricius and Palladius among them) were sent by the Popes to the Picts and Irish, Britain being essentially a Roman colony, first in the imperial or military sense, but afterward in ecclesiastical or Catholic sense. Early Christian Britain was, therefore, Roman Catholic; and since the Ritualists Roman are not Catholics, they are not of the same Church as the early Britons.

When we get to the Council of Arles in the fourth century British Bishops were present, and these Bishops had Roman names and had established their Sees in Roman towns. In all things these Bishops submitted to the Pope. So that early British Christian ity was Roman Catholic, and this is all

that we need care to establish. As to the whole of the Middle Ages the Anglican prayer-book informs us that "the whole Church, for eight hundred years and more, was sunk in the pit of idolatry;" so that the fact that the Church of England was Roman Catholic from about the sixth or seventh pared me for the strange old building century till the sixteenth has been onceded by the modern heirs of con-

tinuity. Where, then, does the continuity The Ritualist theory recome in? quires all men to acknowledge that English Catholics were not Roman in the second century, were Roman from, say, the sixth to the sixteenth century, were not Roman from the sixteenth to the nineteenth century (the Anglican Church, they say, being the only true Catholic Church in England); so that this "true" Catholic Church must be the most turn-about institution which such without union with the Pope): require, as a condition of his submistant is to say, the value of the judicial sion, a knowledge of the human means divine teacher. Our old friend, Euclid, that is to say, the value of the judicial sentence is the same, and the teaching authority is the same in the two cases, and consequently Catholics are obliged to submit themselves to them equally. continuity : Sir, that which is different to itself in different ages — does the exact opposite of itself in different ages -cannot possibly be one and the same self. That which asserts that it is a divinely authorized teacher, yet can not continue to teach the same doctrine, is proved to be a purely human imposture. The Church of England, according to your logic, has been always divine in its authority, yet always human in the contradiction of

its own principles, which is absurd. And if we take only the last three centuries, we find the theory of continuity to be so outrageous as to provoke only ridicule. It was but other day-forty years ago - that the whole Church of England taught the exact opposite of what it now teaches: it abhorred the altar, abhorred penance and the name of priest; abhorred even the word Catholic as meaning Roman. All the Anglican churches and chapels, both exteriorly and interiorly, were designed to pro-test against Roman doctrines; while the preaching was always flavored with warnings against Papacy, that is, against any Roman doctrine. Even the baptismal font was always shoved into a corner, so as to disesteem the doctrine of baptism; while huge boxes were built in front of every munion Table, so as to teach that the Church of England had no altar. the last three centuries must have been as Catholic as the preceding centuries, if the continuity theory is to hold good Catholicity must therefore include exact contraries. It was as Catholic to protest against the altars in the Church of England as it is Catholic to say Mass, to adore. It was as Catholic to detest confession as mere "priestcraft" as it is Catholic to go regularly to confession. It was as Catholic to look on a clergyman as a Protestant minister as it is now Catholic to call a Protestant minister a priest. And so on, through the whole cycle of contradictories. The word Catholic, which always did mean -and which means now, and ever will

Protestants; in short, there is an inside the Church, but of protesting

principle that Queen Victoria, who is sworn to defend the Protestant religion, engraves on her coins "Defender of the Faith," a title which was bestowed by a Pope on Henry VIII. for a book he wrote in defence of the seven sacra Perhaps it is on the same principle that the Archbishop of Canterbury includes the pallium on his heraldic coat-of-arms; the pallium being the pledge of the jurisdiction which is conferred solely by the Pontiff whom he resists. And perhaps it is on the same duplex principle tha most of the churches of the Establish ment are called after some saint in the Roman calendar, whose belief was that to be outside the Roman Church was to

be outside the one family of God. "Continuity" fares badly in an in "Continuity stitution which has to set aside history and makers of fact, consistency, honor sincerity and common sense in order to justify its extravagances. Continuity, in the sense of handing on the spirit of heresy-which began with been "continued" by Dr. Dollinger in the nineteenth-might indeed be fairly claimed by the Church of England, but then this is not the continuity which is pleaded. What is pleaded is the con tinuity of sameness, on the ground of most patent contrariety ; of obedience on the ground of three centuries of dis obedience; of priesthood, on the ground of its rejection by all Christendom; of Catholicity, on the ground of persistence in schism. What is pleaded is that a Church which became "corrupt" — and this, too, on the primary doctrines of the faith-could have the power to give itself back the inerrancy which could enable it to dogmatize on all doctrine. What is pleaded is that Truth begot Error and that then Error in turn begot Truth so that Truth and Error were always one and the same divine authority, and only the Ritualists can tell us where they arrange things amicably. O quod tudibrium de ecclesia facis. As Lord Houghton said: "The Church of England is simply a branch of the civil service," and its continuity is State made, State sustained .- "Oxoniensis, in Baltimore Mirror.

MISSION DOLORES.

A Visit to the Old Spanish Church near San Francisco.

Boston Republic. It was while walking across the sands on a cloudy, damp afternoon in the rainy season that the idea came over me that it was a sad feeling, lonely

day, it was, perhaps, the most fitting one in which to visit the deserted old Mission Dolores. Here and there on the way a Mexican adobe house prethat I looked upon as we emerged from It was still down a little a side street. farther, so at a distance I saw it first, a long, gray-tiled building, with old white pillars supporting the front; the priests'house adjoining; a green bush, railing vines and yellow-flowered trees in front, inclosed by a narrow paling. But the house door stood hospitably open; high up in the tower swung the old Mexican bells, and through a queer high gate came a glimpse of a quaint old graveyard. We read in vain to any useful purpose the printed paper affixed to the closed church door admittance," and no grizzled sexton is was away performing his good deeds, the kind old servant willingly let us eass through the study. This a long, dark, low-ceillinged room, with dusty book-lined walls, having for furniture only two stiff-high-backed chairs, a ime-stained, long, dark table strewed with papers, in stands and rusty pens. I longed to pause and dream while, to pore over and study the books and pamphlets that were full of the knowledge of the religion about which I was beginning to be so anxious to learn, and had so few opportunities given, but instead I followed on into

the church, and as I entered THE SPELL OF THE PAST and place fell on my knees. Strange figures of saints and martyrs were fres coed on wall and ceiling; low wooden benches covered the gray clay floor where long ago knelt the dusky-faced Indian worshippers, their faces lifting adoring, wonderful eyes to the lighted altar, where the Mass was chanted and where a suffering Christ hung on the cross above. The place was growing dark. Without, scattering rain drops The place was growing now and then splashed against the tiny panes. The winds sighed through the villow branches that swept the wall Down the norrow aisles we ntside. went, and as I passed the tiny confes sional, some sudden wild impulse—though with really no thought of rreverence-made me brush aside the faded silken curtain, and with a start half expected to see seated within some bronze-faced, dark-eyed Spanish priest who would arise, his black robe falling round him, the beaded rosary till in his slender brown fingers, and with haughty mien and imperious voice demand what I desired, to thus intrude in this holy place. But, with a thrill of fear still in my heart, I saw only the faded, empty-cushioned seat, with a violet stole dropped carelessly down, and on the worn, broad step without no penitent knelt to receive the blessed, comforting words of absolution that fall like a healing dew on parched and sorrowing hearts. But the time had not come; it was not for me, or so I then mean-the being in communion with thought, and with a restless sigh I let drop the silken curtain and went on,

till at the rude wooden altar steps l that told of the good father and priest who was long ago buried below. Then up the narrow, curious, winding stairs to the tiny choir gallery, up so near

THE OLD BELLS that by the aid of an oaken bench I nearly touched them. These bells that

for so many, many years have rung for the living and tolled for the dead, since ever the Spanish Fathers, led by Fra Junipero Serra, planted their standard, the Cross of Christ, on the shores of the Pacific and founded the missions of California. Then we passed out and on through the gateway to the grave yard beyond. Never again do I expect to see one so quaint, odd and yet so beautiful. With that sullen, shy, so beautiful. sighing wind, and scattering rain drops, it brought ever an eerie feeling as if, like the past of its sleepers, it, too, was forgotten. The tall, dark grasses waved over the graves, long. short and wee ones, for priest, father. mother, child and tiny week-old baby were all buried closely here. were wooden crosses, mossy, tumbled down head stones, boards and no head marks at all. A few rounded mounds still carefully tended by loving hands, but most were a jungle of loveli est myrtle vines, starred with rich blue and white blossoms. Some of the stone rosses were entwined with greenest English ivv. that indeed ran riot over the whole place. It drooped, twined and threw out to the breezes great streamers and rank tendrils; it flung itself with heedless, careless graces across tree trunks, oft times covering the branches of the eucalyptus with a veil-like network, and trailing down ward, again it crept along the ground folding lovingly, and as if half pity ingly, the low mounds in a mantle of glossiest green ; it encircled one high marble cross, and yet defined its shape so that none of its white was visible Everywhere were roses; here climb ing ones with delicate pink-tinted buds here fresh, innocent, open, flowers; here sturdy bushes of bright, gay, little yellow and pink called Scotch;

GREAT TROPICAL CRIMSON ROSES and golden-hearted ones; here those of

palest, purest white, that seem ever blooming to deck a bridal, or, as now, a tomb. The air was heavy with the dampness, and great fat, lazy snails crept slowly along the narrow path in such numbers it was difficult not to crush them. Another narrow-winding path led, by an old gnarled willow festooned with ivy, and whose yellow ing leaves drifted slowly as if sadly down, to some half-hidden graves unde the high, dark wall, where the fragrance of violets floated. Drooping ferns sprung and dark harebells nodded here, where lies a tiny baby born long ago of Mexican parents, and there where lies a Spanish priest gone to his final reward. Through the open window of a temb, barred only by narrow iron bands, could be seen in the damp gloom, resting on trestle-like supports two long, black coffins, fast mouldering into shreds, but without on its gras sodded roof clustered tiny sweet pink and purple flowers; a vine crept over the rusty iron network. No cheery sunbeam, however, sent any tiny pen cilled ray of silver light to penetrate the darkness within, but softly there came floating down a little, shivering, winged butterfly to rest for a moment on a blossoming spray, the emblem of immortality, that hope which shines yet ever on the restful silence comes the low, increasing beat of the ocean surf, and now, beneath this gray and lowering sky, saddest Mission Dolores, with its clustering graves, seems a type only of all that is beautiful and deso-IDA LOUISE ROBERTS.

When the merits of a good thing are considered, it only requires proof like the following to convince and settle any doubt.—Constantine, Mich., U. S. A., Feb. 16, 1887; Was troubled 30 years with pains in the back from strain; in bed for weeks at a time; no relief from other remedies. Aoubt 8 years ago 1 bought St. Jacobs Oil and made about 14 applications; have been well and strong ever since. Have done all kinds of work and ean lift as much as ever. No return of pain in years."

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FEAST OF THE TRANSFIGUR-

The feast of the Transfiguration of our Lord Jesus Christ occurs on the sixth of the present month of August. The mystery which is celebrated on this feast is described in the 17th chapter of St. Matthew's, the ninth of St. Mark's and the ninth of St. Luke's gospels. By collating these we obtain the following history of the event.

Our Lord on a certain day took with Him Peter, James and John to a high mountain to pray. And whilst He prayed His countenance was changed and His raiment became white and glittering, and He was transfigured before them. And there appeared to them Elias with Moses, and they were talking with Jesus. And Peter said "Lord it is good for us to be here If thou wilt let us make here three tabernacles, one for thee, and one for Moses and one for Elias." And while he was yet speaking a bright cloud overshadowed them. And lo! a voice out of the cloud was heard saying: "This is my beloved Son in whom I am well pleased, hear ye Him." And the disciples hearing fell upon their faces and were very much afraid. And Jesus touched them and said to them; arise and fear not. And they, lifting up their eyes, saw no one but only Jesus. And as they came down from the mountain Jesus charged them saying: Tell the vision to no man till the Son of man be risen from the dead. And they kept the word to themselves, mean, 'when He shall be risen from the dead.'

After this wonderful vision our Lord manifested His glory, working new and hitherto unheard-of miracles, teaching the saving truths of religion, and commissioning His Apostles to carry the knowledge of His gospel to the uttermost ends of the earth.

Though the Holy Scripture does not state on what mountain the Trans figuration occurred, Mount Thabor i indicated by the description "a high mountain;" and the earliest Christian traditions point to this mountain as the spot, as it is related by Nicephorus that the Empress Helena built there a church in honor of the three Apostles who were present on the occasion.

In the Transfiguration the mortal and passible body of Christ was glorified, and afforded to the Apostles who were present a foretaste of the glory of heaven. It was the appreciation of this which made St. Peter long to remain there in the contemplation of the fulfilment by our Lord of the Law and the Prophets typified by Moses and Elias who were present to acknowledge Christ as the Messias and Redeemer to whom the law and the prophets point, and whom they foretell; for Christ Himself asserts that the Scriptures of the Old Testament give testimony of Him.

St. Thomas of Aquinas says that it was most proper that the Transfiguration should take place, so that as Christ had admonished His Apostles and Disciples that they must endure labors and torments and death itself for His sake, so they should be made conscious that there will be an end to their physical sufferings, just as when we wish to induce persons to make a perilous and painful journey, we take care to explain the benefits and pleasures which will be attained after the difficulties of the journey have been overcome. Similar to this is his teaching to the disciples whom he encountered on the road to Emmaus He tells them that "it behooved Christ to suffer and so to enter into His glory : and again "through much tribulation we must enter into the kingdom of heaven." The Transfiguration impresses upon us a similar lesson.

The voice of God the Father was from the Father honor and glory." Assembly desires should be the case. I men to resort to physical force to

The Catholic Liveard. Every Christian has in this good reason figuration, for by the honor and glory conferred on Christ by His Father the ated, for "God also hath exalted him duced into a Home Rule Bill. and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those ago by the Protestant Home Rule that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Phil. ii., 9., 10.)

A like exaltation of our Lord takes place when the Father announces on the feast of the Transfiguration that Jesus is His beloved Son, in whom He, the Father, is well pleased.

We have also cause of rejoicing in the fact that the Transfiguration of Christ is the model according to which the just will be transfigured in heaven, after death, when according to the Apostle of God, "this corruptible (earthly body) must put on incorruption, and this mortal must put on immortality thanks be to God who hath given us the victory through our Lord Jesus Christ." (1Cor. xv.,

HOME RULE AS VIEWED THROUGH PRESBYTERIAN SPECTACLES.

The deliverance of the Moderator of the General Assembly of the Presbyterian Church in Ireland at the close of the Assembly was especially remarkable for its references to the political situation.

It will be remembered that the Asembly had already made pronouncements against Home Rule, and that recently the Presbyterian ministers joined with the other Non-Conformist ministers in issuing a manifesto against the delivering up of the Protestants of Ireland to the rule of the Catholic majority. under the plea that Home Rule would mean Catholic ecclesiastical ascendancy in an Irish Parliament.

This means, of course, that in Ire land the minority should rule. The absolute absurdity of this method of reasoning was well put by Mr. Gladstone recently when he said that this questioning together what that should issue is "simple, clear and plain, but it is absurd.

The many differences which exist between England and Ireland-differences of race and religion, of the means by which the people support themselves, the differences in the prosperity of the people, and of the relations which exist between landholders and tenants-make it incongruous that they should be governed in local matters by the same Parliament, which has enough to do to man age the general affairs of the three kingdoms, even if they had the dis position to study the local needs of Ireland, which they have not.

Ireland needs Home Rule on account; and it is necessary in this contingency that the majority should rule, and not the minority, which happens to be in the ascendant in two counties of one of the four Irish Pro-

Not long ago Sir George Otto Trevelyan, who was Chief Secretary or Ireland, and who had some expe rience of what it is to govern by coercion, explained clearly enough the reason why the Orange Ulstermen want a continuance of the present system. His words are so pertinent to the present issue that we shall quote them here:

"I do not believe that under any udicious system the minority in Ireland would suffer; but people are beginning to ask themselves there which the minority could suffer under any system worse than what the majority are suffering under this sysem, and would suffer, according to Lord Salisbury for twenty-five years to Exclusion from office, power and emolument in their own country exclusion from all effective influence over their own legislation, because that egislation has to pass through the House of Lords, in which there does not sit one single Irishman with the aspirations and opinions of the great mass of this countrymen; punishment of the most barbarous character for crimes that are often no crime at all. and bitter and outspoken hostility on the part of their rulers, on whose hands the prosperity of their country lies. That is the state of things in Ireland."

No one knows better than Sir George even if it were true that the Orange or Protestant minority would be liable to suffer at the hands of the Catholic minheard from heaven after the departure ority in an Irish Parliament, it would thoroughly Catholic constituency of of Moses and Elias. This incident is be much better that such should be the South Longford. related also by St. Peter in his second case than that the majority should suf-

sufferings of His passion, of which we and Blake, and which the Catholic are the cause by our sins, are allevi- Nationalists are willing to have intro-

On this subject it is well to recall one of the resolutions passed two years League of Ulster, showing that the resolutions of the Orange Convention, held under the presidency of the Duke of Devonshire, and those of the General Assembly, were merely a political ruse to strengthen Lord Salisbury at the elections, and that all the Protestants of Ulster do not agree with the conclusions of these two bodies.

It was resolved by the Protestant Home Rulers

"That we denounce as hypocritical and absurd the insinuation that the Home Rule movement is a menace or a danger to the Protestant interest in Ireland, and we strongly protest against the propagation of this false-hood as being detrimental to the character and influence of Irish Protestantism:

And that

"Bearing in mind the honorable record of those Protestant patriots who have led the Irish people in their national struggle, we now claim from patriotic Protestant Irishmen that active support of the Home Rule movement which will most contribute to its speedy triumph, and thereby lift our land from its present unhappy and disastrous condition."

One would imagine from the protests of the Assembly that Home Rule is theoretical and practical sides in due demanded specially for the benefit of proportion, the former being repre-Catholics; but such is not the case. sented by a number of essays and Its benefits will be felt by the whole Irish people, by Ulster equally with number of actual class lessons and the other Provinces.

But there is in the proceedings of the Assembly something which gives whole was unexceptionable. The ladies a character of ludicrousness to its pro- performed the different parts assigned tests against Home Rule. It demands them by the programme with the most that the present regime should be con- thorough earnestness, and style vigortinued, yet in the same breath it passes a resolution declaring that the latest approved professional the present system (of Protestant Anglican. It complains that under the present system they cannot get Presbyterians into Parliament on the Conservative side, which they support.

But the Moderator, in his closing address, told the Assembly that the cause of this is perhaps their own want of the spirit of self-sacrifice. He said : Presbyterians cannot be got to sacrifice business or position for the purpo working for Christ's Church in Parlia-

He is of opinion, however, that som nen who will make the necessary sacrifices can be found, and he advises that "every constituency where Presbyterians are in the majority should be represented by a Presbyterian.

"We are not worth our salt, as it seems to me, if we are content to let ourselves their efforts, and wished them equally represented by other people, when little decent management we could secure representatives of our own. If I were sure that a man was a good Presbyterian I would not be so eculiar about his politics. My belief is that where we lose is by patronizing nen about whose Presbyterianism w are not certain. Men whose Presby terianism is shaky, and who only use it o serve their turn, are not worth oacking; but men who are Presbyterian out and out may be reckoned upon, and should be supported."

A more barefaced attempt than this to govern the country in the interests of Presbyterianism cannot be conceived. What would be thought of a Catholic council of Bishops which would recommand the electors to support only Catholics, where Catholics have a majority in any constituency? But the Catholics have not acted on any such principle. On the contrary, no fewer than sixteen Protestant Nationalists were elected to represent thoroughly Catholic constituencies in the last Parliament. The Presbyterian ministers, however, are not content to have Protestants to represent them. They must have Presbyterians out and out. But it appears that if they are very anxious to be represented by Presbyterians, they should become Nationalists, as only the Nationalists are quite ready to elect them, if their politics are sound. No better evidence could be given that Protestants will not suffer if Home Rule be established than the contrast afforded between this lan-Otto Trevelyan the condition of Ireland | guage of the Moderator and the conunder Westminster legislation, and duct of Dr. Woodlock, Bishop of Longford, who was the proposer of Hon. Edward Blake, a Canadian Protestant, as a suitable representative for the

There is one redeeming feature here that thereby "Christ received minority, as the Presbyterian General denounces the threats of the Orange-Epistle, ch. 1, and the Apostle says fer at the hands of an insignificant about the Moderator's address, that he

the majority would be tyrannical even trying "any of the resources of managers then represented that it without the guarantees which have civilization;" but he declares at the was not their intention to do anything the German Consul, who placed them been spoken of by Messrs. Gladstone same time that should it be required, else than to make a pious exhibition. "Presbyterianism will once again But their spirit was seen when they become the old guard of Protestant produced afterwards in mockery a interests in the land." But he adds farce entitled "a Flutter among the Salisbury, who has promised to enquire that he is convinced that those (aristocratic Anglicans) "who wish to line the ditches with the Presbyterian yoeman of the North will wish to be the rank while we shall be the file.' All this is very amusing, as it shows with what confidence the foreign garrison in Ireland regard each other, though they are ready to unite when they think they can oppress Catholics with impunity.

TEACHERS' CONVENTIONS.

London to the Front.

Another of those important eventsteachers' conventions - that exercise such a beneficial influence on the professional life of the teacher-was held last week in this city. It was the last of a long series held in the western peninsula during the course of the present summer, and in character and results was equally significant with the most successful. The sessions were held for two days in St. Joseph's convent, in this city, and were attended by all the Sisters of that community teach ing in the diocese of London, every one of whom gave a valuable contribution to the business of the occasion. The work was dealt with on both its papers, and the latter by a still greater exercises, of a varied and comprehensive character. As to quality, the ous and pleasing, and according to nearly all the benefits arising out of methods. His Lordship Bishop O'Connor honored the convention with ascendancy) are monopolized by one his presence on the second day, and denomination, that is to say, the there were also present, a good part of the time, the Rev. Fathers Tiernan, Kennedy, Gahan and McCormac. At the close, the Bishop, with characteristic force and impressiveness, favored the Sisters with an interesting and profitable address of considerable length, dealing with their professional duties chiefly from a relig-"It has been freely asserted that lous point of view, and concluding with a short but complimen tary reference to the work in which they were engaged. The affairs of the convention were agreeably diversified throughout with choice pieces of vocal and instrumental music by members Vicar-Apostolic of Nyanza, to Monseigof the community. A Departmental Inspector was present during the two days, and he, too, at the close, offered the good Sisters his hearty felicitations on the complete success that attended

THE PASSION PLAY.

assemblies.

It has been reported that some speculator has been endeavoring to bargain with the peasants of Oberammergau who produce the celebrated Passion Play to come to Chicago during the Columbian Exposition and make the play one of the side shows of the Exhibition.

We hope that this rumor is unfounded. As the play was performed by the peasants at home it was truly was in every respect religiously carried out. It was initiated in thanksgiving for the deliverance of the produced every ten years in consequence of a religious vow; and there is no doubt that it has had beneficial effects by impressing the people with a strong sense of the work of our redemption. Those who have taken part in it also prepared themselves for their parts by approaching the Holy Communion.

It may readily be understood that without any evil intention on the part of the Oberammergau peasants, they may have fallen into the scheme of some money-making speculator on this side of the Atlantic, but it is undoubtedly a mistake on their part if they have made such a bargain, and we trust their pastors will see this and contract from being entered into or carried out.

It was proposed a few years ago to produce the Passion Play in a New York Theatre, but the Christian sentiment of the public was aroused against the very thought of turntion into a money-making show, Lugard.

But there is not the least danger that prevent Home Rule, without first and the idea was dropped. The Petticoats" to ridicule the expression into the whole matter, and to grant of Christian sentiment which had prevented them from turning the crucifixion of our Lord into a money-making scheme.

The proposed Chicago exhibition is we sincerely hope that it will not be carried into effect. It would be a sacrilege to attempt it.

TRIUMPH OF THE BIGOTS.

A special cable to the Montreal Star from London says the Privy Council delivered judgment on the 30th in connection with the Manitoba Separate school question. There were two appeals to be decided, that of the City of Winnipeg vs. Barrett and the City of Winnipeg vs. Logan. In both of these cases their Lordships allowed appeals with costs. The actions were the outcome of the Separate school agitation in Manitoba. When the Legislature abolished Separate schools a test case was submitted to the Supreme Court at Ottawa, where it is still pending. Meanwhile the city of Winnipeg endeavored to collect taxes for the Public schools, but Messrs. Barrett and Logan refused to pay said taxes unless a fair proportion went to Separate schools. The cases went through the different Canadian courts, and were finally taken to the Privy Council asking leave to appeal, which was allowed with costs.

The friends of the Greenway government are rejoicing greatly over their victory; but the measure is none the less a huge iniquity, and the Catholics of Manitoba and the Dominion will leave no stone unturned to secure again those rights to freedom of education, of which they have been basely deprived.

FURTHER DETAILS OF THE UGANDA PERSECUTION.

A few weeks ago we published in the RECORD an account of the terrible perkingdom of Uganda. More recent intelligence fully confirms the horrible story, and shows that the persecution was the work of the Protestant missionaries, assisted by Captains Lugard and applied, and Government detective Williams, two officers of the British Murray was sent to Simcoe to trace the East African Company.

A full account of the butchery has been sent by Monseigneur Hert, the neur Levinhac, the Superior of the missionaries at Algiers.

From Monseigneur Hert's letter it were a small minority of the popula- Norton. The postmaster refused to tion, but as the King, Mwanga, became gratifying results for all their future a Catholic some months ago, the Pro- identified, whereupon he said he did testant party desired to form a distinct kingdom, and the result was that a war broke out between the two parties. Captain Lugard took side with the Protestant party against the king, with the intention of annihilating the whole Catholic settlement and dethroning Mwanga. To carry this purpose into effect Captain Lugard distributed Snider rifles among the Protestant party, and gave them two mitraileuses to enable them to exterminate the Catholics. The Protestants, being then assisted by the a religious act, an act of worship, and British forts, an attack was made on him at the post office, which he accordthe Catholic missions on Sunday, Jan. 24. The Catholics were obliged to defend their lives, though they were people from the plague. It has been furnished with arms much inferior to deputy postmaster, gave testimony to those with which the Protestants had been supplied. They saw that they were being hunted from the country, and they determind to make a supreme effort to retain their homes. Five times the attacking Protestant party were driven back; but at last the ammunition of the Catholics became exhausted, and the whole settlement was burned by the victorious Protestants.

Captain Lugard offered to restore King Mwanga to the throne if he would accept the flag of the British Chrysler, on receipt of applications for African Company ; but he refused, as he would have been reduced to a state the neighborhood of Delhi, to go to a of slavery under such conditions. The British officers thereupon deposed to be printed with the address W. E. will take steps to prevent any such Mwanga and conferred the kingdom of Uganda upon Mboge, the Mahometan king of the adjoining kingdom of a much stronger reason for connecting Boganda.

It is stated that fifty thousand Catholics have been either killed or sold into slavery. Six priests who were in person who was charged with comcharge of the Catholic mission were plicity was Mr. Kelly, against whom

The lives of Bishop Hert and King Mwanga were saved by Mr. Kuhne, flag. The French Foreign Minister has demanded redress from Lord redress if it be found that the account of the massacre be true as it has been related by the French missionaries. Lord Salisbury, however, states that he is convinced that the statements precisely similar to that which it was which have been made have been intended to produce in New York, and greatly exaggerated. We cannot believe that Monseigneur Hert would exaggerate the matter, and we are convinced that it will be found that his statement of the case is literally true.

VINDICATED.

We are pleased to notice that an effort which was recently made to connect Mr. W. E. Kelly, Barrister, of Simcoe, with a fraudulent scheme to obtain money upen false pretences, has signally failed, and Mr. Kelly has passed triumphantly through the ordeal.

A few weeks ago there appeared in the Globe an advertisement of which the following is a copy:

the following is a copy:

Teacher wanted, male or female, not over thirty years old, by a wealthy widow lately from England, to instruct her two boys, eleven and thirteen years old, for two years while travelling; salary 8900 per annum and expenses; applicants must furnish unexceptional proofs of moral character and ability in teaching; applications received until July 2nd, enclosing self addressed and stamped envelope to Lock Box 276, Simcoe, Ont.; duties to begin July 22nd. As the salary offered was very good,

numerous applications were made for the position, and replies were sent in the name of W. E. Norton, insurance and real estate agent, giving particulars, and asking from applicant the sum of \$10 as guarantee of good faith. Next came letters of inquiry from different places addressed to the bank, and certain business men of Simcoe, asking who W. E. Norton, solicitor, insurance agent, etc., was, and if he was a responsible party. It was soon ascertained that there was no wealthy widow in Simcoe who was likely to require the services of a teacher, as advertired : and that there was no one in Simcoe named W. E. Norton in any business, but it was known that Mr. W. E. Kelly had rented box 276 for a Mr. secution of Catholics in the African W. E. Norton, supposed to be a resident of Toronto. The Attorney-General was then communicated with, and informed of the matter, which was apparently a fraud attempted upon the teachers who matter up.

A registered letter soon came to Simcoe addressed to Norton, and the detective discovered that one Chrysler, the teacher of the Public school of Teeterville, had taken the letters from box 276, and that he also asked for the appears that the Protestants of Uganda registered letter, saying that he was deliver the letter, unless he were not know any one in Simcoe but his solicitor, Mr. W. E. Kelly. The result was the arrest of Mr. Kelly and the teacher Chrysler on a charge of conspiracy to defraud. Bail was at first demanded from Mr. Kelly to the amount of \$10,000, but surety was afterwards accepted to the amount of \$2000. Chrysler could not find bail,

and he was accordingly sent to jail. When the case came up for trial, it was discovered that Chrysler had written over the signature W. E. Norton asking Mr. Kelly to rent a box for ingly did; but it appeared that Mr. Kelly had no further knowledge of his correspondent; and Mr. Mulkins, the the effect that Mr. Kelly stated to him that he did not know Norton, and that he had not been reimbursed for renting

the box. There was no further evidence to connect Mr. Kelly with the fraud; and it appears to us that if there were not professional or religious jealousy against Mr. Kelly, a gentleman of his standing and well known good character would not have been arrested

at all on such flimsy evidence. It was shown in the evidence that the position, induced a Mr. Griffin, of printing office and order letter heads Norton, insurance and real estate agent, Simcoe. It appears to us that this was Mr. Griffin with the conspiracy than anything which was brought against Mr. Kelly ; yet, strange to say, the only

his success in his police magistrate for not sufficient evid Kelly, and the charg very properly dismi Chrysler was sent fo EDITORIA.

AUGUST 6,

WE are pleased brilliant and gift Buffalo Union and Cronin, has retur health to take the more. Long may h remain with him to form the work he ha which his best effor voted the past twen WE have heard n

progress of Protest Italians: but rece agents of the Bible firm the statements so freely made on t issue of the German from its Roman corn the result of the en-Society's agents is appears that the I now number about statisticians former at 30,000 and eve there must have falling off. It is there is in Italy m religion, and positi ating from the effo ment to destroy the but the Catholics Church either acti do not become Prot also that a numbe churches, which ha congregations, are preachers withdray decline in number BROTHER MAURE

position, reports t quarters the assu satisfactory exhibi ing the great prog cation in the Un beginnings, which a small scale, ar fifty years ago. of to-day are full many cities not on distance, the Publi latter monopoliz given for education tical Provinces. religious teaching presented by spe Exhibits of New dioceses will be such that all the and his colleagu therein an attack ism of the country eclipse them.

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Canada have fa error of supposi Minnesota, is opp ment of Catholi and that he has t the secular schoo States. This is as strongely as United States in teaching in the s parishes of his Public school T allow the Cath taught their teachers after satisfied to allo Public schools, be subjected to t a double tax for principle of re schools is thus re has declared th stances, the met bishop Ireland c

> that Orangeism Catholic organi: pose is to secur liberty for perse the action of the men who warn vention that sele rison as the Re the Presidency support Mr. Jan nominated, sho colors as religi only objection is that some me Catholies. Th their declar vention that a million ar to any Repu cept Mr. Blai however, that merest bragge that there are

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Chrysler was sent for trial.

EDITORIAL NOTES.

WE are pleased to note that the brilliant and gifted editor of the Buffalo Union and Times, Rev. Father health to take the editorial helm once more. Long may health and strength remain with him to enable him to perform the work he has in hand, and to which his best efforts have been devoted the past twenty years.

WE have heard much recently of the progress of Protestantism among the Italians; but recent enquiries by agents of the Bible Society do not confirm the statements which have been so freely made on this subject. A late issue of the Germania contains a letter from its Roman correspondent in which the result of the enquiries of the Bible Society's agents is given, whereby it appears that the Protestants of Italy now number about 14,000. Protestant statisticians formerly gave the figures between the statistic and th at 30,000 and even 40,000, so that sengers, with about the same number of steerage. The former are of all nationalities, barring the heathen falling off. It is unfortunate that Chinee. Chicago is very largely there is in Italy much indifference to represented on board. We have religion, and positive unbelief, originating from the efforts of the Government to destroy the faith of the people, but the Catholics who abandon the decline in numbers attending.

BROTHER MAURELIAN, the Secretary of the Catholic Educational Exhibit which the Catholic Educational Exhibit which is to take place at the Chicago Exposition, reports that he has from all The other passengers are just as well quarters the assurance that a most satisfied to enjoy a few days more fresh satisfactory exhibit will be made, showsatisfactory exhibit will be made, showing the great progress of Catholic edu- in finances. cation in the United States since its | beginnings, which were necessarily on a small scale, and which was small fifty years ago. The Catholic schools of to-day are fully equipped, and in and who enjoys a widespread reputamany cities not only compete with, but tion for historic love and pulpit elodistance, the Public schools, though the quence; the other is a Rev. Dr. Milloy, Methodist, of Chicago, very pleasant latter monopolize all the State aid in his manners and quite a favorite—given for education. All the ecclesiase especially with the ladies of his denomination. tical Provinces, including eighteen ination. presented by special exhibits. The vant. Exhibits of Now York and Boston to the Anglican Ritual, was held in dioceses will be especially fine, and the grand saloon at 10 a. m. It merely and his colleagues who profess to see ing of the lessons and prayers, but no sermon was preached. Very many passengers were anxious to hear Rev. Dr. Milburn. But the rule on those

Canada have fallen into the curious

tious English Church clergyman or
Episcopalian would be chosen by the error of supposing that Archbishop captain to read the service.

The steerage passengers Ireland, of the diocese of St. Paul, Minnesota, is opposed to the establish- the most part, Irish Catholics. But ment of Catholic parochial schools, for them no religious service was proand that he has taken side in favor of vided. the secular school system of the United amongst them and recite the Rosary States. This is not the case. He is or other prayers, but was peremptorily as strongely as any Bishop in the United States in favor of religious teaching in the schools; but in certain parishes of his diocese, where the strongely as any Bishop in the who seems to have all authority in such matters, being the Hon. Minister of the Interior; while the captain merely attends to the guiding of his while and is responsible for the extension. Public school Trustees are willing to ship, and is responsible for the exter-allow the Catholic children to be ior. The purser gave for reason of his refusal that all intercourse is proallow the Catholic children to be this refusal that all intercourse is protaught their religion by Catholic hibited between saloon and steerage teachers after school hours, he is passengers. satisfied to allow Catholics to use the man visit those people, purser? has declared that, under the circumstances, the method adopted by Archbishop Ireland can be tolerated.

THE Orangemen frequently declare that Orangeism is not at all an anti-Catholic organization, but that its purpose is to secure civil and religious liberty for persons of all creeds. But the action of the United States Orangemen who warned the Republican convention that selected Mr. Benjamin Harrison as the Republican candidate for the Presidency, that they would not support Mr. James G. Blaine if he were nominated, showed them in their true colors as religious persecutors. The only objection they have to Mr. Blaine is that some members of his family are Catholics. The Orangemen stated in their declaration to the Convention that they would give a million and a quarter votes copt Mr. Blaine. It is well known, however, that this statement is the merest braggadocio. It is estimated that there are not more than a hundary for and a near relative, Mr. In a speech on the 30th, in Ma'low, acter, who is very popular with all, both old and young. Mr. Edward Stock, of Mimico, is here, with his daughter and a near relative, Mr. In a speech on the 30th, in Ma'low, acter, who is very popular with all, both old and young. Mr. Edward Now occupied a position which their February, the Tories continuing to hold office meanwhile. to any Republican candidate ex-

police magistrate found that there was not sufficient evidence against Mr. Kelly, and the charge against him was very properly dismissed. The teacher twelfth of July. On their last annitation on the twelfth of July. On their last annitation and discourage him by heaping difficulties in his path as if he were a tree thousand Orangemen in the whole Lahcaster of Hardold, but, only the his nellites, who, he said, are exerting daughter. These gentlemen are natives of England, but, owing to their long residence in America, feel thousand Orangemen in the whole Lahcaster of Hardold, who he said, are exerting themselves to throw out Mr. Gladstone natives of England, but, owing to their long residence in America, feel thousand Orangemen in the whole Lahcaster of Hardold, who he said, are exerting themselves to throw out Mr. Gladstone natives of England, but, owing to their long residence in America, feel thousand Orangemen in the whole Lahcaster of Hardold, who he said, are exerting themselves to throw out Mr. Gladstone natives of England, but, owing to their long residence in America, feel thousand Orangemen in the whole Lahcaster of Hardold, who he said, are exerting themselves to throw out Mr. Gladstone natives of England, but, owing to their long residence in America, feel thousand Orangemen in the whole Lahcaster of Hardold, who he said, are exerting themselves to throw out Mr. Gladstone natives of England, but, owing to their long residence in America, feel the control of the control o versary the Orangemen of Detroit made an excursion to Chatham, and there were not more than a hundred and twenty men, women and children in the whole crowd.

For the CATHOLIC RECORD. Cronin, has returned in renewed LETTER FROM REV. DR. FLAN-NERY.

Out at Sea, Tuesday,

July 19, 1892. We are now in mid-ocean—a few hundred miles on the home stretch, however; and to-morrow morning at 8 a. m. we shall be eight days on sea. You may infer from this showing that the steamship Brittannic is not one of the ocean greyhounds. We expect to reach Queenstown on Thursday evening. Nine days' sailing is an improvement on the old twelve or fourteen days' crossing that people wondered at a quarter of a century ago. So we are content and consoled with the reflection that if we have not the fortune to be aboard of the Majestic, ico, Hindostan, the Argentine Repub-lic and the New England States. All are extremely polite to each other, affable, social and courteous. Very Church either actually or practically little gambling is done in the smoking do not become Protestants. It is stated room, not much tippling to speak of, do not become Protestants. It is stated also that a number of the Protestant also that a number of the Protestant anywhere. The sea has been a little churches, which have had hitherto fair congregations, are to be closed, and the such magnitude as to cause either rollpreachers withdrawn on account of the ing or pitching. In consequence every chair is occupied at every meal. The steadiness of the ship and general comfort on board make ample amends for the lack of speed. The commercial

The company alone suffers somewhat Among the passengers are four clergymen: one a blind teacher, the Rev. Dr. Milburn, who, for the third time, has been elected chaplain to the House of Congress in Washington, D. C., We have also an English religious teaching orders, will be re- Church rector, and your humble ser-

On Sunday public service, according such that all the efforts of Dr. Fulton consisted, I am informed, in the read-SEVERAL anti-Catholic journals of Celebrity on board, the most unpreten-

I asked permission to go "But cannot a clergy satisfied to allow Catholics to use the subjected to the injustice of paying be subjected to the injustice of paying rule, then, on this vessel that a double tax for school purposes. The principle of religious teaching in the danger of death no clergyman—priest schools is that respected, and the Pope or minister—is permitted to bring consolation to the dying or administer the last sacrament?" "On no consideration is a first-class passenger allowed to visit the steerage." "It is well a rule of this kind should be made known to the public," I said, walking

> New York or Liverpool, through sani-tary precautions and owing to preval-ence of cholera in some parts of Europe, American continent, the ship authorities have to make affidavit that no intercourse whatever occurred during the voyage between steerage and cabin passengers. Mr. Purser, how-ever, did not condescend to give me these particulars; and they may not

We passed this morning through a school of dolphins which, by their gambols and shooting from one wave to another, caused much interest and amusement to all the passengers, both been non-existent from inability

cabin and steerage.

We have very few people from Ontario on board. Toronto is represented by Mr. Riddell, Q. C., and Bencher, a burly, pleasant charbencher, a burly, pleasant charbencher, be in yeary popular with all.

In a speech on the 30th, in Ma'low,

his success in his profession. The dred thousand Orangemen in the whole Lancaster of Hartford, bicycle and demned those evil prophets, the Parthe land of their birth.

Mr. Griffin, of Griffin and Wright, merchants, of St. Thomas, although a heretic of very High Church prin-ciples, is my travelling companion. were men who could never be per-suaded to unite to defeat Home Rule, suaded to unite to defeat Home Rule, So far we have not quarreled, nor is it probable we shall. We sit opposite each other at table and go in for everything good "share and share alike." The voyage has been pleasant and prospersus, and we way and here.

and prosperous, and we pray and hope it may so continue to the end. Guelph is represented by Mr. J. J. Daley, head of the most extensive and most successful real estate agency in Western Ontario. There are also on board a Mr. Wm. J. Green and Mr. Armstrong. partners in a Mr. Subject of Christopher Columbia.

our own against heavy odds.

the Liberal-Unionist, is declared elected change reduces Mr. Gladstone's majority from 42 to 40. Parliament will Gladstone will make his motion of nonconfidence, which will be carried, and he will at once assume office, but the Tories are very confident that with his small majority he will not be able to control the House, so that a break up of the new ministry, or a new general election, may be soon expected.

SPEECH BY WM. REDMOND. The prominent members of the Parnellite party were present at the meeting of the Irish National League held in Dublin on the 27th, and a number of addresses were made. Mr. Wm. of addresses were made. Mr. Wm. Redmond held that the English must be compelled to concede Home Rule to Ireland. If necessary to gain this end the country must be run into a general election every six months. The policy of the Parnellites, he declared, was to get as much as they could from both the Conservatives and the Liberals. In regard to the question of voting in Par-liament, he said that they must follow the independent policy laid down by Mr. Parnell.

THE IRISH FEDERATION A meeting of the Irish Federation was also held on the same day. Michael Davitt made an address, in which he said every member of the party would remain glued to his seat in Parliament every moment the interests of Home Rule required. They met with victory written on their banners, and were confident of the advent of Home Rule for Ireland. He said he did not believe that members of the Labor party who had been elected to the House of Commons would oppose Mr. Gladstone.
TIMOTHY HEALY ON THE PROGRAMME

FOR THE FUTURE.
At the Irish Federation meeting on the 28th Tim Healy said he calculated that the expenses of the Parnellities in the recent elections amounted to £11,000, and in the incoming Parliament the Parnellites would be steered by the hand that furnished that money. Continuing, Healy said that Rockfort Maguire, for whom the Parnellites
I have heard since that, on reaching had found a seat in Clare, was a pal of the Duke of Abercorn and the Tories. He (Healy) regarded Maguire ence of cholera in some parts of Europe, and of leprosy in some portions of the said that Maguire would practically be the dicator of the Redmondites. On the eve of the elections, he said, the McCarthyites were almost entirely without friends, and when he (Healy drew a check for £33 for expenses he had to ask the payee not to present the check for a few days, but within ten days the McCarthyites had received £10,000 from America and Australia, and it should be remembered that if Home Rule was obtained with the aid of the Irish party the latter would have pay sheriffs' fees, except for the welcome financial support from

CERTAIN.

In a speech on the 30th, in Ma'low,

they are going to a strange country, terrible orgy. It was not Liberal and are as anxious to visit Ireland as treachery that would defeat Home Rule but dissensions among Irishmen. He, however, believed that among the nine Parnellites elected to Parliament there

The Pope's Message.

Armstrong, partners in a very lucrative business in Harlem, N. Y., the former of whom lived a long time lugura first landed, under the auspices on Power street, Toronto, and the other of God, on the trans-Atlantic shores, was born in Hamilton. Both claim to humanity has been strongly inclined we make a very fair showing in de-tions of this event. It would certainly bate and are more than able to hold not be an easy matter to find a more our own against heavy odds.

All would be very satisfactory on board if the officers, especially the effect is such in itself that no other purser, were a little more courteous teep the passengers of the male denomination. The first evening I came on board I discovered that I was condemned to be a climber; that is, to occupy an upper berth. I hate this above all things, especially since age and infirmity numerous testimonials of honor and begin to creep on me. I heard there were some vacancies, and addressed the Church should maintain complete the purser on the subject; but was silence, since, in accordance with her met with a peremptory "No, sir." character and her institutions, she No effort was made, or trouble taken by him or any other officer, afterwards, favor all that appears whatever it is to to accommodate me, so I suffered be worthy of honor and praise. She on patiently during the whole trip; and am determined never again, unless under the direst compulsion, to cross the Atlantic on board of H. M. steamship Britannic.

To the interviews of Columbus with Queen Isabella, and Alexander VI., and further says: "Columbus discovered America at about the W. FLANNERY, D. D.

HOME RULE ECHOES.

The last constituency of Scotland, the Orkney and Shetland Islands, has made its returns, Mr. Lyell, the Liberal candidate, being elected, as was expected. Mr. Lyell received 2,617 votes candidate, being elected, as was expected. Mr. Lyell received 2,617 votes to compensate Catholicism for the pected. Mr. Lyell received 2,617 votes against 1,614 given to his Liberal Unionist opponent. A recount of the Votes in Greenock, Scotland, reverses the decision which was before announced. Sir Thomas Sutherland, Columbus, the sacredness of religion to the votes in Greenock, Scotland, reverses the decision which was before announced. Sir Thomas Sutherland, Columbus, the sacredness of religion to the votes of the facts the solemn anniversary of the votes of the sacredness of religion to the votes of the votes must be united to the splendor of the by 2,942 votes against 2,887 for John Bruce, his Liberal opponent. This at the first announcement of the event. at the first announcement of the event, the public actions of grace were ity from 42 to 40. Parliament will meet on the 11th of August, and will be informed that no business will be transacted. It is expected that Mr. celebrating the recollection of the auspicious event. We esteem that we may do as much. We decree to this effect that the day of October 12, or the following Sunday, if the respective diocesan Bishops judge it to be opportune, that, after the office of the day, the solemn Mass of the very Holy Trinity shall be celebrated in the cathedral and collegial churches of Spain, Italy and the two Americas. In addition to and the two Americas. In addition to these countries, we hope that, on the initiative of the Bishops, as much may be done in the others, for it is fitting that all should concur in celebrating with piety and gratitude an event which has been profitable to all.

Tory Spite.

r. Gladstone remarked that the he grew the more he began to conclude that the highly educated classes were public affairs rather more conspicu-usly foolish than anybody eise. A ood deal has happened since that aggestion was thrown out calculated o breed a suspicion that therein Glad-tone touched the outskirts of a great nd solemn truth. The letters written y scores of wrathful Tories during e past two weeks prove this. These tters are simply beyond description. he defeated candidates write explain ing the causes of their discomfiture and give reasons which would upset the gravity of an Aberdeen kinder garten. Their friends contribute pistolary support even more incred-bly brainless. It gives one a shock lay by day that the more silly and stupid one of these letters is, the greater ance that it is signed by a professor or fellow in one of the universities or ig training colleges. Those of next highest fool value are written by Queen's counsel and barristers. Only a little lower down are those of the par-sons and retired generals, and about on this same level deserves to be placed the leading articles of most of the Tory papers. It really does raise a question one's mind whether what we call ducation may not in time come to be ecognized as a legitimate electoral disualification.

One gets a public sample of this sort of thing in the letter which Major-General Dashwood wrote to a paper the other day, expressing the satisfacion of the service at the defeat of two minent army officers who had stood Liberal candidates, and adding, To a patriotic soldier nothing can be greater object of loathing and con-empt than a British officer who is both empt than a British officer

Gladstoneite and Home Ruler. With partisan hatred running these wild lengths outside Parliament, it is not strange to find the old Tory Post, owned by Sir Algernon Borthwick, whom Salisbury is going to make a peer a few weeks hence, calmly advis-

Queen Victoria Uneasy at the Liberal Victories.

The election of Gladstone has caused increased precautions for the safety of

As a general rule, no sovereign goes about with less real precaution than Queen Victoria. Since the elections she has been cordoned with a force of detectives that could hardly be matched outside of Russia. It is known that Queen Victoria is a thorough Tory in principle. She resembles George III in her domestic virtues and in her dis like of anything that tends to diminish

the royal authority.

The Queen is as bitterly opposed to Irish Home Rule as George III. was to the independence of the United States. She is confident that Home Rule will never be granted, and this is another reason why she is beginning to be apprehensive as to her own security, for she dreads that Irish despair and resentment, on finding that Home Rule is beyond reach, may find expression in violence against the wearer of the

For these reasons Queen Victoria, be fore going to Osborne, readily acceded to the desires of her advisers for special precautions against any unlawful de

sign upon her person.

An arm of detectives in plain clothes searched the estate in the neighbor-hood of the royal residence, and during the Queen stay at Osborne these same detectives form a cordon difficult, if no impossible, to pass. Any person approaching Osborne House is challenged at every step by an inquisitive guard, and no one can pass whose answers are

not satisfactory.

When the Queen goes out driving another follows the carriage. At the landing stages a strict watch is kept, and every person who is at all suspicious in appearance in the opinion of the watchman is dogged until he leaves

the Isle of Wight.

Many privileges heretofore extended freely on the royal grounds to residents of the Island have been withdrawn, and altogether the transformation is as extraordinary as it seems to be significant of new relations between the Queen and the people.

The Socialists of Brussels have taken a new occasion to exhibit their hatred to religion by attacking a meeting of the Anti-Socialist League after the banner of the latter organization had been blessed by the Bishop in the cathedral. This attack took the 25th inst., and besides the blessed banner being destroyed, numbers of the people were seriously injured. A large number of the attacking Socialists were arrested.

Notre Dame College.

Cote des Neiges, Montreal, is one of the build ags to which the tourist on his trip around the lountain has his attention drawn by hi

During his campaign in Midlothian, fr. Gladstone remarked that the older BABY'S BLOOD AND SKIN

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IN THE REIGN OF TERROR.

One hundred years ago, 1792, oc-curred the bloodiest episode of the French "Reign of Terror"—the September massacres. Carlyle's des. cription (though someweat clogged with allusion and style) is graphic;

The tocsin is pealing its loudest, the clocks inaudibly striking three, when poor Abbe Sicard, with some thirty other Nonjurant priests, in six carriages, fare along the streets, from their preliminary house of detention town hall, westward towards the prison of the Abbaye. Carriages enough stand deserted on the streets these six move on - through angry multitudes, cursing as they move. Accursed aristocrat Tartuffes, this is the pass ye have brought us to! And ye will break the prisons, and set Veto on horseback to ride over Out upon you, priests of Beelze bub and Moloch; of Tartuffery, Mam-mom, and the Prussian gallows which ye name Mother Church and God !- Such reproaches have the poor Nonjurants to endure, and worse spoken in on them by frantic patriots who mount even on the carriage steps the very guards hardly refraining. Pull up your carriage-blinds!—No! answers Patriotism, clapping its horny paw on the carriage-blind, and crush-ing it down again. Patience in op-pression has limits; we are close on the Abbaye, it has lasted long; a poor Nonjurant, of quicker temper, smites the horny paw with his cane; nay, acement in it, smites the unkempt head, sharply and again more sharply, twice over-seen clearly of us and of the world. It is the last that we see clearly. Alas, next moment, the carriages are locked and blocked in endless raging tumults; in yells deaf to the cry of mercy, which answer the cry for mercy with sabrethrusts through the heart. The thirty priests are torn out, are massacree bout the prison-gate, one after oneonly the poor Abbe Sicard, whom one watchmaker, knowing him, heroically tried to save, and secrete in prison, escapes to tell-and it is night and Orcus and Murder's snaky sparkling head has risen in the

From Sunday afternoon (exclusive of intervals, and pauses not final) til Thursday evening, there follow conse cutively a hundred hours. Which hundred hours are to be reckoned with the hours of the Bartholomew butchery. of the Armagnac massacres. Sicillian Vespers, or whatsoever is savagest in the annals of this world. Horrible the hour when man's soul, in its paroxysm. spurns asunder the barriers and rules and shows what dens and depths are in it! For night and Orcus, as we say, as was long prophesied, have burst forth, here in this Paris, from subterranean imprisonment: hideous dim, confused: which it is painful to

indeed which should not, be forgotten. The reader, who looks earnestly through this dim phantasmagory of the pit, will discern few fixed certain objects; and yet still a few. He will observe, in this Abbaye prison, the sudden massacre of the priests being once over, a strange court of justice or call it court of revenge and wild justice, swiftly fashions itself, and take seat round a table, with the prisonregisters spread before it; Stanislas Maillard, Bastillehero famed leader of the Menads, presiding. O Stanislaus, one hoped to meet thee elsewhere than here; thou shifty riding-usher, with an inkling of law! This work also thou hadst to do; and then—to depart forever from our eyes. At La Force, at the Chatelet, the Conciergerie, the like court forms itself, with the like accompaniments: the thing that one man does, other men can do. There are some seven prisons in Paris, full of aristocrats with conspiracies :- pay. not even Bicetre and Salpetriere shall escape, with their forgers of assignand there are seventy time seven hundred patriot hearts in a state of frenzy. Scoundrel hearts also there are; as perfect, say, as the earth holds—if such are needed. To whom in this mood, law is as no law; and killing, by what name soever called, is but work to be done.

So sit these sudden courts of wildjustice, with the prison-registers before them; unwonted wild tumult howling all round; the prisoners in dread ex-Swift: a name is called; bolts jingle, a prisoner is there. A few questions are put; swiftly this jury decided: royalist plotter Clearly not; in that case, let or not? the prisoner be enlarged with Vive la Nation. Probably yea; then still, let the prisoner be enlarged, but without Vive la Nation; or else it may run, let the prisoner be conducted to La Force. At La Force again their formula is, let be conducted to the Ab-"To La Force then?" teer bailiffs seize the doomed man; he is at the outer gate : 'enlarged,' or 'conducted,'-not into La Force, but into a howling sea; forth, under an arch of wild sabres, axes and pikes; and sinks, hewn asunder. And another sinks, and another; and there forms itself a piled, heap of corpses, and the kennels begin to run red. Fancy the yells of these men, their faces of sweat and blood; the crueller shrieks of these woman, for it all! Jourgniac de Saint Meard has seen battle, has seen an effervescent Regiment du Roi in mutiny; but the bravest heart may quail at this. The Swiss prisoners remnants of the tenth of August, "clasped each other spasmodically," and hung back ; "grey veterans crying : Mercy, Messieurs; ah, mercy! there was no mercy. Suddenly, however, one of these men steps forward. He had on a blue frock coat; he seemed

mon, his look noble and martial. 'I go first," said he, "since it must be so: adieu! Then dashing his hat sharply behind him: "Which way?" cried he to the brigands: "shows it me, then." They opened the folding gate ; he is announced to the multitude. He stands a moment motionless; then plunges forth among the pikes, and dies of a thousand wounds.

The reader will perhaps prefer to take a glance with the very eyes of eye-witnesses; and see, in that way, for himself, how it was. Brave Jourgniac, innocent Abbe Sicard, judicious Advocate Maton, these, greatly pressing themselves, shall speak, each n instant. Jourgniac's agony of thirty-eight hours went through "above a hundred editions," though intrinsi-cally a poor work. Some portion of it cally a poor work. ere go through above the hundred-and-first, for want of a better.

Towards seven o'clock (Sunday night at the Abbaye; for Jourgniac goes by we saw two men enter, their dates), hands bloody and armed with sabres a turnkey, with a torch, lighted them : he pointed to the bed of the unfortunate Swiss, Reding. Reding spoke with a dying voice. One of them paused; but the other cried, Allons donc: lifted the unfortunate man carried him out on his back to the He was massacred there.

We all looked at one another in silence, clasped each other's hands. Motionless, with fixed eyes, we gazed on the pavement of our prison; on which lay the moonlight, checkered with the triple stancheons of our win-

Three in the morning : They were breaking-in one of the prison-doors. We at first thought they were coming to kill us in our room; but heard, by voices on the staircase, that it was room where some prisoners had barricaded themselves. They were all butchered there, as we shortly gathered

Ten o'clock: The Abbe Lenfant and the Abbe de Chapt-Rastignac appeared in the pulpit of the chapel, which was our prison ; they had entered by a door from the stairs. They said to us that our end was at hand; that we must compose ourselves, and receive their last blessing. An electric move-ment, not to be defined, threw us all on our knees, and we received it. Those two white-haired old men, blessing us from their place above, death hovering over our heads, on all hands en vironing us; the moment is never to be forgotten. Half an hour after, they were both massacred, and we heard their cries — Thus Jourgniac in his agony in the Abbaye.

But now let the good Maton speak, what he, over in La Force, in the same hours, is suffering and witnessing. This resurrection by him is greatly the best, the least theatrical of these pamphlets; and stands testing by docu

Towards 7 o'clock, on Sunday night, prisoners were called frequently, and they did not reappear. Each of us reasoned, in his own way, on this singularity : but our ideas became calm as we persuaded ourselves that the memorial I had drawn up for the National Assembly was producing

At one in the morning, the grate which led to our quarter opened anew. Four men in uniform, each with a drawn sabre and blazing torch, came up to our corridor, preceded by a turn key; and entered an apartment close to ours, to investigate a box there, which we heard them break up. This done, they stepped into the galley, and questioned the man Cuissa, to know where Lamotte (Necklace's Widower was. Lamotte, they said, had some months ago, under pretext of a treas ure he knew of, swindled a sum of three hundred livres from one of them inviting him to dinner for that pur The wretched Cuissa, no their hands, who indeed lost his life this night, answered trembling, that he re membered the fact well, but could not tell what was become of Lamotte Determined to find Lamotte and confront him with Cuissa, they rummaged along with this latter through various other apartments : but without effect. for we heard them say : "Come search among the corpses then; for nom d Dieu! we must find where he is." *

One may fancy what terror these words, "Come search among the corpses then," had thrown me into. I words. saw nothing for it now but resigning myself to die. I wrote my last will ; concluding it by a petition and adjura tion that the paper should be sent to its address. Scarcely had I quitted the pen, when there came two other men in uniform : one of them, whose arm and sleeve up to the very shoulder, a well as his sabre, were covered with blood, said, "He was as weary as a hodman that had been beating plas-

Baudin de la Chenaye was called sixty years of virtues could not save They said A'l Abbaye: he passed the fatal outer-gate; gave a cry of terror, at sight of the heaped corpses; covered his eyes with his hands, and died of innumerable wounds. every new opening of the grate I thought I should hear my own name called, and see Rossignol enter.

I flung off my night gown and cap put on a coarse unwashed shirt, a worn frock without waistcoat, an old round hat; these things I had sent for, some days ago in the fear of what might happen.

The rooms of this corridor had been all emptied but ours. We were four together; whom they seemed to have forgotten; we addressed our prayers common to the Eternal to be delived from this peril.

Baptiste, the turnkey, came up by himself, to see us. I took him by the hands; I conjured him to save about thirty, his stature was above promised him a hundred louis, if he

It was the noise of some dozen or fifteen men, armed to the teeth; as we, lying flat to escape being seen, could see from our windows: "Up stairs!" said they: "Let not one remain." I took out my penknife; I considered where I should strike myself, but reflected that the blade. myself,-but reflected that the blade was too short, and also on religion. Finally, however, between seven and eight o'clock in the morning.

enter four men with bludgeons and sabres!-To one of whom Gerard my comrade whispered, carnesly, apart. During their colloquy I searched every where for shoes, that I might lay off the advocate pumps (pantoufles de Palais) I had on, but could find none Constant, called le Sauvage, Gerard, and a third whose name escapes me, four sabres were crossed over my breast, and they led me down. I wa brought to their bar : to the personage with the scarf, who sat as judge there He was a lame man, of tall lank He recognized me on the streets, and spoke to me seven months I have been assured that he was son of a retired attorney, and named Chepy. Crossing the court called Des Nourrices, I saw Manual haranguing in tricolor scarf. trial as we see, ends in acquittal and resurrection.

Poor Sicard, from the violon of the Abbaye, shall say but a few words; true-looking, thought tremulous. wards three in the morning, the killers bethink them of this violon; and knock from the court. I tapped gently rembling lest the murderers might near on the opposite door, where the Section Committee was sitting; they inswered gruffly that they had no key. There were three of us in this violon my companions thought they perceived a kind of loft overhead. But it was very high; only one of us could reach t by mounting on the shoulders of both the others. One of them said to me, that my life was usefuller than theirs resisted, they insisted; do denial fling myself on the neck of these two beliverers; never was scene touching. I mount on the shoulders of the first, then on those of the second, finally on the loft; and address to my two comrades the expression of a sou overwhelmed with natural emotions.

The two generous companions, we rejoice to find, did not perish. is time that Jourgniac de Saint-Meard should speak his last words, and end The night had this singular trilogy. ecome day; and the day had again ecome night. Jourgniac, worn down with uttermost agitation, was fallen asleep, and had a cheering dream; he has also contrived to make acquaintance with one of the volunteer bailiffs and spoken in native Provencal with him. On Tuesday, about one in the morning, his agony is reaching its

By the glare of two torches, I now described the tribunal, where lay my life or my death. The president, in coat, with a sabre at his side, gray stood leaning with his hands against a table, on which were papers, an ink-stand, tobacco pipes and bottles. Some ten persons were around, seated or standing; two of whom had jackets and aprons ; others were sleeping stretched on benches. Two men, in bloody shirts, guarded the door of the place; an old turnkey has his hand on the lock. In front of the president, three men held a prisoner, who might be (or seventy: he was old about sixty (or seventy: he was old marshal Maille, of the Tuileries and August Tenth). They stationed me in corner; my guards cro sabres on my breast. I looked on all sides for my Provencal; two National guards, one of them drunk, presented some appeal from the Section of Groix Rouge in favor of the prisoner; the man in gray answered: "They are useless, these appeals for traitors. Then the prisoner exclaimed: "It is frightful; your judgment is a murder." The president answered: "My The president answered: hands are washed of it; take M. Maille They drove him into the street : where, through the open door, saw him massacred.

The president sat down to write registering, I suppose, the name of this one whom they had finished; then I heard him say: "Another, A un

Behold me then haled before this swift and bloody judgment bar, where the best protection was to have no proection, and all resources of ingenuity became null if they were not founded Two of my guards held me each by a hand, the third by the collar "Your name, your proof my coat. fession?" said the president. smallest lie ruins you," added one of the judges .- "My name is Jourgniac Saint-Meard; I have served, as an officer, twenty years, and I appear at your tribunal with the assurance of an innocent man, who therefore will "We shall see that," said not lie.' the President: "Do you know why you are arrested?" Yes Monsieur le President, I am accused of editing the Journal De la Cour et de la Ville. But

I hope to prove the falsity." But no; Jourgniac's proof of the falsity, and defence generally, though of excellent result as a defence, is not interesting to read. It is long-winded there is a loose theatricality in the re porting of it, which does not amount to unveracity, yet which tends that way We shall suppose him successful, be yond hope, in proving and disproving and skip largely, -to the catastrophe,

almost at two steps.
"But after all," said one of the judges, "there is no smoke without kindling; tell us why they accuse you of that."—"I was about to do so."—
Jourgniae does so; with more and

more success. "Nay," continued I, "they accuse

coming from the grates made him grants!" As these words there arose hastily withdraw. messieurs," I exclaimed, raising my voice, "it is my turn to speak; I beg monsieur le president to have the kindness to maintain it for me; I never needed it more." "True enough, true enough, true enough," said almost all

the judges with a laugh: "Silence!"
"While they were examining the testimonials I had produced, a new prisoner was brought in, and placed before "It was one priest the president. they said, whom they had ferreted out of the chapelle." After few questions: "A la Force! flung his breviary on the table; was hurled forth, and massacred. I re-

appeared before the tribunal.
"You tell us always,"cried one of the judges, with a tone of impatience, that you are not this, that you are not that what are you, then?"-"I was an open Royalist." - There arose a general murmur; which was miraculously appeased by another of the men, who ad seemed to take an interest in me. 'We are not here to judge opinions, but to judge the results of said he, "but to judge the results of them." Could Rousseau and Voltaire both in one, pleading for me, have Yes, messieurs," crie said better?-I, "always till the tenth of August I was an open Royalist, Ever since the tenth of August that cause has been finished. I am a Frenchman, true to iny country. I was always a man of

" 'My soldiers never distrusted me Nay, two days before that business of Nanci, when their suspicion of their officers was as its height, they chose me for commander, to lead them to Luneville, to get back the prisoners of the Regiment Mestre de Camp, and seize General Malseigne." Which fact there is, most luckily, and individual present who by a certain token can confirm.

"The President, this cross question ing being over, took off his hat and said: "I see nothing to suspect in this man, I am for granting him his Is that your vote?" liberty. Is that your vote?" To-which all the judges answered: "Oui, oui; it is just!"

And there arose vivats within doors and without; 'escort of three,' amid shoutings and embracings; thus Jourgniac escaped from jury-trial and the jaws of death. Maton and Sicard did either by trial, and no bill found, lank President Chepy finding abso-Maton and Sicard lutely nothing; or else by evasion and new favor of Moton the brave watchmaker, likewise escape; and were embraced and wept over ; weeping in

return, as they well might. Thus they three, in wondrous trilogy, or triple soliloquy; uttering simul aneously, through the dread night watches, their night thoughts, -grown audible to us! They three are become audible; but the other thousand and eighty-nine, of whom two hundred and two were priests, who also had night-thoughts, remain inaudible choked forever in black death.

WAS SHAKESPEARE A CATHO-LIC ?

The elucidation of the question "Was was under shakespeare a Catholic?" was under taken by Mr. John Hand, of the Liver gool School Board, at a meeting of the Liverpool Catholic Literary Society. The chair was taken by Mr. Edmund Kirby. Mr. Hand remarked that there was no other writer of whom so much had been written as Shakespeare, and yet in the whole history of literature there was no one within even measurable distance in ability, excepting Homer, of whom so little was known. How to account for this has been the puzzle of all his commentators. There was one way to account for it, ever; but, singular to relate, this way out of the crux had never seriously suggested itself to those sapient gentle men who had burned the midnight oil so plentifully and wasted so much thought and ink anent the subject. Suppose Shakespeare to have been Catholic and they had the whole raison d'etre accounted for to a little. Le them consider what to be a Catholic meant in the latter days of Elizabeth and in the reign of James I., and, still further, what it would undoubtedly mean were a Catholic to put himsel prominently in evidence at tha

Shakespear's father need not hav been a Protestant to have held the positions he did at Stratford. He was chosen a burgess, and also one of the four constables in 1557 under Mary The father of Shakespeare's mother was Catholic of Catholics, and it was fairly safe to credit her with remain ing in the Church in which she was born and in which she had been married. The assayest detailed the trials of the Ardens and Sommervilles. who were related to his mother, and pointed out that Shakespeare must have had ocular demonstration of what was being done to hound down Catholics, and to hunt up evidence against his relatives. At the school on Strat ford-on-Avon, which Shakespeare may have attended from 1570 to 1578, the teachers included Walter Roche, a man with an unmistakable Irish name Would the fact of his schoolmaste being an Irishman account for th other fact that thoughout his volumin ous work not one word of disparage ment of Ireland or of an Irishman wa to be found? This was a point worthy of attention, and it did not seem to have presented itself to any editor or com nentator of Shakespeare. Ben Jonson had two children, to one of whom Shakespeare stood godfather.

Jonson was then a Catholic, as was have had a Protestant acting as god father? In dealing with the senti ments in Shakespeare's work,

would conduct me home. A noise me even of recruiting for the emi- Hand said there were innumerable passages throughout the works bearing on Catholic observances which only a writer imbued with the spirit of Catholic teaching could ever have penned. And then consider the risk ne ran and what it would have gained him to have satirized and ridiculed Catholic teaching and worship. But this he never did. How dear to the heart of the great bard were nuns and friars. In "Measure for Measure introduces us to a nunnery, and how reverently he makes the Sisters speak His reference to Catholic usage and prayers abounded in "Romeo and Juliet." He knew something of confession evidently, for he made the Friar Lawrence say to Romeo :-

Be plain, good son, and homely in thy drift, Riddling Confession gets but riddling shrift. Was Purgatory, which Catholics believed in, not pointed to when the Ghost in "Hamlet" said :-

My hour is almost come When I to sulphurous and tormenting flames Must render up myself."

I am thy father's spirit.
Doomed for a certain term to walk the night,
And for the day confined to fast in fires
Till the foul crimes done in my days of nature
Are burned and purged away."

Wheeler, who edited the edition of Shakespeare which was published about 1820, said this was a Romish Purgatory, and was rank Papistry The Danes at the time, he adds, pagans. But quotations innumerable night be adduced. Protestant writer had often pointed to Shakespeare as a of the Reformation, and

singled out for special reference his descriptions in "King John" of descriptions in "King John" of Cardinal Pandulph, the Pope's legate and his strong denunciation of Papal authority. It was true Shakespeare put into the mouths of his hearers speeches against the Pope and the legate which were, from a historica point of view, manifestly unjust. though he did this, it was no proof he was a Protestant - indeed he might be a good Catholic and do so. At the time of the Catholic veto affair Danie O'Connell, who was a Catholic of the Catholics, inveighed against the Pope's interference, saying that they (the Irish people) would take their religion from Rome, but not their politics, and in the last few years Mgr. Persico, a legate from the Pope, was roundly abused in Ireland: and Leo. XIII. came in for a good share of the invective But would it be true to say that writers and speakers indulging in such language were not Catholics? Shakespeare, whatever he might have written of the Pope or Cardinals, never uttered one syllable that reflected in the slightest degree on Catholic doctrine. Nay, he had often gone out of his way

to speak as he could of its sublime beauties. He might have been an indifferent Catholic, as indeed he likely was, but a Catholic they had every reason to believe he was, imbued with a true Catholic spirit and contemning in his heart the Puritanism then rampant. Most remarkable was it that on the death of Elizabeth the greatest poet of all, although publicly invited to do so, remained silent, and penned no tribute, in prose or verses, to the dead monarch, who was wont to patronize him. The Davies MSS., reserved at Corpus Christi College, Oxford, relating to Shakespeare, conluded thus: "From an actor of plays he became a composer. He died April 23, 1616, aged fifty-three years, probably at Stratford, for there he is uried and hath a monument on which he lays a heavy curse upon any who shall remove his bones. Papist." So said they as Catholics.

"Oh, if I had only taken this medicine earlier in life, what years of suffering it would have saved me?" was the touching exclamation of one who had been cured of rheumatism by the use of Ayer's Sarsaparilla. Scores o such cases are on record.

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Right actions spring from right principles. In cases of diarrhoa, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry,—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

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Minard's Liniment, Lumberman'

'August Flower"

Dyspepsia. There is a gentle-man at Malden-onthe-Hudson, N. Y. named Captain A. G. Pareis, wh has written us a letter in which it is evident that he has made up his mind concerning some things, and this is what he says: "I have used your preparation called August Flower in my family

for seven or eight years. It is con stantly in my house, and we consider it the best remedy for Indigestion, and Constipation we Indigestion. have ever used or known. My wife is troubled with Dyspepsia, and at times suffers very much after eating. The August Flower, however, relieves the difficulty. My wife frequently says to me when I am going to town, 'We are out Constipation of August Flower, and I think you had

better get another bottle.' I am also troubled with Indigestion, and whenever I am, I take one or two teaspoonfuls before eating, for a day or two, and all trouble is removed."

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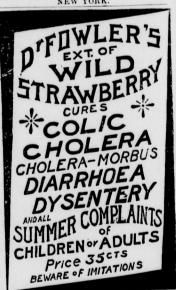
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and when He drew near, seeing pt over it. (Gospel of the Sund Which one of the childr loved by the father and m

JUSTICE AND MERC

AUGUST 6, 1892.

FIVE-MINUTE SERI Ninth Sunday after Pen

there any poor little crip family? That is the family? It makes the pare bleed to see the limping w hunched back, to see the sa marked face of the little one the one who receives th caress: for that one the ki and cheeriest words and sents are reserved. Well, b the same in the spirit God has his best favors for unfortunate children: for women in the state of r That is one reason why lavished such affection on they had most need of it. were the hardest hearts in Jerusalem was the most ac in the world. It and its p on the point of committin awful crime possible to Hence our Lord wept ov bitter tears of rejected breathed those deadly sigh wearied and disappointed efforts for their salvation. It is true, amidst those t of the persistent obstinacy

and of their final impenite

their terrific chastisement did it all with many tears dept of regret better told b Brethren, there mystery taught us by thi is the mystery of the usentiments in God which essentially different — j mercy. How could our S over a downfall so wel How could He regret what so well as He was to be a all too light for the crimes Is there not a mystery can it be explained? adequate theoretical expla But there it a practical or this: Put yourself in a . fancy yourself one of t race; stand up before o listen to His sentence g you with infinite relucta hard word a sigh of te Do you not see that thi of mercy in the Judge the justice of the sentene dent to you and mor Mercy thus leads to Justi which, while it only crus victim the deeper, at th elevates much higher in eyes the rectitude of the Of course, the justice o mercy are perfectly equ some true sense we may

that God's mercy "is works"? Do we not kno tion and experience the wrath of God sets apart a His tender love wins ove Why, the very senting hearts, the very convicti by which we earn forgi sacrament of penance, ar free gift of God, earne because "us" means trated with light and str ing streaming down fro of mercy? We offer God in a kind of a wa make Christmas pres father. Where do they buy them? From thei she saves it up from the penses or gets it as a husband. In the long sents were bought by th they are given. Yet dear to the father; he they are real presents express a real devoti othing of their charac because he is at the ex So with our Heavenly gives the gold we coin the beloved form of the our poor prayers, so thave made the circuit again in the divine bos

mercy is more powerf justice. Does not the

they sprang forth, som added something to the Brethren, let us hope view of our reprobati with a sense of our in we are such unworthy good a Father. A man threatened wi But who among you ca flinching, the tears of

as our Lord and Savior The distention of the many people feel after due to improper man food; but, in most case weakness of the diges best remedy for which Pills, to be taken after

Mr. C. Harper, Ottawa have pleasure in stating t are a wonderful tonic and stem. Since beginnin ystem. Since beginning ained on an average, a polification of the friends, who declare only medicine that they has done all that is clair.

all dealers.

A HAPPY HINT — Weeping a good thing vand for this reason take recommending those suit any form, blind, bleeding Betton's Pile Salve, the remedy in the world, the tota vast deal of sufference. Send 50 cts to Brown Drug Co., Balti your druggist to order for Thomas Myers, Brace Thomas' Eclectric Oil is sell. It always gives a cases of coughs, colds, smediate relief has been who use it."

Ask for Minard's, and

Ask for Minard's, and

FIVE-MINUTE SERMONS.

Ninth Sunday after Pentecost.

JUSTICE AND MERCY. And when He drew near, seeing the city He ept over it. (Gospel of the Sunday.)

Which one of the children is best loved by the father and mother? there any poor little cripple in the family? That is the favorite It makes the parent's heart bleed to see the limping walk or the hunched back, to see the sallow, pain-marked face of the little one. That is the one who receives the warmest caress: for that one the kindest tones and cheeriest words and nicest presents are reserved. Well, brethren, it is the same in the spiritual order. God has his best favors for his most unfortunate children: for men and women in the state of mortal sin.
That is one reason why our Lord
lavished such affection on the Jews;
they had most need of it. Their hearts were the hardest hearts in the world. Jerusalem was the most accursed city in the world. It and its people were on the point of committing the most awful crime possible to our race. Hence our Lord wept over it those bitter tears of rejected love, and breathed those deadly sighs of a heart wearied and disappointed in fruitless efforts for their salvation.

It is true, amidst those tears He told of the persistent obstinacy of the Jews, and of their final impenitence, and of their terrific chastisement. But He did it all with many tears and with a dept of regret better told by tears than words. Brethren, there is a deep mystery taught us by this scene. It is the mystery of the union of two sentiments in God which to us seem essentially different - justice and How could our Saviour weep over a downfall so well deserved How could He regret what none knew so well as He was to be a punishment all too light for the crimes of the Jews ? Is there not a mystery here? How can it be explained? There is no adequate theoretical explanation of it. But there it a practical one, too. It is this: Put yourself in a Jew's place; fancy yourself one of that apostate race; stand up before our Lord and listen to His sentence given against you with infinite reluctance - every hard word a sigh of tender regret. Do you not see that this exhibition of mercy in the Judge only renders the justice of the sentence more evident to you and more dreadful? Mercy thus leads to Justice a weapon which, while it only crushes down its victim the deeper, at the same time elevates much higher in the culprit's eyes the rectitude of the sentence.

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Of course, the justice of God and his mercy are perfectly equal. Yet in some true sense we may say that His mercy is more powerful than His justice. Does not the Psalmist say that God's mercy "is above all His works"? Do we not know by observation and experience that where the wrath of God sets apart a single victim His tender love wins over a thousand? Why, the very sentiments, of our hearts, the very convictions our minds by which we earn forgiveness in the sacrament of penance, are they not the free gift of God, earned by us only because "us" means persons pene-trated with light and strength steaming streaming down from the throne of mercy? We offer repentance to God in a kind of a way as children make Christmas presents to their father. Where do they get money to buy them? From their mother, and she saves it up from the household expenses or gets it as a gift from her husband. In the long run the presents were bought by the one to whom they are given. Yet they are very dear to the father; he values them; they are real presents to him; they express a real devotion; they lose nothing of their character of presents because he is at the expense of it all So with our Heavenly Father. If He gives the gold we coin it; we stamp the beloved form of the Son of God on our poor prayers, so that when they have made the circuit and are back again in the divine bosom from which again in the divine boson from which
they sprang forth, somehow we have
added something to them.
Brethren, let us hope that when our
Lord's tears concerned us it was not in
the divine but of our

view of our reprobation, but of our salvation. Let us be inflamed, too, with a sense of our ingratitude that we are such unworthy children of so good a Father. A man may swagger and brag down his better self when merely threatened with punishment.
But who among you can face, without threatened with punishment. flinching, the tears of so good a friend as our Lord and Saviour Jesus Christ?

The distention of the stomach which many people feel after eating, may be due to improper mastication of the food; but, in most cases, it indicates a weakness of the digestive organs, the best remedy for which is one of Ayer's

Pills, to be taken after dinner. Pills, to be taken after dinner.

Mr. C. Harper, Ottawa, Ont., writes: "I have pleasure in stating that your Pink Pills are a wonderful tonic and reconstructor of the system. Since beginning their use, I have gained on an average, a pound of flesh a week. I have recommended them to a number of my friends, who declare that they are the only medicine that they have ever used that has done all that is claimed for it. Sold by all dealers.

has done all that is claimed for it. Som by all dealers.

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 recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest and safest and safest and safest ort a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

Thomas Myers, Bracebridge, writes: Dr. Thomas Eelectric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, &c., immediate relief has been received by those who use it."

Ask for Minard's, and take no other.

OUR BOYS AND GIRLS.

The Manly Man.

It isn't the boy who doubles his fists
And thrusts them under another nose,
Baring the sleeves from his rigid wrists
Ready to rein vindictive blows;
Whose tongue is ready with gibe and jeer
To stir up strife whenever he can,
Breathing menace and waking fear,
Who grows to be a manly man.

Self-Sacrificing.

It once happened that the door of the tower of St. Leonard's Church at Bridgeworth, England, was left open. Two lads, who lived in Bridgeworth had gone to the fields, and they hunted for wild flowers. They came to the church, and, seeing the door opened, they wandered in. They were tempted to go to the upper part, and scrambled from beam to beam. All at once a joist gave way and the beam on which they were standing became displaced and they fell. The elder had just time to grasp the beam when he fell. younger slipped over his companion's body, and grasped his comrade's legs. In this fearful position the poor lads hung and vainly shouted for help, but no one was near. The elder became exhausted and he could not longer support the double weight, and said to the younger below that they were done for. The little fellow returned; "Could you save yourself, if I let go?"
The elder replied: "Yes, I think so."
The little lad said: "Good-bye, and
God bless you." He let go and a moment more he was dashed to pieces on the stone floor below. The other boy climbed to a place of safety.

Tabby As a Tramp. Some weeks ago a family removed from Piedmont to Bismarck. Among other members of the family was the household cat. Tabby did not like the change, and for several days after her the arrival at Bismarck wandered around aimlessly, mewing pitifully at the cars as they passed. One day last week the boys at the depot noticed Tabby jumping on the trucks of the southbound freight train. The con-ductor and brakemen were told of their extra passenger, and resolved to watch her. At Hogan Tabby was still watch her. At Hogan Tabby was still on the trucks; at Annapolis she was routed by the boys, but climbed on again before the train started; at Gad's Hill she was "fired" and chased into the bush, but again she made connections, and when the train reached Piedmont she left her seat with the air of a conqueror and trotted up town .-Ironton (Mo.) Truth.

Little Bertha's Compromise.

Little Bertha was a spoiled child at home, honored and petted by every-body, and was indulged in every whim and caprice, as only children are, almost always, liable to be. Especially at the table, she forever had her own way, her likes and dislikes being admitted, and over that realm she was queen. Among her dislikes was a nortal repugnance to fat in any form Jack Sprat's hostility was not more marked than hers, and she was accustomed, when eating, if she discovered any of the detested fat in her food, to place it on her father's plate, which he tolerated. The past summer she went into the country to visite her grand-mother, who was a martinet for discipline, and people of her household had to mind. Little Bertha was very fond of her grandma, but readily understood the obligation to mind her. Seated at dinner, that first day after her arrival, she found a piece of fat meat on her plate. She took it on her fork and was about to deposit it on her father's plate when she caught the firm

ing askance at her father's plate and then at her grandmother.

"Put it on the side of your plate,

dear," was again repeated.

The morsel was still on her fork, and she said again, "I don't like fat," with

the same command from her grand-

mother. She held it thus for a moment, looked at her father's plate, and then at her own, then at her grandmother, and opening her mouth she gulped down the offending matter, settling the difficulty without further struggle, much to the amusement of all.

A Wise Catholic Boy. A graduate of one of our Catholic schools was last week brought into a controversy; the subject related to the Holy Eucharist. A non-Catholic friend told him candidly that he could not be lieve in it. "Do you believe the words of Christ?" asked the other.

"Most decidedly" was the reply.
"Then, here are His words which are recorded in every Bible, and language cannot be plainer: 'This is My Body this is My Blood.' 'Unless you eat o the Flesh of the Son of Man and drink His Blood you have no life in you.' 'He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the last day.'
'My Flesh is meat indeed, and My Blood is drink indeed.' 'As the living Father hath sent Me, and I live by the

he that eateth Me, even he shall live by "But I can't understand it all the same," said the Protestant friend.
"But what can we understand?" asked the other; "It does not follow because we don't understand a fact, that the fact does not exist. Go into a wheat field in the spring of the year and root up with your knife what seems a blade of grass. At the root you will discover a rotten grain of wheat. That grain was the seed. But from it in the harvest time spring up two dozen grains!

Father '-that is consubstantially

JACK McLAUGHLIN.

district, and 1,000 made their way to forged along. places of safety. Three hundred were snapped by brave men from the fire he moun above and the water beneath, and cheered.

more implacable foes.

Among the heroes John McLaughlin is perhaps entitled to first mention. Big and brawny is "Jack" McLaughlin. He has made a competency digging oil wells, and exposure has red dened the fine face with its blue eyes. His rad moustache and red hair are both the rope. Steadily, that it might not heart, he drew himself along. dened the fine face with its blue eyes. His red moustache and red hair are sprinkled with gray. A simple, patient, lovable man is "Big Jack," with quiet, sluggish ways, who has lived thirty-nine years unmindful of chaffing. It was good-natured chaffing, for every one loved him. They didn't know Jack McLaughlin until the flood.

On Saturday night McLaughlin denter the rope. Steadily, that it might not part, he drew himself along.

Again he felt the earth under his feet. The onlookers saw the boy's head and shoulders appear and shouted with all their might. A dozen men rushed into the water and drew them both ashore, while cry upon cry went up.

"You'd better take that kid to a doctor quick. He's pretty badly used

flood.
On Saturday night McLaugblin strolled up to Church Run to watch the little flood there. As he came back he crossed Martin street. He

"You'd better take that kid to a doctor quick. He's pretty badly used up," remarked McLaughlin as he turned to go back into the flood.

Next he brought a young girl to the property three women.

ander the great weight, and both were plunged into the water. They floundered about, but McLaughlin found dered about, but McLaughlin found his footing, and carried the woman ashore. Then he waded out again to sae if any one else wanted to be taken

McLaughlin ran up to the hardware

were in danger at South Washington street. It was 3 o'clock when he got

moment of silence and those on the

car to threw the ball of twine over in the flood so it could float down to the machine-shop. There a man caught it and made it fast.

While they were doing this Mc-Laughlin saw ten or twelve people on a piece of sidewalk on the corner of Mechanic and Washington streets. The house beside them was aflame. They floated on their sidewalk raft to the

machine-shops.

He saw men and children dropping from trees into the water and floating to the shops. Two men plunged into the water and made their way to the shop. McLaughlin took off his coat and waded into the water.

He felt his way along, carefully avoiding debris which shot past him. At the mill race he struck a current which carried him off his feet and he sank. But he had a firm hold of the Across the railroad track he rope. Across the railroad track he struck another current. There were no fewer than six of these between the

It had to rot before it reproduced those shoulders, tucking his legs under his other grains! Can you understand arms. He placed his arm around the that? No! But it is a fact. God's life-rope and reached his hand up and power is there, the same as it is manifested in the Holy Eucharist." That Protestant boy is now studying up Catholic tenets, and God, no doubt, will bring him out all right.

The Data places the boy would refer the bad places the boy would not him about the throat if he did not hold his hand. With the other hand he drew himself along the rope.

Steadily and carefully he made his

way with the water rushing about him Flood and Fire Had no Terrors for this
Brave Irishman—Saves a Score of
Lives at Deadly Peril to His Own.

(Special to N. V. World 5th inst.)

(Special to N. V. World 5th inst.)

(Special to N. Y. World, 8th inst.)
There are heroes in Titusville.
There were 1,500 people in the flooded to breathe. Slowly and steadily he

When he reached the railroad track he mounted upward and then they cheered. Not a second did he pause, men never fought greater, fiercer, but plodded on. A groan of horror more implacable foes.

heard people were in danger and he went down. A young man named Leiplein asked him to help bring out than 200 pounds. He was carried on than 200 pounds. He was carried on than 200 pounds. his mother and sister. They had been driven to the upper floor of the house, weight upon his back. The water was

wight upon his back. The water was twenty feet deep and the debris was twenty as it wenty feet deep and the debris was twenty as if shot from a cannon. But the tide could not loosen McLaughlin ap a pile of driftwood on to the shed. He took the sister out of the gable window and waded ashore with her. He returned for the mother. She is a large woman, weighing 200 pounds. Jack himself weighs 240 pounds. The driftwood broke away under the great weight, and both were had been hurled against his leg, knockiug him off his feet and cutting a great see if any one else wanted to be taken to the work of rescue, helped by Frank ashore, but the people refused to leave their houses.

Timmins, Guy Painter Frank Root, Fred Pennel, James Henderson and He heard that help was wanted at South Franklin street. People tried to stretch life ropes there but they were in the bitter cold ward of Oil Crook will

The fire and flood of Oil Creek will sound down the corridors of time linked store and bought balls of twine. He found a ball player and told him to throw it as far as he could. The line was caught and ropes hauled out.

Then McLaughlin heard that people the man of "Jack" MacLaughlin, who bore on his own broad shoulders seventeen people from the jaws of death, and whose clear brain made possible the saving of scores of others. possible the saving of scores of others.

there. It was 3 o'clock when he got there. Then the fire broke out.

In that fierce, red glow, he saw hundreds of people across the black waters which rushed along. There was no soul among all those people but knew the danger of an oil fire.

Shrieks rose above the roar of the fires and water. Then would come a moment of silence and those on the following prizes every month till further notice,

moment of silence and those on the shore knew the voices were forever stilled.

Two hundred yards away McLaughlin saw ghastly faces against the black machine shop. There were children there, and McLaughlin has three children.

He knew that no man could live in that raging torrent with his own efforts.

He knew that no man could live in that raging torrent with his own efforts.

father's plate when she caught the firm eyes of her grandmother fixed upon her.

"I don't like fat," she said, holding it up on her fork.

"Put it on the side of your plate," replied the old lady.

"I don't like fat," she repeated, looking sing askance at her father's plate and steps.

"Baturday in each month.

Do you feel as though your friends had all descrited you, business calamities over the amount to a man who was in a coal car. He caught it and drew over the rope, fastening it to the break rod. The other end was tied to the opera house stone steps.

Saturday in each month.

Do you feel as though your plate, whelmed you, your body refusing to perform its duties, and even the sun had taken refuge being at the total car. He caught it and drew over the rope, fastening it to the break rod. The other lend will return and despondency disappear. Mr. I. Baker, Ingoldsby, writes: "I am completely cured of Dyspepsia that caused were the rope fastening askance at health and the sound and the sound and the sound all descrited you, business calamities over the fast that raging torrent with his own efforts.

One of his balls of twine was thrown to a man who was in a coal car. He caught it and drew over the rope, fast the lines must be stretched.

One of his balls of twine was thrown to a man who was in a coal car. He caught it and drew over the rope, fast the lines must be stretched.

No whe med you, your body refusing to perform its duties, and even the sun had taken refuge whelmed you, your body refusing to perform its duties, and even the sun had taken refuge whelmed you, your body refusing to perform its duties, and even the sun had taken refuge beauty and even the sun had taken refuge whelmed you, your body refusing to the sun had taken refuge beauty and even the sun had t

tening it to the break rod. The other end was tied to the opera house stone steps.

McLaughlin called to the man on the car to threw the ball of twine over in other medicines. It Is The Best.

DEAR SIRS,—I have used your B. B. B. for the past five or six years and find it the best cure for sour stomach and biliousness. I have also used Burdock Pills and can recommend them highly.

AMANDA FORTUNE, Huntingdon, Que.

Inflammation of the Eyes Cured.

Inflammation of the Eyes Cured.
Mr. Jacob Miller, Newbury, writes: "I was
troubled with Inflammation of the Eyes, so
that during nearly the whole summer of 1882
I could not work: I took several bottles of
Northrop & Lyman's Vegetable Discovery,
and it gives me great pleasure to inform you
that it cured me of my affliction. It is an
excellent medicine for Costiveness."

Suddenly Prostrated.
GENTLEMEN.—I was suddenly prostrated

GENTLEMEN.—I was suddenly prostrated while at work by a severe attack of cholera morbus. We sent at once for a doctor, but he seemed unable to help. An evacuation about every forty minutes was fast wearing me out, when we sent for a bottle of Wild Strawberry, which saved my life.

MRS. J. N. VAN NATTER

MRS. J. N. VAN NATTER, Mount Brydges, Ont. rope. Across the railroad track he struck another current. There were no fewer than six of these between the shore and the shop.

When he reached the shop he found these were preceded him utterly extended to the shop he should be a shop to the shop he should be shown that there were preceded him utterly extended to the shop he should be shown to be sho

The first person he reached was a boy. He placed the youth astride his

No Other Sarsaparilla has the merit by which Hood's Sarsaparilla has won such a firm hold upon the confidence of the people.

Tesults.

Corns cause intolerable pain. Holloway's corn Cure removes the trouble. Try it and see what an amount of pain is saved.

No other Sarsaparilla has effected such remarkable cures as Hood's Sarsaparilla, of Scrofula, Salt Rheum, and other blood diseases.

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uses, has peculiar qualities for easy and quick washing of clothes, It does away with that boiling and

scalding-the clothes come out sweet, clean and white. Harmless to hands and fabrics-

lathers freely-lasts longest. St. CROIX SOAP M'ro. Co.,

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Ottawa.

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

By order,

By order, E. F. E. ROY, Department of Public Works. | Scoretary Ottawa, 25th July, 1892. | 720-2w.

DROVINCE OF QUEBEC LOTTERY AUTHORIZEDENTHELEGISLATURE

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do. - - 25 ets. 3134 Prizes worth \$52,749.06 81 ST. JAM 68 ST., MONTREAL, CANADA.

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THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rhennatism. For disorders of the Chest it has no equal.

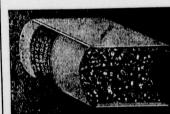
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inches of printed surface, and is bound in cloth.

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SMITH BROS. Plumbers, Gas and Steam Fitters, Have Removed to their New Premises

ST. JACOBS OIL was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her. "ALL RIGHT! ST. JACOBS OIL DID IT."

A LITTLE CIRL'S DANCER. Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally

grew worse. Finally



Branch No. 4, London,

C. M. B. A.

Official.

GRAND COUNCIL OF THE CATHOLIC MUTUAL BENEFIT ASSOCIATION OF

GANADA.

Grand Secretary's Office,
London, Ont, July 23, 1892.

Notice is hereby given that the eighth
Convention of the Grand Council of the Cathdie Mutual Benefit, Association of Canada
will be held in the city of Hamilton, Ont,
commencing on Tuesday, August 30, 1892.

Officers and representitives will assemble at
C. M. B. A. hall at 9 o'clock, a. m., on the
above date, and proceed in a body to High
Mass, which will be celebrated in St. Mary's
cathedral at 10 o'clock, After Mass the
Council will assemble at St. Mary's hall for
roll call and formal opening of the convention.

JOHN A. MACCABE, LL. D.,
Grand President.

SAMUEL R. BROWN, Grand Secretary.

A Timely Resolution. A Timely Resolution.

We have much pleasure in publishing the following correspondence from the Supreme Recorder. It is to be regretted that such a resolution was not adopted long ago:

Supreme Recorder's Office,
Brooklyn, N. Y., July 29, 1802.

Thos. Coffey, Esq., Editor Catholic Records:
DEAR SIR AND BROTHER — Enclose please find copy of a resolution adopted at the recent meeting of Trustees. Please publish same.
Yours fraternally.
C. J. Hickey.

The John Mooney Beneficiary.

The John Mooney Beneficiary.

The following certificate, which we have been requested to publish, adds another phase to the matter of the John Mooney beneficiary. It appears that the late Bro. Mooney was not, after all, over fifty years of age at the time of his entrance into the society. It is now more than ever evident that brothers should not be too ready to guess at the age of one another. Many persons appear to be over fifty who are quite a few years under it; while others who look as though they were no more than forty, are oftentines much older. We must repeat our contention that once the initiation ceremony is concluded there should not arise any question as to age. All subjects of disqualification should be gone into fully before a candidate is elected. It would be a misfortune were our society to adopt the tactics of some of the old-fashioned life companies—throwing every possible obstacle in the way of paying claims. Heretofore the C. M. B. A. has had a proud record in this regard, and we hope it will continue to maintain it. Taking all the circumstances into consideration, regarding the John Mooney case, the Supreme Council are not to blame. The parties who entered objection in the first place, on the score of are, were simply mistaken; and we hope all concerned will derive a salutary lesson from the outcome. The following is the certificate:

Leiphlin Bridge, Co Carlow. Parents, John Denis Mooney and Ann Bren.

Parents, John Denis Mooney and Ann Brennan; residence, Old Leighlin is baptized, January 5, 1841; sponsors, Wim. Brennan and Catherine Mooney.

I certify the above is a true and correct copy of the Baptismal Register of Leighlin Bridge church.

A true copy.

A true copy.

A. BRUNET, C. C.
Portage du Fort, 16th July, 1892.

JAS. F. GAUDRY.
Trustee Branch 147.

JAMES O'REILLY, Q. C.

Written for the CATHOLIC RECORD.

Written for the CATHOLIC RECORD.

The subject of our sketch lived and worked at a time when Ontario Catholics held fewer positions of prominence than at the present, and the man who could then come to the front, and compel public attention to recognize his worth without respect to his creed or nationality, must have been a man of no mean abilities, and such a man was the great criminal lawyer, James O'Reilly.

He was born in Ireland, at Westport, county Mayo, on the 16th of September, 1823, and his parents coming to Canada in 1832, the young O'Reilly was thus made a Canadian by adoption. But he never lets us forget the fact that Ireland was his birthplace; and he is one of the foremost of our Canadians to lend, by his purse and his voice, a helping hand to the young Home Rule movement, and to know the merit of such a line of action we have only but to remember that it is not so very long since that, even here in Ontario, to proclaim your Irish descent was to be sneered at. Yet Mr. O'Reilly, in his splendid oration in Kingston on the 17th of March, 1877, when, as President of the St. Patrick's society, he addressed an immense audience, bids them be Canadian first, Irish afterwards, for he says "My friends, I have a word to say to you about Canada, for, after all, as much we lovelreland, where the ashes of our forefathers rest, our devotion and duty to Canada are paramount. Canada ought to be our first consideration as adopted citizens of the finest and best governed country on earth, and where civil and religious liberty are secured to all by those constitutional guarantees that only free men can fully appreciate."

Mr. O'Reilly was educated in the grammar school at Belleville under the direction of Mr. Wm. Hutton. Upon his leaving school he entered the law office of Mr. Charles Otis Benson, and also spent some time in that of Hon. John Ross. He completed his law studies in Toronto in the office of Crawford and Haggarty, and was called to the bar in 1847.

Choosing Kingston as the centre of his legal work, Mr. O

studies in Toronto in the office of Crawford and Haggarty, and was called to the bar in 1847.

Choosing Kingston as the centre of his legal work, Mr. O'Reilly entered into partnership with Mr. Henderson, and commenced the practice of our country's laws, and of which he proved himself such an able exponent. Yet it might bave been, that, with all Mr. O'Reilly's ablities for clever work, his innate force of mind and latent capabilities for dealing with intricate cases, might never have been stirred to their depths and proven to their utmost if the great test of his legal strength had not come in the shape of bringing to justice the murderer of Thomas D'Arcy McGee. For long afterwards James O'Reilly's personality was synonymous with "the man who hanged Whelan."

It was and remains up to the present day one of the most magnificent triumphs gained by a Canadian lawyer at our adamantine bar of justice, that will have its pound of flesh.

People of that time tell us of how fierce was public opinion upon both sides, and of what the crown counsel, Mr. O'Reilly, had to contend with in having to fight four of the ablest men of the Canadian bar, viz., Hon. John Hillyard Cameron, Q. C., Hon. M. C. Cameron, Q. C., Kenneth Mackenzie and John O'Parrell of the Quebec bar.

But Sir John A. Macdonald, who appointed hames O'Reilly for the Crown, only smiled his shrewd waggish smile, as he surveyed the strong phalant backed by stronger evidence, that his man, alone and single handed, must carve his way through, to a successful verdict; for he knew with whom they had to deal—and, as usual, Sir John was not mistaken.

The last day of the trial came—a trial so blackened with periored oaths on either sides

deal—and, as usual, Sir John was not mistaken.

The last day of the trial came—a trial so
blackened with perjured oaths on either sides
that the most upright there began to question the issue.

Hon. John H. Cameron closed the defence
with an address that we are told "was spoken
throughout with earnestness and emotion,
and whose magnificent oratory had carried
every listener with him from the beginning."
Then from the opposite side up rose an
Irish Canadian lawyer of fine appearance,
tall and well-proportioned, the handsome
strong face, with its bright blue eyes and
magsive forelead off which the carelessly

brushed hair displayed to advantage, lost a little of its usual warm coloring, and lines heretofore unperceived came in sight that showed the fixed determination of one man to do all in his power to send another to the gallows. Hour after hour the steady voice went on, now calm and cold as he cites the convicting exidence, again awind and thrilling as where he depicts the last scene of D'Arcy McGee's life. He (D'Arcy McGee) heped to escape, but ere he could do so, while the murderous assassin was within five feet of, him, the pistol was pointed at the back of his neck, the shat was fired, and in a few moments Thomas D'Arcy McGee was no mere. Who saw the prisoner then? The God of heaven saw him and witnessed, the deed. The night was a beautiful one—the moon shone brightly, it was as light as day, all heaven was lit up with the bightness of its luminaries. In the glory of this calm light the black deed was perpetrated, which ought to bring down the vengeance of God upon the cowardly, detestable author."

But though this was James O'Reilly's greatest victory, we read his name in connection with several other criminal suits that alone might place him above the ordinary; two in particular excited a considerable amount of attention at the time—Queen and Mrs. Ansoth Smith and Queen and Mrs. It was after the winning of the latter that the accused in another criminal case offered O'Reilly any sum he would name if he would.

Mrs. Ansoth Smith and Queen and Mrs. Bridget Farady.

It was after the winning of the latter that the accused in another criminal case offered O'Reilly any sum he would name if he would but plead his case. But Mr. O'Reilly felt assured of their guilt and with that uprightness which characterized him, refused to hire his God given talents for the shielding of wickedness.

But we might continue on and on, for the man who held at one assize no less than eighty-seven briefs has left a brilliant and active record. Mr. O'Reilly sat for a number of years in the Council of Kingston as alderman, and held the office of Recorder of Kingston from the death of Mr. A. D. Macdonald unto its abolition. In 1872, much against his inclination, he ran for South Renfrew as member for the Dominion House, and polled a large majority.

In 1864 he was made a Q. C., and being already a Bencher of the Law Society, he was further honored in his profession by being called to the Quebec Bar in 1899; and had not the unsparing hand of death touched so early and so pitilesly our eminent lawyer he would have been sitting, in a short time, among the Judges on the Bench, for the appointment lay in his desk. Indeed so great a name had he among his brother workers that to this day no higher praise can be bestowed upon the eloquent young barrister pleading at the Bar than "He will be the O'Reilly of Canada."

In 1850 Mr. O'Reilly married Miss Redmond, daughter of the late Francis John Redmond, of Cavan, Ontario. Three children are the issue of that happy marriage—one daughter, who holds her distinguished father's memory with tender pride; and two sons, both following with success their of the success their of the late of Mr. O'Reilly's death, and which gives us a slight insight into a character so love able in its generosity of thinking and doing good unto all men, "The deceased was one of the kindest of husbands and fathers, as generous a man as ever had a dollar to give to a friend, and a most worthy eitzen in every respect."

L. A. HENRY.

OBITUARY.

Sister Marie, Precious Blood Monas-

Scarcely has that tranquility so soothing to the sorrowing heart beran to dawn on John Bowes, Esq., architect, Public Works, Ottawa. And his family, who were so suddenly bereft of a delightful son and an affectionate brother, than the mortal enemy, Death, again claims a victim, in the person of a beloved Sisters to chronicle the demise of the source of the source of the control of the source of the source

private burying ground belonging to that sacred order. Requirescat in pace.

Sister Mary Syncleta. Died in Hamilton. July 26, 1892.

This week, for the first time since its foundation here, "Mount St. Mary" is enshrouded in a cloud of sorrow and sadness. Over twenty seven years have passed since the little band of Sisters first began their good work there, and in all that time nothing has happened to mar the quiet happiness that rested over the place. Just as carefully as the good nuns cultivated and trained the hearts and minds of those placed in their care, the gardner watched and cultivated flowers, wine and trees, so that it seems like an earthly Eden, as one comes in from the dust and tumult of the city—the old home-like convent, surrounded by sweet flowers, cool walks and shady trees, where the birds chant their Matin and Vesper hymus.

God comes chosen to you there,

God comes chosen to you there, Back of every rose leaf. He is hiding—and the air Thrills with calls to holy prayer; Earth grows far and beaven near.

Thrills with calls to holy prayer;
Earth grows far and heaven near.

Such perhaps has been the thought of more then one of the many friends—pupils and guests—who have come and gone since it first knew the dear name—Loretto. But another guest lately came—one who had never entered there before—an uninvited, though not unexpected one;—but instead of sharing the happiness and carrying away fond memories of it, he left a sorrow and sadness there which can never be effaced. Outwardly things are the same. The birds, flowers and grounds seem even brighter; but as the lips must offen smile to hide a heart rent with sorrow, so Nature smiles there, to hide the darkened silent convent. But, ah! she can not lessen the grief that dwells within; nor could she ward off the thief who came and ruthlessly broke one of the fairest dowers that bloomed in that garden of souls. Alas no! grim death heeds not youth, beauty or grief, but finds his way at all seasons and homes, alike to cloister, palace or hut. And it was he that came and bore away the soul of Sister Mary Syncleta, one of the youngest and dearest of that little community.

For some time she struggled bravely against disease, but consumption at last claimed his victim. During her illness her patience and resignation in all her sufferings was surely a lesson that should not soon be forgotten by us. All the day and night following her death the nuns chanted prayers in the darkened, draped chapel; and the altars, which we have often watched her little hands so fouldy and beautifully decorating, wore mourning for her while she slept her last sleep at its foot.

A solemn Requiem Mass was celebrated in the chapel on Tuesday morning at 9 o'clock by Rev. Father McEvay, assisted by Father Brady and Father Hinchey. His Lordship Bishop Dowling was also present. After the "Libera" was chauted the casket

was placed in the hearse, and followed to Rock Bay cemetery by the mourners—nuns, a number of pupils, and the pall-hearers (who were Messrs, Wm. Kavanagh, Thos. Walsh, J. Morin, Henry Arland, J. Roman, J. P. Holden.) The services at the grave were performed by Father McEvry, assisted by Fathers Brady and Kence, and the mortal remains of our dear. Sister were left to their long last rest in the shade of the little chape.

Oh! it was hard to come away and leave her there, all alone! Hard to think that we shall never see her sweet face, or hear her soft voice in Loretto's hals again! Yes, it seems hard and cruel that she we leved so well should be snatched away in the first bloom of womanhood; but "she had done her bidding here, and her life.

Though all too short its course and quicky run, Was full and glorious as the orbed sun."

Was full and glorious as the broke sain.

While still very young she bid good-bye to parents, home and native city, and gave to God her life service and love, and now the has taken her to her home in heaven when He, her spouse, her great reward shall sie.

Like all earth's fairest flowers,
She left us, oh, too soon,
And in deep in hear'telt sorrow,
We gathered round her tomb,
Would we call her back again
To this dark vale of tears.
To cheer us with her gent smile
As oft in by gone year covering hearts
Will promptly loving, soer, 'yes,'
But Religion only whispers,
Her home and the blest."
To wand narrow bed.
Will deep low and narrow bed.
Will deep, earnest prayers be said.
Oh 'ask our sweet Mother
To take us to her care
And lead us to our home on high
To meet you, darling, there.
milton, July 30, 1892.

CATHOLIC PRESS.

Mr. Harold Frederic, the London correspondent of the New York Times, and one of the ablest and fairest representatives of the American press in the British metropolis, has an article in an English review in which he undertakes to prove that the recent attacks on the Catholics in Uganda were all pre-arranged and premedi-tated. "Bishop Tucker," he says, "returned to England solely and avowedly to raise money and men for the task of 'knocking out' the Catho-lic missions of Uganda. What Bishop Tucker said at Exeter Hall is on record. I was given his own account -at second-hand, of course-of what

he had said at a conference at Hatfield House, and at the foreign office, and elsewhere, to those in authority. talked of nothing but the necessity of combating the influence of the Catholies in the Nyanza region, and made clear to his hearers that he viewed the contingency of using force to this end with entire complacency. One of these hearers was so angry and disgusted with the language and spirit of the bishop that he came to me with the whole story." When the subject was brought up in Parliament Lord Salisbury professed to believe that it was impossible for the agents of the East Africa Company or the British officers to be guilty of an act of oppression such as was described letters received by private in the parties. He promised to have an inves-tigation made of the facts and to do justice to Catholics and Protestants The hoary old bigot knew alike. when he made these honeyed state-ments in the House of Peers that the plot for the subjugation of the Catholic tribes in Uganda, in the interest of the Protestant domination of the colony was hatched out at his house and partly in his presence. He knew that

he had but recently determined to incite the Orangemen of Ulster to insurrection and revolt as a means of keeping Catholic Ireland in bondage. The African crime will be probed to the bottom now that Salisbury is out of power, and Mr. Frederic's contribution to the literature of the case is not only timely, but valuable.

Catholic Columbian. If America is to be made Catholic,

God must do the work. We might argue with our non-Catholic neighbors and convince their unwilling intellect, but unless the Holy Ghost granted to them the gift of faith, they would not really be converted. They must see the light and be moved to follow it. That is God's work. We may prepare the way for His action on souls, we may co-operate with Him, but to make nen believe with the divine gift of faith, that is for Him alone. To Him, then, we must go, if we want to convert our fellow-citizens, to Him we must appeal for grace, to Him we must turn in order that He may send orth His Spirit and enlighten and persuade and draw to Himself the nearts of those outside the visible fold of His Church.

Buffalo Union and Times.

Patriotism, like talent, is seldom hereditary. Here, for instance, is Daniel O'Connell, a grandson and namesake of the great Irishman whose life was spent in pleading his country' cause, shamelessly proclaiming hostility to Home Rule and Mr. Gladstone's return to power. This reminds us of another renegade son of another noble Irish patriot, whom we met five years ago in Adare, near Limerick. We mean the reverend son of the late William Smith-O'Brien, who then at least showed little sympathy with the popular struggle for self-government.

The Hon. Edward Blake, concededly the ablest and most eloquent living Canadian, has gone to Ireland to help Gladstone and the Irish people in the battle for Home Rule. On board the steamer that bore him to the green shores of Erin, he publicly said this: "I believe the Irish cause, which I have endeavored to advance in Canada, is a high, a just, a holy cause. * * *
I go to Ireland at this crisis because I believe it to be a duty which on no consideration I should neglect. I

could not refuse the call of my fellow-

countrymen to assist in such a high and glorious and holy work." The

will be of incalculable value at this juncture to Gladstone and to Ireland.

MODERN BARBARITY.

Boston Republic On Sunday, July 24, Private lams, erving in the ranks of the military force stationed near Homestead, Pa. was heard to call for cheers for the man who shot Mr. H. C. Frick, the manager of the Carnegie steel works. Lieutenant-Colonel Streator, commanding the Tenth regiment, overheard the remark, and subsequently issued this order: "Take this man to the guard Ask the surgeons to stand by String him up by the thumbs until he ean stand it no longer." This is how the order was executed, according to the uncontradicted testimony of an eve witness:

"A stout piece of twine was tied tightly to each thumb and Iams raised his arms while the corporal drew the line over the tent pole. pulled by three men until lams stood on tip-toe, and then it was made fast. The surgeons took turns counting his pulse beats. They had to stand on a chair to do so.

"Not a word was spoken. young man's face was deathly white. His arms were rigid with his weight. The twine was cutting into his flesh. "The soldiers and the corporal

turned their faces away. The was too painful. The surgeons, watch in hand, kept their fingers on his beats came faster and faster, and slowly the man's head fell forward on his breast and his eyes closed. He could no longer press the ground with his toes. His dead weight nungy heavy on the twine.

Minute after minute passed, and his

pulse beats were constantly increasing. A last one surgeon said: 'One hundred and twenty beats. Let him down.' Iams had hung for nineteen minutes.

This scene took place under the broad and bright light of the nine-teenth century, in a century which guarantees the right of a fair trial to all, under a constitution one of the provisions of which is that no cruel or anusual punishments shall be inflicted upon a citizen. The spectacle was barbarous, inhuman and humiliating. It belonged to an age now, happily, obsolute, and to a form of civilization repudiated and rejected by the intelligence and progressive enlightenment of modern times. It constituted a crime against the principles upon

which the republic rests.

When civil society condemns to death a person who has taken human life or proved to be a traitor to his country, it seeks out the most expeditious and painless method of killing. The idea of torture or revenge is wholly eliminated from the consideration. It is only tyrants and mobs that wreak venge-ance upon those who fall into their power. Unfortunately for the credit of the state of Pennsylvania its militia force is a mob and its commanding officer is a tyrant. The torture of lams will remain as an indellible blot upon the fame of the commonwealth forever unless she takes summary means to re pudiate responsibility for it by punishing the men who conducted it.

The soldier committed a breach of military discipline. That will be generally conceded. He refused to retract the offending words, for the reason, no doubt, that he believed them to be sound and patriotic. He demonstrated by this that he was unfit for military duty under present circumstances. His conduct was virtually mutinous He deserved censure and dismissal, and nobody would have objected to the introduction as accessories to his ex-pulsion of the dramatic scenes provided by military rule and tradition. But every decent American who cherishes the good name of his country repro bates and abhors the inhuman, barbar ous and brutal treatment to which h

was subjected. When the statutes and military regulations permit the infliction of punishment in extreme cases, perscribe also certain formulas for the judicial ascertainment of the accuse person's guilt. They perscribe the court material, and define accurately the limits of its authority and the quantity and character of the testimony it must take. In no instance is power given to the commander of a division. a brigade or a regiment to disfranchise degrade and torture a soldier without at least the form of a trial. Lieuten ant-Colonel Streator has under-taken to do this, and his action has been approved by Major-General Snowden, commanding the forces. These men are, therefore in contempt of the supreme authority of Pennsylvania. They have violated her laws and brought ignominy and obloquy upon her fair name as a free commonwealth. For this they should be summarily dealt with. not that Iams was a humble private soldier with perhaps mutinous propen It matters not that his sentisities. ments were at variance with the views of the commanding officer. He was a citizen of Pennsylvania and of the United States, and the United States Government gives no permission to individuals to torture and rack and dis franchise human beings without trial and without hearing.

It is the plain duty of Governor Pattison to investigate this scandalous affair and to vindicate the honor and reputation of the State by censuring or cashiering the men who have so outraged the public sense of decency and justice. He should not wait until the civil courts are invoked to pass upon the question. His path is plainly marked out, and he should and must follow it as the chief executive of the and glorious and holy work." The commonwealth. If a military despot-character of the Canadian ex-premier ism can be set up within the limits of a son and your religion.

state to over-ride the civil law and to infringe upon the guaranteed constitutional rights of the citizen, then is our civilization a failure and our claim to be a free republic a sham.

" MARRIAGE.

RENO-ANSTELL.

At St. Peter and Paul's cathedral, Detroit, on the 2sth-July, Mr. John Reno was married to Miss Phillipepa Caroline-Anstell. Both parties are residents of that Letter. The happy bride was cornerly a resident of Teeswater, Ont. Rev. Father Dowling, S. J., performed the eeremony during the nuptial Mass. The groom was assisted by Mr. J. Flannery, and the bride by Jarty Pepalred to the residence of the bride's parents, where breakfast was served. In the evening a reception was held, in which the relatives and many friends took part. The happy couple were the recipients of very many costly and beautiful presents. The Recond extends congratulations. May the young couple be given length of years to travel together life's pathway. RENO-ANSTELL.

The cradle means the coffin, and the coffin means the grave.
The mother's song scarce hides the De Profundis of the priest.
You may cult the fairest roses any May day

You may call the lattest very gave, ever gave.

But they wither while you wear them ere the ending of your feast.

-Father Ryan. DIED

At the Monastery of the Precious Blood, Ottawa, July 2, Mary Stella—in religion Sister Marie—third daughter of John Bowes, Eaq., architect, Public Works, Ottawa, and sisterilaw of Dr. Rourk, formerly of London, and M. O'Gara, Esq., Q. C., Ottawa, R. I. P.

MARKET REPORTS.

MARKET REPORTS.

London, Aug. 4.—There was a large market of small stuff offered to-day. Grain deliveries were limited, and wheat was firm, at \$1.25 per cental, or 75c per bushel. Oats were scarce, at 55c to 51 per cental. The meat supply was 65 per cent. The meat supply was 65 per cent. Lamb scarce, at 11c a pound whole-sale. Veal was firm, at 5 to 7 cents a pound. Mutton was easy, at 6 to 7 cents per pound. Mutton was easy, at 6 to 7 cents per pound. Mutton was easy, at 6 to 7 cents per pound. Mutton was easy, at 6 to 7 cents per pound. There was a large supply of poultry and fowls, and chickens sold at good prices. Ducks were easy, at 55 to 85 cents a pair. Butter had no change from 18 to 19 cents a pound by the single roll, i7 cents by the basket, and 14 to 16 cents a pound for crock. Eggs were easy, at 10 to 12 cents a quart. Currants, 6 to 12 cents a quart. Apples were offered at \$1.25 to 85.59 a bushel. Peas were forward, at \$1.50 to \$2 a bushel. Peas were forward, at \$1.50 to \$2 a bushel. Tomatoes, 10 cents a pound. Cabbages, 50 to 57 cents per dozen. Green beans were a drug, at 4 to 5 cents a quart. Wool, 16 to 17 cents a pound, with short deliveries. Hay, \$5 to \$7 at on. Tomoto, Aug. 4.—Wheat.—No. 2, spring, 75 to 74c. white 56 cent with 50 cents per 60 cents and 57 cent with 50 cents per force. The cent set of 16 cents and 50 cents and 5 pound, with short deliveries. Hay, so toes at Toronto, Aug. 4.—WHEAT—No. 2, spring to 7ac; white, 7ic to 77c; No. 2, red winter, 77c; goose, 82 to 83c; No. 1, hard, 95c; No. 2, to 8ac; No. 3, 75 to 76c; regular No. 1, 59 to 6 harley, No. 1, 52c to 54c; No. 2, 48 to 49c; 3, extra, 45c; No. 3, 42c to 43; peas, No. 2, 56 fc; oats, No. 1, 3½ to 33c; corn, 55c; flour, 85.20 to 85.25; straight roller, 83.95 to 3,75. 6 %; oats, No. 1, 34; to 33; com., 56; flour, extra 83,20 to 83,25; straight roller, 83,35 to 3,75.

Montreal, Aug. 4, —Wheat—No. 2 hard Manitoba wheat, 85 to 86; No. 3, hard Manitoba wheat, 81 to 86; No. 3, hard Manitoba wheat, 81 to 86; No. 3, hard Manitoba wheat, 81 to 86; corn, duty paid, 62 to 64; peas, per 66 lbs, 77 to 78c; oats, No. 2, per 34 lbs, 315 to 35]; barley, feed, 38 to 42c; barley, maling, 50 to 55c. Flour—Patent spring, 84,70 to 84,90; barley, feed, 38 to 42c; barley, maling, 50 to 55c. Flour—Patent spring, 84,70 to 84,90; bas,30; flow, 22,90 to 83,10; strong bakers, 84,0 to 84,36; tax,290 to 83,0; strong bakers, 84,0 to 84,36; granulated, in bags, 81,30 to 82,50; granulated, in bags, 81,30 to 82; rolled, bils, 83,90 to 84,00; standard, bils, 83,80 to 83,95; granulated, in bags, 81,30 to 82; rolled, bils, 83,90 to 84,00; standard, bils, 81,80 to 81,90. Bran, per ton, 812,50 to 813,50; shorts, per ton, 81 to 84,55; moullle, per ton, 19 to 82; Canada short cut, mess pork, per bbl, 161 to 162,50; hams, city cured, per lb, 163 to 165,50; hams, city cured, per lb, 164 to 161 to 80,50; hams, city cured, per lb, 165 to 161; cbacon, per lb 95; to 10; lard, compound, 7 to 71; lard, pure Canadian, 81to 83c. Cheese—New, colored, 81 to 96c, 7 me white, 81 to 9c. The butter market is firm. Some bustness is doing in creamery and dairy for export, the former at a fraction over 20c, and the latter at 154 to 16c. Creamery, new, 1910 226; townships dairy, new, 16 to 17; Morrisburg and Brockville, new, 15 to 17c; western dairies, new, 14 to 16c. Eggs—Fresh stock in small lots bring from 110 12c.

Latest Live Stock Markets.

Latest Live Stock Markets.

Montreal, Aug. 4.—There were about 359 head of butchers' cattle, 150 calves and 459 sheep and lambs offered at the east end abattoit to-day. Trade in cattle was very dull, and prices are lower, all round, as the very hot weather has greatly reduced the demand for beef, and large, fat cows brought nearly ic per lb less than they did last Thursday. There was nothing done here in shipping cattle to-day. A few choice, smallish sized heifers sold up to about 4je per lb; large, fat cows brought from 3je to nearly de do; oxen from 3 to 3je per lb, but none of them were very fat; common, dry cows and young stock in thrifty condition sold at from 3 to 3je per lb, the none of the leaner beasts at about 2je do. Shippers pay about 3je per lb for 2ood, large sheep, but there were none suitable offered here to-day. Lambs are in fair demand at from 32 25 to 8 leach. Fat hogs sell at from 5j to 5j per lb.

BUFFALO.

East Buffalo. N. Y. Aug. 4—Cattle—Fresh

5\(\frac{1}{2}\) to 5\(\frac{1}{2}\) per lb.

East Buffalo, N. Y., Aug. 4—Cattle—Fresh receipts, 8 cars, and 7 heldover, making 15 cars.

The demand was light; a load or so were taken of medium quality; 1,299 pound steers at \$4.30 to \$4.40; a few stock helfers sold down to \$2.40, and common old cows sold at \$8.40 to \$1.65. The prospects look decidedly unfavorable for next week.

prospects look decidedly unfavorable for next week week.

Week and Lambs—The market was dull, slow and easy, with only six cars on sale, four of which were yesterday's. There was only limited enquiry for stock to go East, and order buyers had orders for only a few loads, while, with butchers not evidently in want of slock, and with light supply, it was enough for enquiry; good 99 pound lambs, 85,75 to 86; a deck of Canada lambs, first of the season, good quality, 75 pounds, sold at 83,25, while some poor cult, southern lambs sold at 84 to 84.10 as to quality; a few good sheep sold at 85,35; culls very dull.

Hofs—The market ruled slow, with 10 cars on sale, but at steady prices with yesterday for good weight Vorkers sold at 85,10 to 85,15; and two decks of choice heavy, smooth, fat and fine, even lot, 83,25; light Yorkers slow, and were easy in price, at 85,90 to 85,0, with pigs, good quality, in fairly good enquiry, at \$5,90 to 86, and common skits selling down to 84; for grassers, 85,25 to 85,50; roughs, 84,75 to 85,25; stags, 84 to 84,75.

London Cheese Market.

Saturday, July 30, 1892—Three was not so

stags, \$4 to \$4.75.

LONDON CHEESE MARKET.

Saturday, July 30, 1892.—There was not so large a market as usual to-day. Three hundred and eighty-seven boxes were sold at 91-15e per pound; 485 at 9c per pound, and 85 boxes at 85c per pound. The Liverpool cheese cable to-day was 45s.

THE WESTERN FAIR OF 1892.

THE WESTERN FAIR OF 1892.

The interest displayed throughout Canada in the Western Fair of London, Ont., increases year by year. The Directors have, by their energy and careful attention to its many arrangements, placed it in the foremost rank as a Live Stock and Agricultural Exhibition. The enviable second gained by this institution is Kental and Careful attention in the control of the specific of the press of 2,000 in the Prize List, and the purses in the specifing classes have been nearly doubled, and range from 100 to 8500 for each event. The specific attractions of an interesting and elaborate and the counties of an interesting and elaborate could be had, among which are the following: The Lady equestrian of the world, Madame Marentette, and her stables of magnificent horses including "Filemaker," king of high jumpers, with a record of 7 ft. 4j in., beating humpers, with a record of 7 ft. 4j in., beating humpers, with a record of 7 ft. 4j in., beating Roberty, the Canadian high jumper, with a saddle horse with twelve distinct scales; "Jupiter," prince of high jumpers. This wonderful pony clears the bars at 4 ft. 6 in. "The Celebrated Four Horse Tandem Team." Baloon ascensions and parachute descents by Lady and her wonderful "Dog Aerouant." This dog will leave the baloon and race with woman to the earth, holding on to a parachute by its teeth. Equilibrists, juggiers, tumblers, etc. "Bondo" Trick Oxen. These oxen have been trained to almost everything but talk, and the delightful tricks and feats which they perform fill the heholder with wonder and delight. Smith's Imperial Palace of Illusions will be well worth coming miles to witness. A grand display of streworks on Tuesday, Wednesday and Thurstrations.

Keep your heart pure and there will

Keep your heart pure and there will never be a dispute between your rea-

Stekness Among Children,

Especially infants is prevalent at all times, but is largely avoided by giving proper nouties ment and wholesome foest. The most success ful and reliable is the Gall Bords a "Eagle" Brud Condensed Milk. Your grocer and draggist keep it.

C. C. RICHARD'S & CO,

Gentlemen, - For years I have been croubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure without any result. I am happy to say one bottle of MINARD'S LINI-MENT entirely cured me, and I can heartily recommend it to all as the best medicine in the world.

RONALD MCINNES. Bayfield, Ont.

"How are you?" "Nicely, Thank You," "Thank Who?" Why the inventor of Which cured me of CONSUMPTION.

Give thanks for its discovery. That does not make you sick when you take it.
Give thanks. That it is three times as

efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

Give thanks. That it is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds. Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00. SCOTT & BOWNE. Belleville.



Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon he nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless. and leaves no unpleasant effects.

A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

KOENIC MED. CO., Chicago, Il. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario.

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WANTED FOR S. S. NO. 1, RUTHER-FORD, District of Algoma, a male or female teacher holding a third class certificate. Duties to commence immediately after midsummer holidays. Applications, stating salary to be addressed to T. H. JACKMAN, Killarney, P. O., Algoma District, Ont. Killarney, July 12, 1892. 718-2w

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129-13w President.

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MOTHER SUPERIOR.

VOLUME XIV.

If I Could Keep H ast a little baby, lying in my a fould that I could keep you w Would this
Helpless, clinging fingers, dow
Where the sunshine lingers, ca
where
Blue eyes issking questions, I
speal
Roly pol shoulders, dimple in
hamy little blosson in a world
Thus I fain would keep you, for

Roguish little damsel, scarcely Feet that never weary, hair of Restless, busy fingers, all the t Tongue that never cases talk Blue eyes learning wonders of Here you come to tell them, shout! Winsome little damsel, all the a Thus I long to keep you, for I I Sober little school-girl, with books,
And such grave importance
looks;
Solving wearing problems, po
Yet with tooth for sponge cake plums; Reading books of romance in Waking up to study with the Anxious as to ribbons, deft to Full of contradictions,—I wou

Sweet and thoughtful maide

All the world's before you, wide. wide.
Wide.
Hearts are there for winning to break.
Has your own, shy maiden, ju Is that rose of dawning glowi
Telling us in golden blushes speak?
Shy and tender maiden, I won All the golden future, just to

Ah! the listening angels saw Ripe for rare unfolding in th Now the rose of dawning turn And the close shut eyelids v Though my heart is breaking Safe among the angels, I wou

BANQUET TO EDW.

London, Au Edward Blake at di Prof. James Bryce, w probability, be a memb stone's Administration Blake occupying the right hand. The dinne interest, not alone beca to elicit from the disti dian his first utterance an English audience of questions that at prese ic attention, but also b ner was the first politic that has been held by t election. The compan large and thoroughly re

Prof. Bryce's introd were brief, being chicongratulations on Liberal victory at the and to extending the the club to Mr. Blake. saying that he gentleman's judgmen the greatest value in a tion of the Irish probl

Mr. Blake, in resp marks of Mr. Bryce,

that the last time he

the Eighty Club, the dinner in 1888, he Charles Stewart Parn rather than conciliat of the masses. Desp he would retain a history. He referre confidence in the Liberal allies and hi adherenc courses. He believe on the eve of realizing Mr. Parnell fough were certain to at objects they had in that each of the allied the conditions under The created and mainta object under a stric line allowing only Experience had sh the assertion that th the Imperial Parl limited system. T weapons forged u adership had such mper and ke temper wrought such greated and that the Li up the Irish cau able and cordial friendly feeling and British democ of Mr. Parnell's been lessened, but fully adequate for which they w hoped that the Ir ultimately see tha

> so great a feelin that country th neither time nor tious criticism or THE CANAL Mr. Blake also dians had a mat settlement of the the people of eve nation, they had

the matter of H were actuated wi

majority were sou

the interests of Ir

desired the passa Home Rule bill.

every detail of th

exactly what some

but, as Mr. Parnel

sound measure

accepted. If they

sire to make a suc

measure it would

action in Ireland