

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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The Colors of Carmel.

BY THE REV. A. B. O'NEILL, C. S. C.
Caring 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;
Proudly they fought, and with valor
Fair about those colors and darkest strife,
Rolling on Death's spectral pallor,
Flooding 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,
Serves them in the battle's reverse to bear;
Scapular Brown, or thy heart repeating,
Bade 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 celebration of the silver jubilee of Rev. Father McCann, at St. Michael's Cathedral, Toronto, on Thursday of the week before last:

The Lord hath sworn, and He will not repent. Thou art a priest forever, according to the order of Melchisedech. (Heb. Ps. 4 verse, St. Paul, Heb. 7, c. 1, verse 17.)

VERY REV. AND REV. FATHERS AND DEAR BRETHREN—We are assembled 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 celebration of this nature, to say a word or so on the sublime dignity of the priesthood. 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 participation in His office, by configuration to Himself, and by the impression of the sacerdotal character on the powers of the soul. 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 manner; for sacrifice and priest, altar and victim are essentially correlatives as parent and child, government and 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 Melchisedech, necessarily entails His offering sacrifice according to the offering and wine. This He cannot, being in heaven, do visibly and of Himself, 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 Christ, being the one only universal priesthood, all priests consecrated under 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 consecration 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 forever, 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 them the power of sacrifice. It is also of divine faith 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-

plete. By then they had received the twofold jurisdiction over His natural 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 Catholic priesthood in the Church of Jesus Christ! But the pastoral office 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 already given. "All power," said He, "is given to Me in Heaven and on earth." "Go ye, therefore," etc. See His power in heaven as God in the bosom of His Father; see His power on earth as God man—the Redeemer—bestowed 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 of God." No wonder our Lord Himself 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."

You will understand, my dear brethren, I am speaking thus far about the priesthood of our Lord, as participated in by His apostles and their 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 the bishop and the priesthood of the priest are one and the same. The former has not its plenitude; the latter has not its plenitude; the latter has not its plenitude, 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. Therefore it is that at his ordination he is told by the ordaining Bishop "That it behoveth that he offer the Holy Sacrifice, that he would bless the people, preside over them as a father, preach to them and baptize them, and he is exhorted to perform these various duties with care and diligence. But, moreover, he is to be to them a father, a spiritual physician, teacher and judge. If we look into the life of our Saviour whilst on earth we will find that He was the father, teacher, physician and judge of the people. See His kindness towards them in all His treatment of them, healing their sick, raising their dead to life, in preaching and admonition; even His very last act in the drama of redemption is one of fatherly love and kindness. Now, Christ is called by St. Paul (Heb. 1st chap., 3 v.) the figure or express image of the substance of 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 Philippians (2 chap. 17 v.): "If I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate you all." The priest is the other Christ. When, morning by morning he offers to the eternal 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 a sacrifice? "Oblatus est quia non radiant," or as St. John perhaps more fully expresses it: "In this we have known the charity of God because, we hath laid down our lives for us, and we ought to lay down our lives for the brethren." But, my dear brethren, the priest is a spiritual father, he is father of all who are born again of water and the Holy Ghost, but in a special and more intimate, in fact eternal, relation of those whom he has

baptized. If you have ten thousand instructors, and St. Paul (1 Cor. 4 chap. 15 v.) yet not many fathers, for in Christ Jesus by the Gospel I have begotten you. This title is the most simple and intelligible to all, young 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 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 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 to him, that jurisdiction over the real body of Christ, inherent to his priesthood. This is My body, has no equal, except Let there be light; the other words created the light; these words, which constitute or bring upon the altar the Real Presence of Jesus Christ. They are of omnipotence. He must 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 infirm; and after the House of God, so that he may be able to say, "Lord I have loved the beauty of Thy House. I have cared for it. I have built it in Thy Name."

And now, my dear brethren, we have seen something of the great dignity of the priest and some of his duties. Is it any wonder that the Church would honor him by a jubilee? For over twenty-two years I have known him—Father McCann—whose jubilee is celebrated to-day; and if it 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 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 your work in the diocese as a builder of churches and priests' houses, as one who looked not to himself, but to God's interests. Having known you so well, I say to work in the future as you have in the past; to work in season and out of season as the good priest and adviser of your people, as the spiritual adviser of all by the gentleness and kindness of your character, and on account of the fatherly love and confidence His Grace, our beloved Archbishop, has placed in you, my dear father. In the language of holy writ: Proceed prosperously and reign.

Nine Parnellites.

Only nine Parnellites have been elected to Parliament.

A large Nationalist majority was never in doubt, but few people believed that the factionists would be so utterly routed. Upon the eve of the general election Harrington made what he described as a generous offer, made solely in the interest of peace, that there should be no contests in Nationalist constituencies if 33 seats were allotted to his party, if that offer were rejected he and his friends "would make it hot in every sense of the word" for the Nationalists all over Ireland.

In order to avoid contests which would let in Tories, the Nationalists offered the Parnellites 12 seats, but that offer, generous in the circumstances, was contemptuously rejected, with the result that while proving to the world their own insignificance, the Parnellites have made a present to the Tories of 5 Nationalist seats. The Tories are as much chagrined as the Parnellites. They had counted, in their ignorance of Ireland, upon the presence in the new Parliament of an Irish party almost equally divided, and they would have been prepared to pay a high price for the Parnellite support against Gladstone, but that assistance is now scarcely worth purchasing.

Among the defeated Parnellites is Mr. John Parnell, brother of the dead leader.

Pope Leo XIII. will celebrate two jubilees next year if his life should be spared so long. On February 19, 1893, he will have passed since he was called to the episcopate by being appointed Bishop of Damietta, and on December 13, 1893, forty years have passed since he received the Cardinal's hat.

ARCHBISHOP IRELAND AT HOME.

His Grace Addresses His People on his Return from Rome.

Fresh from the plaudits and honors of two continents, Archbishop Ireland preached in the cathedral of St. Paul, last Sunday, after an absence of six months, spent principally in the Eternal City. As he ascended the pulpit, says the St. Paul Globe, a smile of genuine happiness stole across his strong intellectual face, and when with his old congregation, his features plainly indicated his joy at being permitted once more to address his beloved flock. "I thought it would be ungracious on my part," said he, "and somewhat ungrateful to Almighty God, if I did not hasten to appear in the cathedral of St. Paul, immediately on my return home. It is certainly a duty for me, in this place, to return thanks to God for the safe journeyings since I left you, and for the many graces and favors with which Providence has visited me. And I owe it, furthermore, to the dear people of this congregation to say to them how pleased and delighted I am to stand again in this pulpit and look down on well-known faces, on a well-beloved congregation. This morning is for me one of the most pleasing moments I have experienced in the past six months. I have, of course, during that time rested my eyes on many an altar, and seen around me many gatherings, but these gatherings, these audiences, were not the old-time congregations of Catholics of St. Paul. They did not show to me the many friends and co-laborers in the cause of Christ with whom, during many a long year, I have striven and labored for the kingdom of the Church. During that time I have seen many a splendid edifice, many a noble pile, but, believe me, neither the basilicas of Rome nor the grand churches of Paris, spoke to my soul and awakened my thoughts and feelings such as the walls of the cathedral of St. Paul.

What must I say to you? The object chiefly in the mind was simply to speak to you those few words. To go over the occurrences of a long voyage, to relate, however briefly, what would be of interest to you, that would be impossible. I can say to you that so far as the people of the diocese of St. Paul are concerned my time was not lost, for I have seen, heard and learned many things which will enable me in the future to serve the people, if not with more zeal and love, perhaps with more intelligence for the needs of souls and the world at large. I trust that gradually, in the course of my ministry among you, this profit will flow over on the flock confided by God to my care.

Let me speak a few words on the Holy See, and of him who to-day rules the Church of Almighty God—Leo XIII. If it is any consolation and pleasure to you to say that Leo XIII. is well aware that there is such a place as St. Paul, I assure you that he knows the fact well, and will not soon forget it. If it is any pleasure to you to know that he takes a deep, abiding interest in the welfare of the Church in these remote regions, in the welfare of the Church in the United States, in the welfare generally, temporal as well as spiritual, of our beloved republic, I can assure you he does take such a deep and abiding interest in all that concerns it.

Leo to-day is what would naturally be called an aged man. He is eighty-two years old, but, surprising to say, in this advanced stage of life, he has all the energy of body and mind which we would expect in a man younger by decades of years. All you may hear and read about the Pope being on the threshold of death has no foundation in fact. Those who see him for the first time are somewhat struck by his thin and ascetic figure, and would believe that he was attached to the earth by very fragile strings; but thinness of body and asceticism of feature indicate, by no means, weakness or approaching dissolution. During my entire stay in Rome he was not indisposed for a single moment, and from all I heard there was scarcely even an interruption from his assiduous labors, even for a little while, because of failing health. He labors hard. The early part of the morning is given to private devotions—the celebration of the Mass, and immediately after, he begins his audiences with the heads of the different 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 visitors whom he is wishing to receive. Every Thursday he gives a general audience to which forty or fifty are admitted, and in these he generally finds occasion to say a few words to each, and travelers are from time to time, admitted to the morning Mass, when he may say a few words to the pilgrims and listen to what they may have to say, provided too many words are not said. At 1 o'clock he takes a little work in one of the large halls of the Vatican, or, if the weather be fine, in the garden. At 3 the work again begins with the presidents of the different congregations. At 7 o'clock he assumes his private labors, reading and writing, and un-

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 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 blessed him with a superior mind, 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. He has wonderful quickness of perception, and questions submitted for hours to an ordinary man are seen through in a few minutes; hence those having business with him, if wise for themselves, will put it in a few comprehensive words, as a lengthy exposition will fire 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 superior qualities. It is not at all 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 advisers and collaborators who also are intellectually 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 Italian, and for many years had large experience as nuncio in several of the European courts. Cardinal Ledochowski is a Pole 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 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 Vautelli might also be mentioned among those who have attracted special attention by their talents while in Rome and coming in contact with the Holy Father. I was struck especially by the two features of the pontificate of Leo. First that Leo, as a representative of religion on earth, occupies himself with all the interests of earth (and this is as it should be) religion is not a matter by itself which can be locked out from all other matters and closed into a special department. Religion is like the soul of man. The soul of man pervades all man does. It gives inspiration and motive for all human acts. Religion is like the air we breathe—pervading all space.

RELIGION ON GUARD.
There is the sanctuary wherein this atmosphere is specially prepared, and, as it were, charged with divine electricity 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 must then keep him from fastening to earth. Moreover, there are other spheres of life into which men are thrown—politics, in the true sense, the government of nations, are all things needed for man, and consequently 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 pertaining to man—must bless where, 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 influence is given to us always. Occasionally we hear this narrow idea of religion promulgated: that the representative of the Church must keep excluded to the same and take no interest in anything else. Religion, not general in its effect, leaves the

world to 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 elevating 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, his is: 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 to be found, so that all may know that the Church in her acts is as catholic as is her diffusion over the geographical world.

AN EYE ON THE WORLD.
The second noticeable feature is this, that Leo XIII. and his eminent council understand thoroughly the world they are dealing with. Let none imagine that all movements of the age do not cross the threshold of the Vatican; and this vast comprehension of the age Leo uses to show to the whole world, and to future ages, that while all things on earth are changing, God's Church never changes. God is unchangeable, and when God placed His Church on earth He decreed not that the Church shall be continually giving place to others. He made His Church to last forever. It is asked, will not the Church change? and men 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. Human forms of government are changing. They 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. Leo says these old forms of the past belong to the past. The Catholic Church is linked with no form of government. Some new form of democracy 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 Protestant 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 comfortable 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 to 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 storms.

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 enjoy on this favored soil is a freedom which, in most countries, she seeks in vain. Leo wishes Catholics to be thoroughly loyal to this country which gives them this freedom. He sees also in this country a type of government which must be the dominant one.

Leo is not a pontiff who looks backwards, 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 freedom.

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. Peter's Cathedral at Rome. The model will come with an authenticated history showing it to be the one designed by the architect, San Gallo, in 1540.

INFALLIBILITY.

Very Rev. Dr. Schroeder 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 mission, and imposes upon the faithful what St. Paul calls in his energetic 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 Catholic Church. The Pope and the Episcopate united to him, whether they be assembled 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, and charging him to feed His lambs and His sheep, thereby promised infallibility to Peter himself and his successors? 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 first Pope?

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; it 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 contained in holy Scripture and in tradition. He is, then, like the Council, infallible only when there is a question of preserving this deposit in all its integrity, of explaining its true sense, 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 in them, as the infallibility of faith may require. These truths proposed by the 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 a general council, (which cannot be such without union with the Pope); 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. The difference can only be accidental: a doctrinal decision emanating from the united magistristerium of the Pope and the Bishops has naturally more solemnity and *edat*, as well in itself as in its effect.

But it follows, in order to be obliged to submit themselves to a judgment of a 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 criterion 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, for 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 make 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 "excommunicated," "false," leading to "heresy," etc., indicate clearly in the decrees of councils or of Popes the intention of exercising the infallible magistristerium.

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 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 proposition.

The end of the infallibility of the

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 intact 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 is not communicated to him by the Church, that the value of his decision does not depend upon the assent accorded to it by the Bishops or the faithful. 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 to make his assent depend upon a preliminary examination for the purpose of ascertaining that the doctrine in question is really a part of revelation. The 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 themselves, and not from the consent of the Church, irrefragable. In the same sense it is true also that this infallibility 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 measures as temporal sovereign of the Pontifical States, never was and never will be any more infallible than other secular princes.

So, too, his infallibility does not extend to his acts of ecclesiastical administration, such as excommunication, the erection of dioceses, the appointment 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 general council always does; but the infallibility of his judgment is in no way based on these investigations. I do not believe because the Pope is a great theologian, because he has surrounded himself 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 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 him." From the very fact of the definition given follows the obligation of the faithful to submit to it; no one can require, as a condition of his submission, a knowledge of the human means by which the Pope or the Council have availed themselves before giving the definition of faith.

CONTINUITY OR IMPOSTURE.

The Church of England Prior to the Reformation.

In my last letter I spoke of the pretension 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 difficulties 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 Churchmen. Let us devote a few moments to its consideration.

It is the Church of England the Catholic Church continued, or is it a usurpation, or imposture? is a question to which the Ritualists reply bravely: "Of a 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 teaching 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; from the admission of pagan writers, from the lamentations of learned

Protestants; in short, there is an almost consensus of learned opinion, well expressed by the Church of England organ, the *Guardian* February 3, 1889: "The Church of England is, above all other Churches of Europe, the child of the Church of Rome." Secondly, 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 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 constructed on the plea that most of the Roman Catholic doctrines were blasphemous, idolatrous or superstitious. And, thirdly, they can prove—that no Protestant has ever denied—that the Church of England is not the sole, infallible judge of her claim to the continuity of the Catholic faith, since the Church of England has always repudiated infallibility, has always asserted that "all Churches may err," and has been principally irritated against Roman Catholic teaching on the ground that it claims to be irreversible.

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 negates the others. We may try to summarize these absurdities as follows: If the Church of England be the same Church with the Church of England of, say, the second century, it must necessarily be 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 episcopate, just as from that time the Roman-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 Priests 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 Christianity 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 century till the sixteenth has been concealed by the modern heirs of continuity.

Where, then, does the continuity come in? The Ritualist theory requires all men to acknowledge that English Catholics were *not* Roman in the second century, *not* Roman from, say, the sixth to the sixteenth century, *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 has ever figured under the role of a divine teacher. Our old friend, Euclid, would have made short work of such nonsense. We can imagine that keen reasoner, had he lived in Ritualist days, writing to some champion of 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 cannot 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 the 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; and abhorred even the word Catholic as meaning Roman. All the Anglican churches and chapels, both exteriorly and interiorly, were designed to protest 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 Communion Table, so as to teach that the Church of England had no altar. Yet 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 contradictions. The word Catholic, which always did mean—and which means now, and ever will mean—the being in communion with the Vicar of God, has come to bear Anglican significance of *not* being

in communion with the Vicar of God, but of protesting against the authority which is traversed.

Perhaps it is on the same duplex 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 sacraments. 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 that most of the churches of the Establishment 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 institution 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 Cerinthus in the first century and has 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 continuity of sameness, on the ground of most patent contrariety; of obedience, on the ground of three centuries of disobedience; 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 innerness which could enable it to dogmatize on old doctrine. What is pleaded is that Truth begot Error and that 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 ludibria 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.

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 appeared me for the strange old building that I looked upon as we emerged from a side street. It was still good a little 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, trailing vines and yellow-flowered trees in front, enclosed 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 old gateway 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 "no admittance," and no grizzled sexton is visible, so with an American and eastern girl's indomitable perseverance, I rapped for admittance at the open door, feeling sure of a priestly welcome.

Though that did not come, as the padre was away performing his good deeds, the kind old servant willingly let us pass through the study. This a long, dark, low-ceilinged room, with dusty book-lined walls, having for furniture only two stiff high-backed chairs, a time-stained, long, dark table strewn with papers, in stands and rusty pens. I longed to pause and dream awhile, to pore over and study the books and pamphlets that were full of the knowledge of the religion about which I had been 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

and place fell on my knees. Strange figures of saints and martyrs were frescoed on wall and ceiling; low wooden benches covered the gray clay floor, where long ago knelt the dusky-faced Indian worshippers, their faces lifted 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 now and then splashed against the tiny panes. The winds sighed through the willow branches that swept the wall outside. Down the narrow aisles we went, and as I passed the tiny confessional, some sudden wild impulse—perhaps made me brush aside the reverence—made me brush aside the faded silk curtain, and with a start I half expected to see seated within some bronzed faced, dark-eyed Spanish priest who would arise, his black robe falling round him, the bearded rosary still 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, and 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 thought, and with a restless sigh I let drop the silken curtain and went on,

still at the rude wooden altar steps I knelt and gazed on the faint old altar, and read the Latin inscription on a carved tablet in the stonework wall 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

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 graveyard beyond. Never again do I expect to see one so quaint, old and yet so beautiful. With that sullen, shy, sighing wind, and scattering rain-drops, it brought over 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. There were wooden crosses, mossy, tumbledown 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 juncos, myrtle vines, starved with rich blue and white blossoms. Some of the stone crosses were entwined with greenest English ivy, 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 downward, again it crept along the ground, folding lovingly, and as if half pityingly, 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 climbing 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 to crush them. Another narrow-winding path led, by an old gnarled willow, festooned with ivy, and whose yellowing leaves drifted slowly as if sadly down, to some half-hidden graves under the high, dark wall, where the fragrances of violets floated. Drooping ferns sprung and dark harelbedded 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 tomb, 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 grass sodded roof clustered tiny sweet pink and purple flowers; a vine crept over the rusty iron network. No cheery sunbeam, however, sent any tiny pencilled 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 over the darkest grave that lightens the dreariest, saddest lot with the knowledge that above, beyond the stars, we shall surely live again. Though cloaked in blooming verdure, 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 desolate.

THE KEY TO HEALTH.

When the merits of a good thing are considered, it only requires a proof like the following to convince and settle any doubt.—Constantine, Mich., U. S. A., Feb. 16, 1887: "Was troubled 39 years with pains in the back from strain; in bed for weeks at a time; no relief from other remedies. About 8 years ago I bought St. Jacobs Oil and made about 14 applications; have been well and strong ever since. Have done all kinds of work and am as well as ever. No return of pain in years." D. M. REARICK.

A Close Call. After suffering for three weeks from cholera infantum, so that I was not expected to live, and, at the time, would even have been glad had death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now. John W. BRADSHAW, 333 St. Paul St., Montreal, P. Q.

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FEAST OF THE TRANSFIGURATION.

The feast of the Transfiguration of our Lord Jesus Christ occurs on the sixth of the present month of August.

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 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, questioning together what that should mean, when He shall be risen from the dead.

After this wonderful vision our Lord manifested His glory, working now 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 Transfiguration occurred, Mount Thabor is indicated by the description "a high mountain"; and the earliest Christian traditions point to this mountain as the spot, as it is related by Nicophorus 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.

Every Christian has in this good reason for rejoicing on the Feast of the Transfiguration, for by the honor and glory conferred on Christ by His Father the sufferings of His passion, of which we are the cause by our sins, are alleviated, for "God also hath exalted him and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those 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., 53, 57.)

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 Assembly 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 Ireland the minority should rule. The absolute absurdity of this method of reasoning was well put by Mr. Gladstone recently when he said that this 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 manage the general affairs of the three kingdoms, even if they had the disposition to study the local needs of Ireland, which they have not.

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

Not long ago Sir George Otto Trevelyan, who was Chief Secretary for Ireland, and who had some experience 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 judicial system the minority in Ireland would suffer; but people are beginning to ask themselves what is there which the minority could suffer under any system worse than what the majority are suffering under this system, and would suffer, according to Lord Salisbury for twenty-five years to come. Exclusion from office, power and emolument in their own country; exclusion from all effective influence over their own legislation, because that legislation 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 masses of his 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 Otto Trevelyan the condition of Ireland under Westminster legislation, and even if it were true that the Orange or Protestant minority would be liable to suffer at the hands of the Catholic minority in an Irish Parliament, it would be much better that such should be the case than that the majority should suffer at the hands of an insignificant minority, as the Presbyterian General Assembly desires should be the case.

But there is not the least danger that the majority would be tyrannical even without the guarantees which have been spoken of by Messrs. Gladstone and Blake, and which the Catholic Nationalists are willing to have introduced into a Home Rule Bill.

On this subject it is well to recall one of the resolutions passed two years ago by the Protestant Home Rule 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 falsehood 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 Protestants and 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 demanded specially for the benefit of Catholics; but such is not the case. Its benefits will be felt by the whole Irish people, by Ulster equally with the other Provinces.

But there is in the proceedings of the Assembly something which gives a character of ludicrousness to its protests against Home Rule. It demands that the present regime should be continued, yet in the same breath it passes a resolution declaring that nearly all the benefits arising out of the present system (of Protestant ascendancy) are monopolized by one denomination, that is to say, the 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: "It has been freely asserted that Presbyterians cannot be got to sacrifice business or position for the purpose of working for Christ's Church in Parliament."

He is of opinion, however, that some men 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."

He adds: "We are not worth our salt, as it seems to me, if we are content to let ourselves be represented by other people, when by a 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 peculiar about his politics. My belief is that where we lose it by patronizing men about whose Presbyterianism we are not certain. Men whose Presbyterianism is shaky, and who only use it to serve their turn, are not worth backing; 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 recommend 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 language of the Moderator and the conduct of Dr. Woodlock, Bishop of Longford, who was the proposer of Hon. Edward Blake, a Canadian Protestant, as a suitable representative for the thoroughly Catholic constituency of South Longford.

There is one redeeming feature about the Moderator's address, that he denounces the threats of the Orangemen to resort to physical force to prevent Home Rule, without first trying "any of the resources of civilization;" but he declares at the same time that should it be required, "Presbyterianism will once again become the old guard of Protestant interests in the land." But he adds that he is convinced that those (aristocratic Anglicans) "who wish to line the ditches with the Presbyterian yeoman 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 events—teachers' 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 teaching 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 theoretical and practical sides in due proportion, the former being represented by a number of essays and papers, and the latter by a still greater number of actual class lessons and exercises, of a varied and comprehensive character. As to quality, the whole was unexceptionable. The ladies performed the different parts assigned them by the programme with the most thorough earnestness, and style vigorous and pleasing, and according to the latest approved professional methods. His Lordship Bishop O'Connor honored the convention with his presence on the second day, and 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 religious point of view, and concluding with a short but complimentary 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 of 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 their efforts, and wished them equally gratifying results for all their future 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 a religious act, an act of worship, and was in every respect religiously carried out. It was initiated in thanksgiving for the deliverance of the people from the plague. It has been 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 will take steps to prevent any such 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 turning the great mysteries of Redemption into a money-making show,

and the idea was dropped. The managers then represented that it was not their intention to do anything else than to make a pious exhibition. But their spirit was seen when they produced afterwards in mockery a farce entitled "A Flutter among the Petticoats" to ridicule the expression of Christian sentiment which had prevented them from turning the crucifixion of our Lord into a money-making scheme.

The proposed Chicago exhibition is precisely similar to that which it is intended to produce in New York, and 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 ex. Barrett and the City of Winnipeg ex. 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 persecution of Catholics in the African kingdom 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 Williams, two officers of the British East African Company.

A full account of the butchery has been sent by Monseigneur Hert, the Vicar-Apostolic of Nyauza, to Monseigneur Levinhae, the Superior of the missionaries at Algiers.

From Monseigneur Hert's letter it appears that the Protestants of Uganda were a small minority of the population, but as the King, Mwanga, became a Catholic some months ago, the Protestant 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 mitrailleuses to enable them to exterminate the Catholics. The Protestants, being then assisted by the British forts, an attack was made on the Catholic missions on Sunday, Jan. 24. The Catholics were obliged to defend their lives, though they were furnished with arms much inferior to those with which the Protestants had been supplied. They saw that they were being hunted from the country, and they determined 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 African Company; but he refused; as he would have been reduced to a state of slavery under such conditions. The British officers thereupon deposed Mwanga and conferred the kingdom of Uganda upon M'boke, the Mahometan king of the adjoining kingdom of Boganda.

It is stated that fifty thousand Catholics have been either killed or sold into slavery. Six priests who were in charge of the Catholic mission were also held as prisoners by Captain Lugard.

The lives of Bishop Hert and King Mwanga were saved by Mr. Kihne, the German Consul, who placed them under the protection of the German flag. The French Foreign Minister has demanded redress from Lord Salisbury, who has promised to enquire into the whole matter, and to grant 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 which have been made have been 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.

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 upon false pretences, has signally failed, and Mr. Kelly has passed triumphantly through the ordeal.

VINDICATED.

A few weeks ago there appeared in the Globe an advertisement of which 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 \$800 per annum and expenses; applicants must furnish exceptional 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.

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 advertised; 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. 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 applied, and Government detective Murray was sent to Simcoe to trace the 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 registered letter, saying that he was Norton. The postmaster refused to deliver the letter, unless he were identified, whereupon he said he did 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 him at the post office, which he accordingly did; but it appeared that Mr. Kelly had no further knowledge of his correspondent; and Mr. Mulkins, the deputy postmaster, gave testimony to 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 Chrysler, on receipt of applications for the position, induced a Mr. Griffin, of the neighborhood of Delhi, to go to a printing office and order letter heads to be printed with the address W. E. Norton, insurance and real estate agent, Simcoe. It appears to us that this was a much stronger reason for connecting Mr. Griffin with the conspiracy than anything which was brought against Mr. Kelly; yet, strange to say, the only person who was charged with complicity was Mr. Kelly, against whom it is well known that there is considerable spleen in Simcoe on account of

his success in his police magistrature for not sufficient evidence, Kelly, and the charge very properly dismissed. Chrysler was sent for

EDITORIAL.

We are pleased to see a brilliant and gifted Buffalo Union and T. Cronin, has returned health to take the more. Long may he remain with him to form the work he has which his best effort voted the past twenty

We have heard much progress of Protest Italians; but recent agents of the Bible firm the statements so freely made on the issue of the German from its Roman error the result of the ecc. Society's agents is appears that the I now number about statisticians former at 30,000 and even there must have falling off. It is there is in Italy m religion, and posit ating from the effo ment to destroy the but the Catholics Church either act do not become Prot also that a number churches, which ha congregations, are preachers withdraw decline in numbers

BROTHER MAUREL the Catholic Educat is to take a p position, reports t quarters the asu satisfactory exhibi ing the great prog cation in the Uni beginnings, which a small scale, an fifty years ago. of to-day are full many cities not in distance, the Publ latter monopolize given for educatio tical Provinces. religious teaching presented by spe Exhibits of Now dioceses will be such that all the and his colleague therein an attack ism of the country eclipse them.

SEVERAL anti-Canada have fall error of supposi Ireland, of the Minnesota, is oppo ment of Catholi and that he has t the secular school States. This is as strongly as United States in teaching in the s parishes of his Public school T allow the Catho taught their r teachers after satisfied to allow Public schools, be subjected to a double tax for principle of rel schools is thus re stances, the meth bishop Ireland c

The Orangemen that Orangem Catholic organiz pose is to secur liberty for pers the action of the men who warn vention that sele rison as the Re the Presidency support Mr. Jay nominated, who colors as religi only objection t is that some me Catholics. The their declar vention that a million an to any Repul cept Mr. Blai however, that merest bragga that there are

his success in his profession. The police magistrate found that there was not sufficient evidence against Mr. Kelly, and the charge against him was very properly dismissed. The teacher 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 Cronin, has returned in renewed 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 at 30,000 and even 40,000, so that there must have been a considerable falling off. It is unfortunate that there is in Italy much indifference to religion, and positive unbelief, originating from the efforts of the Government to destroy the faith of the people, but the Catholics who abandon the Church either actually or practically do not become Protestants. It is stated also that a number of the Protestant churches, which have had hitherto fair congregations, are to be closed, and the preachers withdrawn on account of the decline in numbers attending.

BROTHER MAURELIAN, the Secretary of the Catholic Educational Exhibit which is to take place at the Chicago Exposition, reports that he has from all quarters the assurance that a most satisfactory exhibit will be made, showing the great progress of Catholic education 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 today are fully equipped, and in many cities not only compete with, but distance, the Public schools, though the latter monopolize all the State aid given for education. All the ecclesiastical Provinces, including eighteen religious teaching orders, will be represented by special exhibits. The Exhibits of New York and Boston dioceses will be especially fine, and such that all the efforts of Dr. Fulton and his colleagues who profess to see therein an attack upon the Protestantism of the country, will not be able to eclipse them.

SEVERAL anti-Catholic journals of Canada have fallen into the curious error of supposing that Archbishop Ireland, of the diocese of St. Paul, Minnesota, is opposed to the establishment of Catholic parochial schools, and that he has taken side in favor of the secular school system of the United States. This is not the case. He is as strongly as any Bishop in the United States in favor of religious teaching in the schools; but in certain parishes of his diocese, where the Public school Trustees are willing to allow the Catholic children to be taught their religion by Catholic teachers after school hours, he is satisfied to allow Catholics to use the Public schools, so that they may not be subjected to the injustice of paying a double tax for school purposes. The principle of religious teaching in the schools is thus respected, and the Pope has declared that, under the circumstances, the method adopted by Archbishop Ireland can be tolerated.

THE Orangemen frequently declare that Orangemen 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 against any Republican candidate except Mr. Blaine. It is well known, however, that this statement is the merest braggadocio. It is estimated that there are not more than a hun-

dred thousand Orangemen in the whole United States. The smallness of their numbers is made evident whenever they make a demonstration on the twelfth of July. On their last anniversary 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.

LETTER FROM REV. DR. FLANNERY.

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 Britannic 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, or of the City of New York, that went nobly past us yesterday and sailed away out of sight in front of us, we are perhaps better off than we deserve to be. We are two hundred cabin passengers, with about the same number of steerage. The former are of all nationalities, bearing the heathen Chinese. Chicago is very largely represented on board. We have people also from Kansas, Texas, Mexico, Hindostan, the Argentine Republic and the New England States. All are extremely polite to each other, affable, social and courteous. Very little gambling is done in the smoking-room, not much tipping to speak of, nor even an appearance of sea-sickness anywhere. The sea has been a little ruffled all through, but no waves of such magnitude as to cause either rolling 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 men, however, are alone in their complaints of the slowness of the ship. The other passengers are just as well satisfied to enjoy a few days more fresh briny air and sumptuous repasts. The company alone suffers somewhat in finances.

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., and who enjoys a widespread reputation for historic love and pulpit eloquence; the other is a Rev. Dr. Milloy, Methodist, of Chicago, very pleasant in his manners and quite a favorite—especially with the ladies of his denomination. We have also an English Church rector, and your humble servant.

On Sunday public service, according to the Anglican Ritual, was held in the grand saloon at 10 a. m. It merely consisted, I am informed, in the reading 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 vessels prevails, that were Cardinal Gibbons or Talmage or any other celebrity on board, the most unpretentious English Church clergyman or Episcopalian would be chosen by the captain to read the service.

The steerage passengers are, for the most part, Irish Catholics. But for them no religious service was provided. I asked permission to go down amongst them and recite the Rosary or other prayers, but was peremptorily and gruffly refused by the purser, 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 the ship, and is responsible for the exterior. The purser gave for reason of his refusal that all intercourse is prohibited between saloon and steerage passengers. "But cannot a clergyman visit those people, purser?" "No, sir." "But in case of sickness, purser?" "No, sir." "Is it a rule, then, on this vessel that should a person on the steerage be in danger of death no clergyman—priest 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 away.

I have heard since that, on reaching New York or Liverpool, through sanitary precautions and owing to prevalence of cholera in some parts of Europe, and of leprosy in some portions of the American continent, the ship authorities have to make affidavit that no intercourse whatever occurred during the voyage between steerage and cabin passengers. Mr. Purser, however, did not condescend to give me these particulars; and they may not be correct.

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 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 character, 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.

Lancaster of Hartford, bicycle and gun manufacturer, also with his daughter. These gentlemen are natives of England, but, owing to their long residence in America, feel they are going to a strange country, and are as anxious to visit Ireland as the land of their birth.

Mr. Griffin, of Griffin and Wright, merchants, of St. Thomas, although a heretic of very High Church principles, is my travelling companion. So far we have not quarrelled, 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 prosperous, and we pray and hope it may so continue to the end.

Guelpel 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 very lucrative business in Harlem, N. Y., the former of whom lived a long time on Power street, Toronto, and the other was born in Hamilton. Both claim to be Canadians; and, taken altogether, we make a very fair showing in debate and are more than able to hold our own against heavy odds.

All would be very satisfactory on board if the officers, especially the purser, were a little more courteous to 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 begin to creep on me. I heard there were some vacancies, and addressed the purser on the subject; but was met with a peremptory "No, sir." No effort was made, or trouble taken by him or any other officer, afterwards, to accommodate me, so I suffered 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.

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 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, the Liberal Unionist, is declared elected by 2,942 votes against 2,887 for John Bruce, his Liberal opponent. This change reduces Mr. Gladstone's majority 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. Gladstone will make his motion of non-confidence, 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 in Dublin on the 27th, and a number 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 Parliament, 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 loyal 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 Parnellites 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 Rockford Maguire, for whom the Parnellites had found a seat in Clare, was a pal of the Duke of Abercorn and the Tories. He (Healy) regarded Maguire as the Parnellites' paymaster, and said that Maguire would practically be the dictator of the Redmondites. On the eve of the elections, he said, the McCarthys were almost entirely without friends, and when Healy drew a check for £53 for expenses, he had to ask the payee not to present the check for a few days, but within ten days the McCarthys 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 been non-existent from inability to pay sheriffs' fees, except for the welcome financial support from America and Australia.

WILLIAM O'BRIEN THINKS HOME RULE CERTAIN.

In a speech on the 30th, in Mal'low, Wm. O'Brien said that the Irish cause now occupied a position which his forefathers never dreamed of. He con-

demned those evil prophets, the Parnellites, who, he said, are exerting themselves to throw out Mr. Gladstone and discourage him by heaping difficulties in his path as if he were a terrible orgy. It was not Liberal treachery that would defeat Home Rule but dissensions among Irishmen. He, however, believed that among the nine Parnellites elected to Parliament there were men who could never be persuaded to unite to defeat Home Rule. The Irish had the best of all guarantees against Liberal treachery. They could, and would, turn the Liberal traitors out of office within twenty-four hours.

The Pope's Message.

Pope Leo XIII. has sent a message to the Archbishops and Bishops of Spain, Italy and the two Americas, on the subject of Christopher Columbus, in which he says:—"From the end of the 15th century, and since a man from Liguria first landed, under the auspices of God, on the trans-Atlantic shores, humanity has been strongly inclined to celebrate with gratitude the recollections of this event. It would certainly not be an easy matter to find a more worthy cause to touch the heart and to inflame their zeal. The event in effect is such in itself that no other epoch has seen a grander and more beautiful one accomplished by man; as to who accomplished it there are few who can be compared to him in greatness of soul and of genius. Therefore if would not be fitting, amid these numerous testimonials of honor and in these concerts of eulogiums, that the Church should maintain complete silence, since, in accordance with her character and her institutions, she willingly approves and endeavors to favor all that appears whatever it is to be worthy of honor and praise. She fortifies his statements by references to the interviews of Columbus with Queen Isabella, and Alexander VI., and further says: "Columbus discovered America at about the period when a great tempest was going to unchain itself again the Church. Inasmuch as that it is permitted by the course of events to appreciate the ways of Divine Providence, it really seems that the man for whom Liguria honors herself was destined by a special plan of God to compensate Catholicism for the injury which it was going to suffer in Europe. In order to celebrate worthily and in a manner suitable to the truth of the facts, the solemn anniversary of Columbus, the sacredness of religion must be united to the splendor of the civil pomp. This is why, as previously, at the first announcement of the event, the public actions of grace were rendered to the providence of the immortal God. Upon the example which the Supreme Pontiff gave the same also now in 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 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.

During his campaign in Midlothian, Mr. Gladstone remarked that the older he grew the more he began to conclude that the highly educated classes were in public affairs rather more conspicuously foolish than anybody else. A good deal has happened since that suggestion was thrown out calculated to breed a suspicion that therein Gladstone touched the outskirts of a great and solemn truth. The letters written during the past two weeks prove this. These letters are simply beyond description. The defeated candidates write explaining the causes of their discomfiture and give reasons which would upset the gravity of an Aberdeen kindergarten. Their friends contribute epistolary support even more incredibly brainless. It gives one a shock day by day that the more silly and stupid one of these letters is, the greater chance that it is signed by a professor or fellow in one of the universities or big 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 parsons and retired generals, and about this same level deserves to be placed the leading articles of most of the Tory papers. It really does raise a question in one's mind whether what we call education may not in time come to be recognized as a legitimate electoral disqualification. 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 satisfaction of the service at the defeat of two eminent army officers who had stood as Liberal candidates, and adding, "To a patriotic soldier nothing can be a greater object of loathing and contempt than a British officer who is both a Gladstonite and Home Ruler."

Notre Dame College.

Cote des Neiges, Montreal, is one of the buildings to which the tourist on his trip around the mountain has his attention drawn by his elegance, and many have been heard to express the wish that he had had the chance of passing his first youth in as pleasantly situated an educational establishment. The building is two hundred and forty feet long, four stories high and fitted with all the appliances that the latest science of sanitary hygiene has taught us to be necessary. Here in this college, embedded in orchards and flower gardens, the young confidants of the Religion of the Holy Cross is taught French and English equally, and is in a position when leaving to enter the graduating class of a commercial college, or to begin his more advanced classical studies. When your correspondent visited the establishment the classes were quiet and empty, but the splashing in a pond in the garden, where some few boys, whose distant homes forbade their returning for the summer vacation were swimming and bathing, broke the stony stillness of the place. Bicycles, rickshaws, trams, and shortly electric cars are among the means of communication with the city; and your correspondent, viewing things from a different point of view, could not but think that such a college must have a splendid future before it.

Queen Victoria Uneasy at the Liberal Victories.

The election of Gladstone has caused increased precautions for the safety of Queen Victoria.

As a general rule, no sovereign goes about with less real precaution than Queen Victoria. Since the elections she has been conditioned 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 dislike 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 crown.

For these reasons Queen Victoria, before going to Osborne, readily acceded to the desires of her advisers for special precautions against any unlawful design upon her person. An arm of detectives in plain clothes searched the estate in the neighborhood of the royal residence, and during the Queen stay at Osborne these same detectives form a cordon difficult, if not 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 one detachment of guards precedes and 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 decision 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 place on 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.

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Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ per bottle, \$5.00 per dozen.

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FIVE-MINUTE SERMONS.

Ninth Sunday after Pentecost.

JUSTICE AND MERCY.

And when He drew near, seeing the city He wept over it. (Gospel of the Sunday.)

Which one of the children is best loved by the father and mother? Is there any poor little cripple in the family? That is the favorite child. It makes the parent's heart bleed to see the limping walk or the hunched back, to see the sorrow, pain-marked face of the little one. That is the one who receives the warmest caress; for that one the kindest tones and choicest 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 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 impotence, and of their terrific chastisement. But He did it all with many tears and with a deep 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 mercy. How could our Saviour weep over a downfall so well deserved? How could He weep to see 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 is 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.

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 of our minds, the sacrament of penance, are they not the free gift of God, earned by us only because "His" means persons penetrating with light and strength 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 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.

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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. Mr. C. Harper, Ottawa, Ont., writes: "I have pleasure in stating that your Pink Pills are a wonderful tonic and restorer 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. 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 Botton's Pile Salve, the best and safest remedy in the world, the use of which cuts off a vast deal of suffering and inconvenience. Send 20 cts to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you. Thomas Myers, Bracebridge, writes: Dr. Thomas' Electric Oil is the best medicine I sell. It always gives satisfaction, and in cases of coughs, colds, sore throat, etc., 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 right wrists Ready to rain vindictive blows; Whose tongue is ready with gibe and jest To stir up strife whenever he can, Breathing menace and winking 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 Bridgewater, England, was left open. Two lads, who lived in Bridgewater, 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. The 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 no longer support the double weight, and said to the younger below that they were done for. The little fellow returned: "Could you save yourself, I'll 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 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 conductor and brakemen were told of their extra passenger, and resolved to 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 God'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. (London Mo. Truth.)

Little Bertha's Compromise.

Little Bertha was a spoiled child at home, honored and petted by everybody, 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 mortal repugnance to fat in any form. Jack Spratt'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 visit her grandmother, 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, the 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 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 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 grandmother. 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 believe 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 of 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 Father—that is consubstantially—so he that eateth Me, even he shall live by Me. "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!

It had to rot before it reproduced those other grains! Can you understand that? No! But it is a fact. God's 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.

JACK McLAUGHLIN.

Flood and Fire Had no Terrors for this Brave Irishman—Saves a Score of Lives at Deadly Peril to His Own.

(Special to N. Y. World, 5th Inst.) There are heroes in Titusville. There were 1,500 people in the flooded district, and 1,000 made their way to places of safety. Three hundred were snatched by brave men from the fire above and the water beneath, and men never fought greater, fiercer, 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 reddened 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 strolled up to Church Run to watch the little flood there. As he came back he crossed Martin street. He heard people were in danger and he went down. A young man named Leipelin asked him to help bring out his mother and sister. They had been driven to the upper floor of the house, which was sixty feet away, and the water was five feet deep. McLaughlin waded out to the house. He climbed up 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 plunged into the water. They floundered about, but McLaughlin found his footing, and carried the woman ashore. Then he waded out again to see if any one else wanted to be taken ashore, but the people refused to leave their houses.

He heard that help was wanted at South Franklin street. People tried to stretch life ropes there but they were not successful. McLaughlin ran up to the hardware 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 were in danger at South Washington street. 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 shore knew the voices were forever stilled.

Two hundred yards away McLaughlin saw hastily faces against the black machine shop. There were children there, and McLaughlin had three children. He knew that no man could live in that raging torrent with his own efforts. Life 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, fastening it to the break rod. The other end was tied to the opera house steeple. McLaughlin called to the man on the car to throw 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 McLaughlin 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 were 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 rope. Across the railroad track he struck another current. No fewer than six of these between the shore and the shop.

When he reached the shop he found those who preceded him utterly exhausted. The first person he reached was a boy. He placed the youth astride his shoulders, tucking his legs under his arms. He placed his arm around the life-rope and reached his hand up and clasped that of the boy. He knew in the bad places the boy would clutch 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 up to his arm-pits, trying to bear him away. Blazing timbers shot by him and he had to avoid them or receive a blow which he could not withstand. On the shore, some ankle deep in the waters, were massed a crowd watching with all their eyes half afraid to breathe. Slowly and steadily he forged along.

When he reached the railroad track he mounted upward and then they cheered. Not a second did he pause, but plodded on. A groan of horror ran through the crowd. He had disappeared in the angry water, but the men holding the rope felt a great tugging. McLaughlin was carried off his feet in that torrent, but still he clung to 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 up," remarked McLaughlin as he turned to go back into the flood. Next he brought a young girl to land. Then he brought three women ashore, two of them weighing more than 200 pounds. He was carried on his feet at the race with this great weight upon his back. The water was twenty feet deep and the debris was hurled along as if shot from a cannon. But the tide could not loosen McLaughlin's hold or stop his progress.

On the next trip McLaughlin was on the railroad track where he was to fall into the flood. Again went up the cry of horror, for that place was not safe. But again the strong man arose. It was a narrow escape. A plank or log had been hurled against his leg, knocking him off his feet and cutting a great gash. No one knew about this until afterwards, for he never stopped to bind up the wound, but turned again to the work of rescue, helped by Frank Timmins, Guy Painter Frank Root, Fred Pennel, James Henderson and others who worked until more than fifty people were saved. They worked in the bitter cold water for three hours. The fire and flood of Oil Creek will sound down the corridors of time linked with the name of "Jack" McLaughlin, 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.

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It had to rot before it reproduced those other grains! Can you understand that? No! But it is a fact. God's 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.

JACK McLAUGHLIN.

Flood and Fire Had no Terrors for this Brave Irishman—Saves a Score of Lives at Deadly Peril to His Own.

(Special to N. Y. World, 5th Inst.) There are heroes in Titusville. There were 1,500 people in the flooded district, and 1,000 made their way to places of safety. Three hundred were snatched by brave men from the fire above and the water beneath, and men never fought greater, fiercer, 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 reddened 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 strolled up to Church Run to watch the little flood there. As he came back he crossed Martin street. He heard people were in danger and he went down. A young man named Leipelin asked him to help bring out his mother and sister. They had been driven to the upper floor of the house, which was sixty feet away, and the water was five feet deep. McLaughlin waded out to the house. He climbed up 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 plunged into the water. They floundered about, but McLaughlin found his footing, and carried the woman ashore. Then he waded out again to see if any one else wanted to be taken ashore, but the people refused to leave their houses.

He heard that help was wanted at South Franklin street. People tried to stretch life ropes there but they were not successful. McLaughlin ran up to the hardware 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 were in danger at South Washington street. 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 shore knew the voices were forever stilled.

Two hundred yards away McLaughlin saw hastily faces against the black machine shop. There were children there, and McLaughlin had three children. He knew that no man could live in that raging torrent with his own efforts. Life 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, fastening it to the break rod. The other end was tied to the opera house steeple. McLaughlin called to the man on the car to throw 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 McLaughlin 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 were 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 rope. Across the railroad track he struck another current. No fewer than six of these between the shore and the shop.

When he reached the shop he found those who preceded him utterly exhausted. The first person he reached was a boy. He placed the youth astride his shoulders, tucking his legs under his arms. He placed his arm around the life-rope and reached his hand up and clasped that of the boy. He knew in the bad places the boy would clutch 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 up to his arm-pits, trying to bear him away. Blazing timbers shot by him and he had to avoid them or receive a blow which he could not withstand. On the shore, some ankle deep in the waters, were massed a crowd watching with all their eyes half afraid to breathe. Slowly and steadily he forged along.

When he reached the railroad track he mounted upward and then they cheered. Not a second did he pause, but plodded on. A groan of horror ran through the crowd. He had disappeared in the angry water, but the men holding the rope felt a great tugging. McLaughlin was carried off his feet in that torrent, but still he clung to 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 up," remarked McLaughlin as he turned to go back into the flood. Next he brought a young girl to land. Then he brought three women ashore, two of them weighing more than 200 pounds. He was carried on his feet at the race with this great weight upon his back. The water was twenty feet deep and the debris was hurled along as if shot from a cannon. But the tide could not loosen McLaughlin's hold or stop his progress.

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SURPRISE SOAP

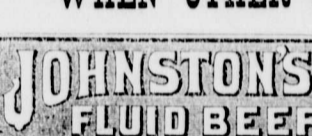
While the best for all household uses, has peculiar qualities for easy and quick washing of clothes, it does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

ST. CROIX SOAP MFG. CO., 511 GERRARD ST. E., ST. STEPHEN, N. B.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE

Next Bi-Monthly Drawings in 1892—June 15th and July 6th and 20th. LIST OF PRIZES. 3134 PRIZES WORTH - \$52,740.00. CAPITAL PRIZE WORTH - \$15,000.00. Tickets, - \$1.00. do. - 25 cts. 3134 Prizes worth \$52,740.00. S. E. LEBEVRE, MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA.

WHEN OTHER FOOD IS REJECTED



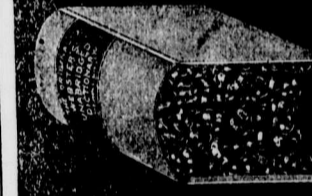
Can be taken Relished and Digested.

The best Food for Invalids and Convalescents. HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages. For Children and the aged they are priceless. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 638 OXFORD ST.), LONDON. And are sold at 1s. 1d., 2s., 3s., 4s., 6s., 11s., 22s., and 33s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world. It has no equal in the Pot and Boxes. If the address is not Oxford Street, London, they are spurious.



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

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that about 40 of the best years of the author's life were so well employed in writing it. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00. N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash. If the book is not entirely satisfactory, the purchaser it may be returned at our expense, if the distance is not more than 200 miles from London. I am much pleased with Webster's Unabridged Dictionary. I find it a most valuable work. JOHN A. PAYNE, Chatham, Ont.

CAUTION.



EACH PLUG OF THE MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE.

WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington. NEW TEAN—Ceylons, Congous, Japans, Young Hysons, Gunpowder and English Breakfasts. NEW COFFEES—Chase & Sanbourne and Blend Coffees. NEW CURRANTS—Raisins and Figs. SUGARS of all grades. Finest and Cheapest Goods in London. ALEX. WILSON, THOS. RANAHAN Late of Wilson Bros.

JOHN FERGUSON & SONS.

The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373; Factory, 543.

THE DOMINION Savings & Investment Society

MONEY TO LOAN In sums to suit at lowest rates, and on most convenient terms of repayment. Payments made at the option of the borrower if desired. Apply personally or by letter to H. E. NELLES, Manager. Offices—Opposite City Hall, Richmond St., London, Ont.

SMITH BROS.

Plumbers, Gas and Steam Fitters. Have Moved to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telephone 308.

A LITTLE GIRL'S DANGER.

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 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."



Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albany street, near the corner of the corner of the street.

C. M. B. A. Official. GRAND COUNCIL OF THE CATHOLIC MUTUAL BENEFIT ASSOCIATION OF CANADA.

Grand Secretary's Office, London, Ont., July 22, 1892. Notice is hereby given that the eighth Convention of the Grand Council of the Catholic Mutual Benefit Association of Canada will be held in the city of Hamilton, Ont., commencing on Tuesday, August 30, 1892.

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 at the meeting.

Supreme Recorder's Office, Brooklyn, N. Y., July 22, 1892. Dear Sir and Brother: Enclosed please find copy of a resolution adopted at the recent meeting of Trustees.

The John Mooney Beneficiary. The following certificate, which we have been requested to publish, adds another phase to the matter of the late Mooney beneficiary.

Parents, John Henry Mooney and Ann Brennan; residence, Old Lehigh, baptized, January 5, 1841; sponsors, Wm. Brennan and Catherine Mooney. I certify the above is a true and correct copy of the Baptismal Register of Lehigh, Pa. church.

JAMES O'REILLY, Q. C. Written for the CATHOLIC RECORD. The subject of our sketch and worked at a time when Ontario Catholics held few positions of prominence at the present.

He was born in Ireland, at Westport, county Mayo, on the 16th of September, 1823, and his parents coming to Canada in 1824, the young O'Reilly was thus made a Canadian by adoption.

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brushed hair displayed to advantage, last a little of his usual warm coloring, and his eyes, unimpaired, came in sight that showed the fixed determination of one man to do all in his power to send another to the gallows.

It was after the winning of the latter that the accused in another criminal case was arrested. O'Reilly again saw him, and he would not plead his case. But Mr. O'Reilly felt assured of their guilt, and with that upright, high character, he refused to be satisfied with their excuses for the shielding of wickedness.

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SCOTT'S EMULSION. Which cured me of CONSUMPTION. Give thanks for its discovery. It does not make you sick when you take it.

MARKET REPORTS. London, Aug. 4.—There was a large market of small stuff offered to-day. Grain deliveries were limited, and wheat was firm, and sold at 50 to 51 per cent. The meat supply was ample, and beef was in good supply, at 25 to 26 per cent.

FATHER KEOGHE'S NERVE TONIC. A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Lzberity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

FREE A Valuable Book on Nervous and Poor Patients can also obtain this book free of charge. The book has been prepared by the Rev. Fr. KEOGHE, of Port Wayne, Ind., since 1870, and is now prepared and published by the following:

DUNN'S BAKING POWDER. THE COOK'S BEST FRIEND. LARGEST SALE IN CANADA.

COLLEGE NOTRE DAME, COTE DES NEIGES, Montreal, Canada. This Institution, directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada.

ST. MARY'S ACADEMY WINDSOR, ONT. Theological, Philosophical, Scientific, Arts, Collegiate and Commercial Courses.

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.

Keep your heart pure and there will never be a dispute between your reason and your religion.

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Just a little baby, lying in my arms, would that I could keep my...

Sober little school-girl, with all such grave importance...

Reading books of romance by the fire, waking up to study with the...

Whom little daisies, all the world, thus I long to keep you for...

Al! the listening angels saw ripple for rapture in the world...

Though my heart is breaking, know, safe among the angels, I would...

BANQUET TO EDWARD BLAKE. The Eighty Club, London, Aug. 4, 1892.

Edwards Blake at dinner, Prof. Bryce, was a member of the Administration.

Blake occupying the right hand of the table. The dinner was not alone held to elicit from the distinguished English audience...

Prof. Bryce's introduction were brief, being congratulatory on the Liberal victory at the election, and extending the welcome to the club to Mr. Blake.

Mr. Blake, in response to the remarks of Mr. Bryce, said that the last time he had seen the Eighty Club, he was at the dinner in 1888, he was a leader of the masses.

Despair would retain a history. He referred to the confidence in the Liberal allies and his adherence to moderate courses. He believed on the eve of realizing the combined efforts of the Liberal allies and his adherence to moderate courses.

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