gates of the polling up to the present time are: Unionists and Conservatives, 2,118,533: Gladstonians, 2,375,337. It is officially announced to day that as a result of the visit of Lord Salisbury to the Queen at Windsor Castle the Conservative Government will meet Parliament on Aug. 4.

STICKS BY HIS PROGRAMME. STICKS BY HIS PROGRAMME.

In response to a number of anxious inquities from prominent Irish members as to whether the reports are in any degree true that Home Rule will be delayed, Mr. Gladstone says that his intention concerning this matter is unchanged — he will give Home Rule the preference over everything else. The Liberals are now agreed that the "one man one vote" bill shall run side by side with Herry Rule.

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COMPOSITION OF THE NEW HOUSE. COMPOSITION OF THE NEW HOUSE.

The House of Commons will consist of 316
Unionists, against 354 members of the
Liberal sections. The motley composition
of this majority as opposed to a compact
body of Unionists does not dismay, and does
not even depress the official Liberals. They
now assert that Gladstone will have the whole
approval of the party in expediting Home
Rule.

Mr. Justin McCarthy has asked to be allowed to resign the Irish leadership as both his health and his work prevent him from discharging the duties of a leader. Dillon would be his successor but for the inexorable hostility of Healy, while Healy himself is impossible because of the opposition of O'Brien and Dillon. The 'choice then lies between Sexton, Arthur O'Connor and Hon. Edward Blake, the Canadian statesman. Sexton refused the leadership last year and has indicated no change of determination, while Arthur O'Connor, being a supporter of Healy, would be opposed by the Dillonites. Blake has neither the experience nor the desire to fill the post, so that eventually the chances are that McCarthy will be induced to remain as the compromise leader, whom all sections of the party respect and whom none of them fear. THE IRISH LEADERSHIP.

bein personal arrangements on the assumption that a year of hard work is before them. THE NATIONALISTS.

Of the fifty-two Irish seats which a year ago Timothy Harrington confidently predicted would be won by the Parnellites, only nine have been secured by that faction—a result which speaks highly for the good sense and patriotism of the people. Attack that the faction are sult which speaks highly for the good sense and patriotism of the people will be people believed that the faction that would be suffery to make a general offer, made solely in the interest of peace. There should be no contests in Nationalist constituencies if thirty-three seats were allotted to his party. But if the offer were people believed that the various people was a general offer, made solely in the interest of peace. There should be no contests in Nationalist constituencies if thirty-three seats were allotted to his party. But if the offer were rejected he and discriments were allotted to his party. But if the offer to avoid contests which would let in Tories the Nationalists all over Ireland. In order to avoid contests which would let in Tories the Nationalists offered the Parnellites the Nationalists offered the Parnellites have made a present to the Tories of five word their own insignificance, the Parnellites have made a present to the Tories of five word their own insignificance, the Parnellites have made a present to the Tories of five word their own insignificance, the Parnellites word their own insignificance, the Parnellites and chagrined as the Parnellites and counted, in their ignorance of Ireland, upon the presence in the new Parliament of an interpretable that the contest in the variety of the particle have promisence to a ridiculous statement, pave pointence to a ridiculous statement, pave pointence to a ridiculous statem

THE FUTURE. Mr. Gladstone is now resting in the Scottish Highlands, but he will be in London next week in order to confer with his lieutenants as to the course to be persued at the reassembling of Parliament on Aug. 4. It is understood that Lord Salisbury has made up his mind not to retire gracefully, but will wait to be kicked out. He argues that the numerical strength of the Tory party still exceeds that of any other single party in Parliament, and that he is not bound to count Labor members, Parnellites,

THE BRITISH ELECTIONS.

And anti-Parnellities among Mr. Gladstone's followers until they have actually gone with him into the same Parliamentary division lobby. This, of course, is merely a device of course, is merely a device of the postponing the inevitable, but at most it will not delay Mr. Gladstone's return to power beyond a week or two. It will involve, among other small inconveniences, a set debate upon the Queen's speech, in the alle to force Mr. Gladstone's hand by common of the New Cabinet.

THE SITUATION SUMMARIZED.

London, July 19.—At 3 o'clock this morning the total returns received show the election of 311 supporters of the Government and 347 members of the Opposition. The aggregates of the polling up to the present time are already threatening.

"THREE TIMES AT LEAST."

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"THREE TIMES AT LEAST."

The Sanday Sun believes that Mr. Gladstone will send an Irish Autonomy Bill three times at least to the House of Lords, hoping by this iteration to arouse the passions of the people against the Upper House it says: "This effort to create a sentiment against the lords as a useless and obstructive body is in the supreme interest of the Liberals. Their leaders can raise no cry to which the rank and file will raily more promptly and fiercely than to this. Therefore there will be an excellent reason for sending the bill again and again to the House of Lords."

* WANTS TO COMPROMISE.

London, July 18.—The Times to-day gives

WANTS TO COMPROMISE.

London, July 18.—The Times to-day gives prominence to a letter from Sir Edward Watkins, Liberal-Unionist, member-elect of the House of Commons for Hythe and chairman of the Southeastern Railway Company, urging a settlement of the 1rish question by a compromise.

ompromise.

JUSTIN M'CARTHY ELECTED.

JUSTIN M'CARTHY ELECTED.

Justin McCarthy, the leader of the antiParnellites, who was defeated in Londonderry
a few days ago, was elected yesterday in the
North Division of Longford, beating his Conservative opponent, J. M. Wilson, by a
majority of 2,458.

ANOTHER POWERFUL JOURNAL JOINS

The result of the general election has converted the powerful Daily Chronicle, which henceforth will give "an independent support" to Gladstone's policy.

The address was read by Mr. Geo. J. Harrison, and was followed by a lengthy list of signatures. The town band was present and most creditably did its share in cele-

of signost creditably did its share in celebrating the occasion.

Though well-nigh overcome with emotion, Father Macdonald replied most appropriately. After thanking his friends for the kind sentiments set forth in the address, and assuring them that such firm friendship was mutual, he sent them away with his blessing.

Father MacDonald commences the work of the ministry with the brightest prospects and the best wishes of all who know him. May he live to achieve much that is beyond even our fondest hopes!

THE LATE W. J. HAMILTON.

AN IMPRESSIVE SERVICE AND ONE OF THE LARGEST FUNERALS EVER SEEN HERE.

Evening Press, Amherst, N. S., July 11.

dence of the deceased, to view the rest beautiful, last time.

The floral offerings were very beautiful, among the number being a cross within a wreath from St. Charles' Catholic Total Abstinence Society, of which he was the first President and one of its most active members since the organi-

from St. Charles' Catholic Total Abstinence Society, of which he was the first President and one of its most active members since theorganization.

As a token of their last respect to the deceased, the members of St. Charles' C. T. A. Society, wearing mourning badges, left their hall, on Church street, at 3 o'clock Sunday afternoon, and marched en masse to the residence of the deceased, where the funeral formed, the manner of the deceased, where the funeral formed on the deceased, where the funeral formed on the deceased, where the funeral formed on the formal single street in the deceased, where the funeral formed on the formal single single street in the following he was one of the first members after incorporation, and the funeral proceeded to St. Charles' church. followed by mourners and friends. The spacious church had been nicely dasped by the members of St. Charles' C. T. A. Society, on Saturday evening, and was crowded with people previous to the artival of the procession. The service began by the choir shighing the light Psalm, after which the cith Psalm was recited by the priest. The Rac, Father Mihan then read the Epistle of the Mass for the dead. The rev. gentleman said. "The church of Amherest mourns, to day, the said of the who has been long connected with the parish. Mr. Hamilton was a link between the congregation who worshipped in the old church and those who now assemble in the new one. The Rev. Pather had first met him twenty-three years ago, when he was a prominent and active member of the small congregation of Catholies then in Amherst. Years and failing health on one surpassed him in zeal. He was always ready to do all in his power to help the good work. He took special pride in the building of the hasement of the chapel and loved to assist at Mass therein. It was fit then, that, to-day, we should do honor to his memory; that we hold have the congregation had for him, and their gratitude for all he had done for the church is a tribute of respect from his brother members.

Immediately on conclusion of the speaking Mr. Haby announced the winners of the various prizes.

The concert in the evening, under the management of Rev. Father Dube, was a delightful and fitting close of real enjoyment and good-fellowship. The programme consisted of selections by the choir; comic songs by Mr. Jas. Fax, of Toronto, the well-known humorist; solo by Miss Strong, of Monut Forest, who was repeatedly recalled. A solo by Miss Mary Cosgrove, of Arthur, was excellently rendered, and showed her to possess a voice of much sweetness and power. A recitation by E. Downie, Esq., of Fergus; a German song by Mr. Hummel, of Arthur, and a sword dance by Master Patrick, were each well received.

The gathering dispersed, all well pleased with the day's enjoyment, and many were the words of praise given to Father Doherty and his confrere, Father Dube, both of whom worked indefatigably to make the picnic such a grand success. The proceeds amounted to nearly \$2,000.

MAX.

Luxury shortens life; comfort pro-ongs it, especially ease of mind. To longs it, especially ease of mind. To fret and toil after luxury, or the means

St. John's, Newfoundland, Jan. 1, 1892.

To the Editor of the Catholic Record:

Perhaps never within the memory of Newfoundland's oldest inhabitant did the Catholic heart beat with such rapturous joy as on the 24th of June, 1892, when her well-beloved and gifted son, Mons. M. F. Howley, was consecrated Bishop, under the eyes of the people whom he loved, and in the land of his birth and hely priesthood.

It was a day of general rejoicement—a red letter day—a day that every Newfoundlander, wherever on the face of the globe he may be, whatever his creed, or his calling, must feel proud and joyous, on the honor conferred on their favorite countryman by His Holines, Leo XIII., the illustrious and infallible head of the Church Triumphant.

When the time was officially announced that Mons. Howley and His Grace Archbishop O'Brien, together with the Bishop of Charlottetown, were to arrive, a public meeting was called by the most influential Catholic citizens in St. John's, and although the public notices were brief, and the weather not all one would desire, a large gathering assembled in St. Patrick's Hall, and there, with such men as His Lordship Judge Little, the Hon. E. D. Shea, P. J. Scott, Esq., M. Fenelon, Esq., and the Hon. E. P. Morris, a committee was formed, given full power to adept the best means to do honor and welcome to the illustrious expectants

The next fortnight was a time of rush and

the Hon, E. D. Shea, P. J. Scott, Esq., M. Fenelon, Esq., and the Hon, E. P. Morris, a committee was formed, given full power to adopt the best means to do honor and welcome to the illustrious expectants:

The next fortnight was a time of rush and excitement throughout the city. At the early dawn crowds could be seen wending their way in groups to the nearest woods, there to collect boughs, sticks, flowers, etc., for the erection and decoration of triumphal arches—of these, there were sixteen in number, splendid handsome structures creditable indeed to the volunteers who placed them there, with their towering spires, mottos and lights.

On the 22nd June in the early morning, at every street corner, in every home, was heard the cry "The Nova Scotian is signalled. Dr. Howley and the prelates are coming. Hasten to meet them."

People rushed hither and thither, bandsmen donned their uniforms, societies their regalia and scarfs, and in a moment the little town of St. Johns was alive with the tramp, tramp of the thousands and the lively airs of the various bands, hastening to Messrs. Sheas' wharf to do honor to him whom they loved from his youth.

The first signal of the prelates' splendid reception was a motto "God Bless Newfoundland's Gitted Son"—of letters four feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two thousand four hundred feet long, suspended from a rope four inches in diameter and two from the first schemes and the first schemes and the first schemes and the first schemes and

probably that ever may be seen again. Ohe could some of our South Boston or New York Newfoundlanders get a bird's eye view of their little native city and countrymen on St. John's day, 1802, how their hearts would rejoice; how tears would rush to their eyes; memories of other days, long dormant perhaps, would awake, assuring them that what Newfoundland was she is—the true, hospitable, Catholic little country still; her sons, after inheriting, the true proud and manly spirit of their forefathers—that spirit ever rife with Catholicity; that spirit regenerating to them from the warm and noble blood of the Irish, ascending as a blessing from their ashes, urging them on to all things good and praiseworthy, for the ennobling and exaltation of their Church and creed.

Twas a glorious and edifying sight to see society after society wending their way, with the various bands, with flags blowing, banners waving, people shouting with rejoicement, as the string of carriages which contained the five Bishops and many, many clergymen passed under the arches, each arch showing a motto of very appropriate words and splendid designs, to the delight of those for whom they were meant.

The arch on Rawlin's cross was certainly the best. It took in the four roads, or four crossings—Military road, east and west; Georgestown, or Rennies mill road, and the head of Prescott street. It was a splendid piece of work, and had a couple of electric lights attached to it which gave it a grand appearance at night. The next in size and splendor was Cochrane street arch. This covered in the whole of the front of the street on Duckworth's entrance to Cochrane street; and looked, on account of its position, more massive and costlier than the others. The next, on account of its model, was the total abstinence arch, erected at Bl. Shute. This was on the model of the cathedral joy bells, while the procession was passing through; it also had the two clocks in the tours.

Mention must be made of the arch at the bells, while the procession was passing through; it also had the two clocks in the

fret and toil after luxury, or the means to have it, is therefore a species of suicide.

Not to enjoy life, but to employ life, ought to be our aim and inspiration.

Inrough; it also had the two clocks in the tours.

Mention must be made of the arch at the foot of Cassey's lane. It is given down as the foo

THE CATHOLIC CHURCH IS THE ONLY FOUNTAIN OF TRUTH.

FIG. 10. The Control of the Control slandered they pass it by most frequently without one word of reply. When they meditate on the goodness and merey of God in establishing His Holy Church for all mankind for their traduces as real as themselves that traducers as well as themselves, they are at once silenced by reverence and love, and if they deign to speak at all in vindication, it is only that some good may be accomplished, not other-wise. But for all this, the ignorance and prejudice born of it, still actuates the sectarian preachers to do the work of the devil to malign the Holy Church of God. They talk at random and without reason, it is true, but, nevertheless, with wickedness and force amongst those who, like themselves, the better. They generally refuse to are strangers to our true and holy Church. Born of non-Catholic parents, reared amongst sectarian preachers, pagans and infidels, more than thirtyeven years of my life had passed be fore I was received into the Church. At an earlier date I became a member discover that they never ordered it; of a sectarian association know as never received it regularly (not more of a sectarian association know as the Campbellite Church, thence of a similar organization named the Congregational Church. "Anything but Catholic "was the idea promulgated by the preachers I heard and the books I read. Years went by while my doubts grew none the less; I could neither be freed from doubts nor loosed from sips. to have authority to teach the infallible truth. O what folly! Continually involved in direful controversy within The Church's Enmity to Education. themselves, at their meetings, in their Sunday-schools, in forests or crowded streets, they never fail to contend for the "right of private judgment," and each one claims that right. Yet these same men will rise in the midst of insame men will rise in the world's fair. ternicine battle covered with the dust Ladies' Auxiliary of the World's Fair, of conflict and hideous with their wounds and cry out, "Away with the Catholic Church! Oh! misguided men! Oh, miserable plight! In the Catholic Church! The these ranks I was kept out of the truth and away from the Church of our But by His great and wonderful grace Vatican during many centuries. my condition was changed mined, if possible, to have my children taught differently from that which I World's Fair had been, having nothing certain in visit began my Catholicity. Here I was within sacred precincts, I realized it, all was serene. The answers made to my inquiries by one of those lilies of the garden of the Redeemer—a Sister of Loretto—were so full of calm assurance and certainty, not a doubt lurked anywhere in them. I felt that I had at last found where infallible truth might be taught. From this I sought a true minister of Our Lord and Saviour Jesus Christ, for the first time a Catholic priest, and I received instructions from him. In course of time by the grace of Our Blessed Lord, I learned abiding in and taught by the One Holy Roman Catholic Apostolic Church, that when Jesus established His Church He did not depart and afterwards leave it the Catholic Church has done. to the capricious notions of mankind to World's Fair will be a great educator say what He taught. In His infinite wisfor such people.—Colorado Catholic. dom and mercy He left in His place authorized torches of the true faith, Saint Peter and the other apostles to whom he gave His commission: "As

the Father hath sent Me so I send you

LETTER FROM ST, JOHN'S, NFLD.

St. John's, Newfoundland, Jan. 1, 1892.

To the Editor of the Calholic Record:

Perhaps never within the memory of Newfoundland's oldest inhabitant did the Catholic heart beat with such rapturous joy as on the 2 years. The considerated Bishop, under the eyes of the collection, with such such people whom he loved, and in the land of his birth and holy priesthood.

It was a day of general rejoicement—a red letter day—a day that every Newfoundland, where the time was officially amounted the may be, whatever his creed, or his calling, the Holmess, Leo XIII., the illustrious and intal lible head of the Church Triumphant.

When the time was officially amounted that Mons, Howley and His Grace Arching was called by the most influential Catholic grace and the converted on their favorite countryman by this or demonstrations, was the splendid particular to form the sinus desire, a large gathering and brought she with such rapturous plays and the grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential Catholic grace arching was called by the most influential catholic grace arching was called by the most influential catholic grace arching was call the Catholic portion of Aewtonianan origin ever remember with gratefulness and respect.

On June 29, at 4 p.m., after a week of rejoicements and recreation, the 8. 8. Carthagenian, with our honored guests on board, sailed away from our milst with three loud cheers from thousands of voices as the steamer slowly moved off from the pier; and as she reached the narrows, there hanging from the suspended line, from the south head from the suspended line, from the south head to the north head, as a last token of our love for the Prelates was the beautiful though simple motto "farewell, my Lords; remember Newfoundland."

A few minutes more and the Carthagenian had turned round the Southern head, and thus ended a demonstration which had to its aim the promotion and welfare of the Catholic Church over the whole face of the globe.

J. W. K. who have forsaken the world devoting their lives to the Blessed Redeemer's ONLY FOUNTAIN OF TRUTH.

Catholics forbear to speak even when

Catholics forbear to speak even when the will see when he has embraced the their most sacred possessions are one true Church that her glories can assailed, when their holy ministers are never be told; and he will then know

B. R. BREWER. Springfield, Mo.

Newspaper Dead Beats.

Every newspaper published, the Catholic not excepted, is cursed with an occasional subscriber whose soul seems to be made of the fag end of the material, and a skimp pattern at that. are always thankful when such lift themselves from our list. The sooner take the paper from the office, after having taken it two or three years without paying a cent for it—plain stealing, with an insult added—or else they move away without saying a word or paying a nickel. Or they at once

freed from doubts nor loosed from sins.

The whole doctrines of these and all the gentleman in charge full in the eyes, sects is, at best, only a reckless guess and tell him you don't wish it or can't which each adherent must make for afford it. If you are not honest put it himself, nobody having or pretending back into the post office and mark it to have authority to teach the infallible "refused."—Pittsburgh Catholic.

The bigot's lot in America just now is not an enviable one. A Catholic treasures of the Vatican at Chicago next year. The exhibit will, of course, comprise only a small part of those Blessed Redeemer, wherein He dwells continually and will dwell forever. which have been hearded up in the

called on the Pope in regard to the "I have visited the Vatican hun-

the sectarian institutions anywhere, dreds of times, and each time came there was really but one place to go, to the Convent. I took them, and this to the Convent. rarest paintings and sculptures of all ages are here gathered. The brain is bewildered in contemplating the endless collection. It is expected that in addition to the paintings and sculp tures, many precious manuscripts and the more valuable publications of the Propaganda press will be sent."

Many of these will be shown in

Chicago, and the back woods preacher will look upon them with dismay. Of what use all he has told his simple minded hearers of the opposition of the Church of Rome to education, art, grace of Our Blessed Lord, I learned science, when here they will be shown that there is, on earth, infallible truth that there is, on earth, infallible truth that the Popes have been their greatest protectors and that the aid given them by other Churches fades away when brought face to face with what

When the 336 Public schools in Paris. directed by religious, were suppressed, they taught 47,000 children He said : and to Saint Peter He said, which have since been provided by the "Whatsoever Thou shalt bind on earth, private contributions of Catholics now shall be bound in heaven, and whatso- contain 75,000 pupils.

CHAPTER II.-Con

(ALBA).

JULY 28, 1892.



Mrs. Anna Sutherland Kalamazoo, Mich., had swellings in the neck, or Goitre year, causing 40 Years greatsuffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good. HOOD'S PILLS Cure all Liver Ills, jaundie

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Aye subject to thy sway, great Lord!

Aye subject to thy sway, great Lord!
Naught wanting to me e'er can be.
Is mine, reliant on thy word,
All I can wish, can pray from Thee.
In pastures sweet Thou set'st me down;
Dost loving rear where ceaseless flow
Refreshing streams. My soul doth own
Conversion's power and all aglow
With grace divine, I'm constant led
In virtue's path; Thou Heavenly Sire,
My stay, no evil shall I dread;
But, undismayed shall e'er aspire
Even in the shadow dar e'er aspire
Even in the shadow dar e'er aspire
I'm constant led
Thine armour shields me, I am strong;
Extendist thy rod, no foes assail.
Aye for Thy presence do I long
'Gainst them who bid me weep and wait.
The bread thou break'st for me is power;
Thine oil of strength upon my head
All fragrant poured, and flowing o'er
My cup of bilss, my foes all fled.
With true delight inebriate.
Aloud Thy goodness I proclaim;
Whilst life remains my happy fate
Thy mercy to possess and claim
That ever in Thy house, O, Lord,
I dwell, obedient to Thy word.

— The Owl

The New Man at Rossmere.

CHAPTER XXVI. POLITICAL ECONOMY OF MR. POTTER

A year rolled by before the effects of the panic which had its foundation in Squire Thorn's rash display of disapproval of the new order of things were away entirely.

There were those who refused to be-

lieve that the subdued attitude of the freedmen, following, as it did, in a reactionary form after that one wild outburst of brute force, was anything better than a cloak for darker designs, for whose development further time and fresh counsel were alone needed There were those who loudly advocated the desirability of taking justice in their own hands, on the eye-for-an-eye, life-for-a-life principle, unmindful of Him who hath said, "Vengeance is mine, I will repay!" There were those who came to the violent conclusion that the country would never again be a fitting abode for white men, and fled in unreflecting haste with their wives There were those who and children. held that Stirling Denny's influence alone kept the turbulent element with bounds, and should that influence be removed they would be left entirely at the mercy of a set of beings who moral preceptions were of the lowest order, and who, drunken already with their own exaltation to a little temporary authority over their former masters in the person of Sam Faythliss, were ready for anything. Such convictions impelled many to seek in more civilized localities, and under more intelligent officials, that security for life and property which all

A dreary winter followed upon the fall elections that had been attended with so much of terror and tragedy. The residences of a great many of the planters were closed and vacant Squire Thorn had finally been taken back to his home, in a state bordering on imbecility. Time had only served to intensify his gloom and his helpless-In faithful ministration upon him his wife spent the days and nights which she had solemnly dedicated to duty. She had begun to climb the hill "Difficulty" on her wedding day, and if by the eye of faith she could se the shining heights afar, happy for But the shadows lay thick and dark about her daily walk

Stirling Denny, repulsed a time, causelessly, as he imagined, by the woman to whom he had given the pest offerings of his strong, pure nature, withdrew into himself more and more, finding his only distraction in endeavoring to ameliorate county natters for all concerned. It was n n him to brood over a disappointment If the joys of domestic life were not at tainable by him, in the only shape he craved them, then he would do with He, who scorned substitutes for meaner things, would certainly never accept one for the only woman he had

> AN EASY WASH SIMPLE AND CLEAN



Without Hot Steam and Smell Without Washing Powders Without Hard Rubbing Without Sore Hands

THESE ADVANTAGES ARE OBTAIN

7 Gold Medals for Purity and Excellence

Its UNEQUALLED QUALITY has given the largest sale in the world.
You can use "Sunlight" for all pur-oses, and in either hard or soft water. Don't use washing powders as with ther soaps. "Sunlight" is better without.

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

Ursula Ralston or no one.

The Southmeads were leading very much the same sort of lives they had led from time immemorial—a sort of stolid cheerfulness that partook largely of the nature of resignation. Carl was trifle older; Fred, many degrees stronger; Ursula, a little quieter, a little sadder, but infinitely gentle and lovable.

The freedmen, who despite their boasted independence, must, for many years to come, remain mere imitators and reflectors of the views and opinions of the white men nearest them, im itated the distrust and reflected the gloom of their superiors. The season in question was a veritable winter of discentent for all concerned.

Of all those who participated more or less directly in the troubles that Judge Upps and his colleague Gays were assuredly responsible for in the eyes of God, Manton Craycraft was the only one at rest where they had laid him, n the village graveyard, back on the ridge, where the white chrysan themums that womanly hands had planted at his head and feet were already abloom, perfuming the air with their pungent fragrance.

And again it was nearing Christmas time. To the dwellers in cities, whose year is punctuated by a variety of anniversaries scattered through the months, the significance to both white and black of this one holiday season on the plantation can hardly be exaggerated. The excitement which is mmon to both colors is of a very

different complexion.
"Christmas times" means total demoralization among domestics, unthrift, carelessness, and untidiness galore, necessitating an extra amoun of exertion and superhuman exercise of patience on the part of the house keeper who would maintain a vestige of self-respect during the ordeal of that one week, extending from Christmas to New Year, which, by the inexorable law of custom, is given up to the labor

To the latter it is looked forward to from one coming to the next with childlike eagerness. If the men can be sure of the wherewithal to purchase a supply of whisky, tobacco, powder and shot, with perhaps a new pair of conestoga boots or a flash and shoddy suit of clothes, they ask nothing more at the hands of fate. To the women it means a grand shopping excursion to the nearest store, where their hard earnings are speedily converted into tawdry finery and cheap gewgaws. The increase o comforts for their homes is of the las consideration. They are too migra tory in their habits to care for such unwieldy belongings as bureaus and washstands.

But neither white nor black citizens looked forward to the coming Christmas with feelings of hilarity. Everything had gone awry. It seemed all muddle. Superstition, that ever-ready ally of ignorance, offered a solution of the general distress to Abram Potter. He took gloomy satisfaction in trying to prove by a capitulation of the various disasters that had helped on the catastrophe of a moneyless Christmas, that the Lord was against His people, and was emptying the vials of His just wrath upon them. His favorite place and time for airing these somber convictions was of evenings, when he, seated on a low stool in Frederic's room, blacking the shoes for the three male members of the family, was at liberty to express his views on all subjects. His untutored but oftentimes majority he believed he had won over sage reflections afforded Fred neverng amusement.

"Ves sah." Abram said, for about the fortieth time, drawing a long, restful inspiration, as he laid down his blacking-brush and held Mr. South mead's highly polished boot off at arm's length to criticize the result of his own efforts, "de Lord is ag'in us sho'! En dat's gospil troof, of hit ain' nuthin but a fool nigger a sayin' uv it. I is come to the 'clushun, sah," he con tinued sententiously, "dat I is foun' out whar de trouble mos'ly lays wich is brought down de viols er wraf on

yer vale uv tears."
'Where does it lie, Abe?" Fred asked, always willing to lend an attentive ear to the old man's quaint

noralizing. Abram polished another boot in olemn silence before delivering himelf further. 'Hit lays, sah," he said, finally.

emphasizing his remarks by a meas ured beat of three right-hand fingers upon the outstretched palm of his left hand, "in de fac' dat we is got a Joner on bo'd de ship uv state." "A Jonah, Abe!"

"I makes no 'punctions in sayin' to you, in de priversy uv dis room er yo'n, Mister Freddie, dat we is undoubtedly a sailin' in de same boat wid a Joner

"What is your Jonah's other name. Abe

Fred asked this question with eager Who knew but perhaps the interest. name of Manton Craycraft's slayer would at last be divulged! All the mited efforts of the white people had proved useless, so far, to discover the nan who struck that deadly blow.

"His name, sah, hit is Samuel aythliss," said Abram, promptly. afloat!

'You are going too fast, old man, said Fred, seriously. "You are holding poor Sam in too heavy responsiing poor Sam in too heavy responsibility for the actions of other and deeper men. He was nothing but a tool before election, and he's nothing with the army in Virginia. tool before election, and he's nothing "He was with the army in Virginia but a dummy now. He is perfectly that year," the major said, musingly,

ever desired to call wife. It must be harmless. You know his white deputy is, in reality, our sheriff. Poor old Sam! he soon found he couldn't stand

> "Dat's wot I bin tolin' yer all dis time," says Abram, eagerly. "Nig-gers ken't stan' lone, don' keer how hard dey try! De lone bone done lef' out'n his 'natimy altoogedder.

> "Give them time, Abe," said Stirling Denny's young disciple. "You know we all have to crawl before we can

run."
"You's right ag'in, son, but we ain done no good by a histin' Sam Fayth-liss up whar he done got de dizziness in his head. You see, Sam he tried to run fo' he know how to crawl even, en what's been de hupshot?'

"I don't know, what?"
"De same Lord wich punish dem Babbyloners fur der foolishness and der out-set-in-ness, is ag'in proud an stiff neck folks down ter dis day. Sam had er stuck to his cotton patch we would'nt never hev been a moanin over dese hard times, son-no, sah." "I don't know, Abe.

"I does," said Mr. Potter, emphatically. "Git out, chile! wen de nigger git's t'knowin' dat he is got to mek a contrac' uv mutualability wid his w'te folks, he's on de road t'wisdom, en will fotch up healthy en wealthy en wise and not fore.

Exhausted by this foresic flight, this unconscious political economist rose to take his departure for the quarters. "The lesson of mutual support and

dependence is one we have to learn, Abram, as well as yourselves, and, thanks be to God, we are learning it." "Amen!" said Abram. "Good-night, chile. Bless de lum', ef I is done turn fool I ain' forgot how to give

a good shine to de boss's boots."

And, ranging the six shining shoes in a row by the wall. Abe took up his implements, and went to give Mrs. Potter the benefit of his bottled wis-

CHAPTER XXVII.

WON OVER.

Stirling Denny sat alone in his library the morning before Christmas. He was at his open desk, but not writing with his usual directness of pur pose. He was surrounded by a confused mass of letters and papers, which he was examining, sorting, filing, and destroying, as their merits or demerits

suggested. The contents of his brother's lettercase lay before him. The task he had devoted this morning to was one he had been shrinking from ever since Manton's death. He knew it was a duty he must perform some time or other, but recognized no necessity for haste in the matter. His brother's unselfish and heroic death had wiped out so many of the old scores against him that Stirling shrank from what seemed like prying anew into his foibles and weaknesses. He laid down his pen more than once to clasp his head, as he tilted his chair back, stared reflectively out at the cedar birds, busy among the purplish berries of the cedar trees that lent their ever greenness to his front yard.

To-morrow Christmas would be here once more. Two years since, he had first been made welcome in a Southern home. Two years since, he had first met Ursula Ralston; and it seemed to him quite that long since he had been loving her with a single-hearted pur pose of marrying her if he could. What headway had he made with these natives among whom he had cast his lot for better or for worse? The pretty thoroughly; but what did i affection of the ninety and nine whom he cared nothing for, so long as the one hundredth, the stately, calm-eyed one-hundredth - Ursula, maintaine an attitude of reserve that puzzled and pained him beyond expression?

He could see her now, coming to ward him through the folding doors at Tievina, that pleasant Christmas two years gone, like a messenger of peace and good-will. Gently cordial thoroughly friendly then, when he had expected so little from her by way of first greeting to the man whom see tional traditions presented in the light of a foeman-but now, when he had shown her his heart, when he had grown to feel a daily need for the frank comradeship that had marked the earlier stages of their acquaintance their intercourse had congealed into

studied courtesy.

They met only occasionally, more ften at Thorndale than elsewhere Sula was Mrs. Thorn's chief stay and prop during that dismal winter, and the major gave much of his time to the stricken old man. But these meetings were fraught with discomfor to both of them, There was such a palpable effort to ignore the one pas sage in their lives that was omnipres ent to both, that each stood self-con victed of duplieity.

Stirling was wondering, as he sathere watching the busy cedar birds. how they would all spend the day to morrow at Tievina, and would they think of him. Now that Manton was gone, he stood entirely alone in the world, and his heart craved recogni tion in the universal brotherhood of humanity. But prolonged repining was altogether out of his mental rou-A nigger with is done turn fool tine; so, shaking himself very much hisself, an' with ain' gwine to res' tell after the fashion of a big Newfoundafter the fashion of a big Newfoundhe mek jes'es big fools uv all de res' land dog ridding himself of a surplus uv de niggers, is Joner 'nough to of cold water, he shook off what threatswamp de best boat dat ever wuz sot ened to be an unusually severe attack of the vapors, and fell vigorously to work on the papers before him.

He came, finally, to a small black

as he began turning over the leaves that bore record to his brother's active service in the Federal army. events of the war were of too recent occurrence, and his own participation in them too real, for this record to possess any very vivid interest, and he was skimming across the pages with heedless haste when the name Ralston" started out from the page be fore him, black and distinct.

"Henry" contained no especial interest for him, but Ralston was a name that must always arrest his attention; that was why the following lines won a more careful reading from him than he had yet bestowed on any

of the papers:
"Mem. — Must endeavor to send through the lines a gold watch and cameo ring, confided to my care by a poor devil of a reb, who was shot through the side in the engagement today, and taken prisoner by our boys. Died in hospital at half-past 2 o'clock Asked for an officer. I went to him. Begged I would send his watch and ing to his wife. Gave me his name-Henry Ralston-last gasp came before he could tell me many more. He was a gentleman. Shall fulfil his wishes

if I ever find anybody who can help me. This whole war is an accursed piece of barbarism. That boy's face— he was hardly anything more—haunts

That was all. Stirling sat staring

at the yellow pages before him wistfully. He wished the record had been fuller. Why had not Manton tried to

liscover this poor fellow's wife after the war? No doubt the name, even, had escaped his heedless head long be fore the coming of peace rendered the fulfillment of the promise possible. He knew that Ursula's husband had been one of the victims of the war, but his name was never mentioned. The Tie vina people were not given to egotisti cal gossiping, and he never could have brought himself to find out from others what they did not choose to impart voluntarily. This record left him in doubt as to whether Manton had fulfilled the request of the dying rebel soldier. ered that when kind hands had prepared Manton for burial in the little village grave-yard, some one had brought him a box, telling him his riend's watch and other valuables were in it. He turned to the drawer where he had placed it when coming home after the funeral. It was barely possible the watch in the box may been the watch of the bequest. He had never noticed it particularly when his prother was wearing it, nor when it had come into his own possession. took it from the box and examined it minutely. It was a double-cased gold repeater, richly chased, but with no nitials to serve as a clew. He observed that it was of a peculiar thickness. He opened it. The dial was like all He opened it. The dial was like all watch dials. He closed the face and ppened the back. The works seemed of ordinary construction, with the regulation number of jewels, but the extra thickness was certainly in the lid on He examined it minutely this side. got up and went to the window for the penefit of a better light. Opening his pocket-knife, he ran the blade of it slowly and cautiously along the rim, and struck a spring with a suddenness that made him start. A thin disk of gold revolved on tiny hinges and displayed to view, in the concave back of

he watch, a small ivory miniature of Ursula Ralston. Younger, brighter, more girlish in her beauty, shyer of eye, but unmistakably Ursula Ralston.
Stirling Denny stood there a long

time gazing upon the picture of the drel,—because we should not be oan he loved so dearly. Then he closed the watch with a snap and put it n his own pocket. He resolved to go mmediately to Mr. Southmead with the watch and Manton's diary.

He had been so absorbed in examin-

ation of the watch that he had not noticed the entrance of a visitor : a soft-foot, mute-lipped, humble sort of a visitor, nevertheless a visitor with an errand which he was eager to do. An imperative bark announced this visitor.
"Mingo," Mr. Southmead's lemoncolored setter, was standing there be fore him, his sides heaving, his tongue olling from his mouth, and anxiety of the keenest sort filling his intelligent eyes. Standing on two feet, he placed his fore paws upon the major's arm, and barked once more, quickly and im-

peratively. "Down, sir. What's the trouble. boy? Carl? Anything wrong with

Carl?" At mention of the child's name, Mingo dropped to his feet and started hastily for the door. Stirling opened the lid of his desk and swept the scattered papers inside, then stooped to lock the drawers. The delay irritated Mingo, who said as much by another impatient bark, as he halted in the open door to wait for the major

"I'm coming, boy. Is it Carl that wants me?"

TO BE CONTINUED.

To the Point.

To the Point.

We say our remedy is a permanent cure, and then prove it thus: Toronto, Ont., April 17, 1887. "I would state that St. Jacobsolic cured me effectually of rheumatism, with which I suffered in 1889. I have never had any return since of the pain which I endured for months previous. It affords me great pleasure to say I have recommeded it to a number of friends. Too much praise cannot be devoted to its healing qualities."

J. ABRAHAMS, Passenger Agent, 51 York St. A seven years test.

My little boy was taken very bad with

A Child Saved.

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

Campbellville, Ont.

Satisfaction is guaranteed to every consumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

CH ATS WITH GOOD LISTENERS.

The Garland of Roses.

Maurice Fr ancis Egan in Ave Maria. There are too many etiquette books, things, and too little about the inward. Manners make a great difference in this world-we all discover that sooner or later, -but later we find out that there are some principles which keep society together more than manners If manners are the flower, these principles are the roots, which intricately bind earth and crumbling rocks to gether and make a safe footing. To ay the end of preaching seems to be to teach the outward form, without the nward light that gives the form all its value. By preaching I mean the talk and advice that permeate the news-

papers and books of social instruction.

Manners are only good, after all, when they represent something. What does it matter whether Mr. Jupi ter makes a charming host at his own table or not, if he sit silent a few minutes after some of his guests are gone, and listen to the horrors that one who stays behind tells of them? And if Mrs. Juno, whose manners at her "at nome" are perfect, sits down and rips and tears at the characters of acquaintances she has just fed with coffee, and whatever else answers to to the fatted calf, shall we believe that she is useful to society?

There is harmless gossip which has its place; in life it is like the details in a novel ; it is amusing and interesting because it belongs to humanity, -and what that is human is alien to us? far as gossip concerns the lights and shades of character, the minor miseries and amusing happenings of life, what woman has not a taste honest man or for it? And who values a friend less pecause his peculiarities make us

smile? But by and by there comes into the very corner of the fireside a guest who disregards the crown of roses which every man likes to hang above his door. The roses mean silence, or, at least, that all things that pass under them shall be sweetened by the breath of hospitality; and he adds little to the smile of kindly tolerance, and he paints it as a sneer. forgive me for telling you," he whis pers, when he is safely sheltered be neath your friend's garland of roses but Theseus spoke of you the othe night in a way that made my blood

And then the friendship of years is snapped; and then the harmless jest, in which Theseus' friend would have delighted even at his own expense if he had been present, becomes a jagged bullet in an ulcerased wound. Sub rosa was a good phrase with the old Latins, but who minds it now? It went out o fashion when the public began to pay newspaper reporters for looking through keyholes, and for stabbing the hearts of the innocent in trying to prove somebody guilty. It went out of ashion when private letters became public property; and a man might, without fear of disgrace, print, or sell to be printed, any scrap of paper be-longing to another that had fallen into

his hands. A very wise man-a gentle man and a loyal man—once said: "A man may be judged by what he believes." If we could learn the truth of this early in life, what harm could be done us by the creature who tears the thorns out of our hospitable roses, and goes abou lacerating hearts with them? we hear that Jason has called us a fool, we should not be so ready to cry out with all our breath that he is a scounready to believe that Jason, who was a decent fellow yesterday, should sud denly become the hater of a good friend to-day. And when, under stress of unrighteous indignation, called Jason a scoundrel, the listener can hardly wait until he has informed Jason of the enormity : "and thereby

hangs a tale.' But when we get older and wiser, we do not ask many people to sit under our roses; and those whom we ask we trust implicitly. In time-so happily s our experience—we believe no evi of any man with whom we have ever cordially shaken hands. Then we begin to enjoy life; and we, too Then we choose our acquaintances by their unwillingness to believe evil of others And as for the man who has eaten our salt, we become so optimistic about his that we would not even believe that he could write a stupid book : and that is the nirvana of belief in one's friends.

Less manners, we pray,-less talk about the handling of a fork and the angle of a bow, and more respect for the roses. Of course, one of us may have said yesterday, after dinner, that Jason ought not to talk so much about his brand-new coat-of-arms; or that Ariadne, who was a widow, you know, might cease to chaunt the praise of a number one in the presence of number two. But do we not admire the solid qualities of both Jason and Ariade And yet who shall make them b that, when the little serpent wriggles from our hearthstone to theirs?

Don't be discouraged about that eczema till you have given Ayer's Sarsaparilla a persistent trial. Six bottles of this medicine cured the com plaint for George S. Thomas, of Ada, Ohio, when all other remedies failed to afford any relief.

The Only Remedy GENTLEMEN, I have used Burdock Blood
Bitters for my blood and for pimples, and
two bottles made a complete cure of my case.
It is the only remedy I could find to help me.
MISS JULIA VIGER, Trenton, Ont.

DR. LOW'S WORM SYRUP removes worms of all kinds in children or adults. Children cry for it. Minerd's liniuent care, Garget in

We entered the Empo Fairheart kindly directed chases. He insisted stron investing only in the very of seed. Numerous bagsing around, invitingly adorned with recommen cards; but my companion cal examination, declined of each and all, telling that they were all inferior them absolutely perniciou We were told that quality of seed best suited the Hill of Fame; that were hardly ever asked After much rummaging, brought forth which F seemed up to the busines fairly good. Armed wit clearmy way with all thro and with my bag of seed shoulder, I was ready t Other implements, they had on the Hill.

Won't you come with gested to Fairheart, for part from him. 'No, thank you," ret am going home. Take

self, and don't wander in

CHAPTER I will not say how lon cross the ravine, nor v difficulties I encountere say that an age seemed ceptibly journeying t luxuriant vegetation the many rifts and of the hill, proved, on 1 ance, to be excessively indeed, as to render th The fruit duced were very abur were of the nature of fu I thought, both as to t and the blotched, unhea of those I saw eating ient evidence of the character. This crop, grown from the seed denounced; for the evidently been laid on the character and the character is the control of the character is the character in the character in the character is the character in the character in the character is the character in the character in the character is the character in the character in the character is the character in the embosomed habitation imposing. Many of th ninhabited and in dwellers in those that pied showed unmista bad air and food. I fo some roots, very my saw on the Common, pretty flowers; but th drier and more stony not linger on my way haste I could to reach By dint of tion. steep and stoney pattained a small table surface of one of thences. Here I foun

> of pretty flowers, breeze. A man was ot, digging up roots I had already made a After the first salu 'Is this the only I asked, pointing to might just as well sta

> tentious dwelling, wi

"Every bit as v man-whose name, Sterling." Every save all the climbing he added, "you ar "Here are some

there," I said, indic whence I had come. "Yes," answered don't have much weeds. Now, here them all over my effect from the lev Poor Sterling!

to tell him that were invisible and little more d road. I felt very i could not help rema 'It seems an air "It is better the

Seed down there. "But could one -a little higher u Sterling laughed could ; but I have It was hard enoug and I am satisfied plant my flowers, grance while it la one reaches even is glad to hold on added, wearily, ing-and all for v Yes. I could see

ness but veiled di not re-assuring continued: I should like He looked at m he thought I was expression chang You will nev

"Why not? "Yes - but h explain. There to the effect that Chance appeared them up. Som them up. Som all done by shee minded to go hi

I was minded took a friendly and re-commer length I reache where I found t and desirable si

always occupied

THE CITY OF TERROR. AN ALLEGORY.

(ALBA) CHAPTER II .- Concluded.

We entered the Emporium, where Fairheart kindly directed my pur-He insisted strongly upon my investing only in the very best quality Numerous bags were stand ing around, invitingly open, and adorned with recommendatory pla-eards; but my companion, after a critical examination, declined the contents of each and all, telling me privately that they were all inferior, and some of ous. We were told that this was the quality of seed best suited to the soil of the Hill of Fame; that purer brands were hardly ever asked for, etc., etc.

After much rummaging, a samely and the precipice a ladder which the reached to the top. He showed no surprise at seeing me, but, bowing politely, asked me in a pleasant voice whether I would like to asked judice. After much rummaging, a sample was brought forth which Fairheart, who emed up to the business, pronounced fairly good. Armed with a hatchet, to clear my way with all through the brush, and with my bag of seed slung over my shoulder, I was ready for the road. Other implements, they said, could be had on the Hill.

Won't you come with me?" I suggested to Fairheart, for I was loath to part from him.

"No, thank you," returned he. "I am going home. Take care of yourself, and don't wander into the jungle.' CHAPTER III.

I will not say how long it took me to cross the ravine, nor will I relate the difficulties I encountered. Suffice it to difficulties I encountered say that an age seemed to have elapsed before I found myself at length persontily journeying upwards. The ceptibly journeying upwards. The luxuriant vegetation which grew in the many rifts and marshy places of the hill, proved, on nearer acquaintance, to be excessively rank-so rank, indeed, as to render the air most unwholesome. The fruits which it pro-duced were very abundant, but they were of the nature of fungi, offensive, I thought, both as to taste and smell and the blotched, unhealthy appearance of those I saw eating them was sufficient evidence of their pernicious character. This crop, I presume, was grown from the seed Fairheart had denounced; for the plantations had evidently been laid out with care, and embosomed habitations more or less imposing. Many of these were already uninhabited and in ruins; and the dwellers in those that were still occu-pied showed unmistakable effects of bad air and food. I found some wholesome roots, very much like those I saw on the Common, and also some pretty flowers; but these were on the drier and more stony places. I did not linger on my way, but made what haste I could to reach a purer elevation. By dint of scrambling up a steep and stoney path, I at length attained a small table-land, the upper surface of one of the rocky provinences. Here I found a little unpretentious dwelling, with a surrounding of pretty flowers, and a healthful breeze. A man was at work on the lot, digging up roots of the same kind I had already made acquaintance with. After the first salutations, we began

Is this the only crop you raise?" I asked, pointing to the roots. "One might just as well stay down upon the

"Every bit as well," returned the man-whose name, by the way, was Sterling." Every bit as well, and save all the climbing. Unless, indeed," he added, "you are fond of flowers. Here are some I gathered down there," I said, indicating the direction

whence I had come. "Yes," answered Sterling," but they don't have much show among the weeds. Now, here, as you see, I train

them all over my cottage, and the effect from the level country must be Poor Sterling! I had not the heart

to tell him that his pretty flowers were invisible from the town, and little more discernable from the I felt very much depressed, and could not help remarking,
"It seems an aimless sort of life."

It is better than sowing Devil's Seed down there.'

'But could one not do better at — a

-a little higher up?" Sterling laughed. "I dare say one could; but I have never been there. It was hard enough to get thus far; and I am satisfied to eat my roots, plant my flowers, and enjoy their fragrance while it lasts. By the time one reaches even a perch like this, one is glad to hold on to it. Besides," he added, wearily, "I am tired of climbing—and all for what?"

Yes, I could see that his contentedness but veiled disappointment; it was not re-assuring to me. However, I continued:

'I should like to reach the top. He looked at me for a moment as if he thought I was jesting. Then his expression changed.

You will never get there." "Why not? Some have reached

"Yes - but how is a thing I can't explain. There is a legend on the hill to the effect that One of the name of Chance appeared to them and took them up. Some, however, say there all done by sheer climbing. But if it against a halo of light which survays, I can't see how. If you are rounded it as with a glory. I arose to is no such individual, and that

I was minded to go highter, so I took a friendly leave of my informant, and re-commenced the ascent. At length I reached the upper terraces,

I attained the last terrace, which was attained the last terrace, which was very narrow, and quite solitary; and then I saw, to my dismay, that the summit of the hill rose in a sheer precipice as smooth as glass, where, indeed, further climbing was impossible. I walked around it as far as I could on what seemed to be white, glistening walked around it as far as I could on either side, feeling sure there must be, at some point, a practicable pathway; but there was absolutely none. I sat

down on the solitary ledge, and wept. After remaining there a considerable time I became aware that there was some one on the terrace besides those waving palms! Instinctively myself. I arose and walked towards looked in the direction of the bleat who, to my astonishment, was placing pected apparition; and, in a rather unsteady voice, I asked:

"Are you the one they call Chance?"
"That is not my true name," he replied; "but it is the name by which I am spoken of among men. If you would like to ascend I will hold the ladder for you, so that you need not

Indeed. I was eveing the assent nerv ously, and he saw it. But I quickly

reasoned with myself.
"Here," I thought, "I have fallen on an opportunity which rarely offers. I see before me the ambition of a lifetime, to accept or to reject. For what have I come thus far? Not, certainly, to go back as I came." Then, to Chance I said:

"I will gladly ascend if you think

the ladder secure."
"Have no fear," answered he. "Leave your hatchet here; you will have no further use for it. Sling your staff across your shoulder, along with your seed-bag. Now-steady!"

Clinging closely to the supports, I slowly but surely ascended the ladder, and stepped off at the top. Turning to give my assistant a nod of acknowledge. edgment, I was startled to find that both he and his ladder were gone! I walked around the brink of the level space on which I found myself, and peered cautiously over on every side, but in vain. Chance had disappeared as mysteriously as he had come. I had attained, at length, the height of my ambition, the fulfilment of all my hopes and desires; and now, if there was, in the whole land, a solitary, desolate, heart-sick creature, it was myself. For I was alone now, with nothing more to press forward to, and with the cold wind for sole company. No, not sole company. I had around me the monu-ments of all ages. How grand they were, even in their decay!—for they were nearly all crumbling more or less some being absolute ruins; and they were all untenanted, save by the fossil remains of those who had reared them. The feeling that filled my soul as I wandered from one to another—was desolation. The very wind seemed to sigh through the delicate traceries the single word-"Forgotten!"

But what struck me more than all was a Wonder which stood in their midst. At the straighter side of the great semi-circular platform, where, as I ascertained while looking around for Chance, the sheer descent became lost in the jungle before mentioned, there stood an immense mound composed of huge blocks of dark granite, and, surmounting these, a mighty Cross of the same imperishable stone. No mortal hand had chiselled that stependous Monument; the lightnings of Heaven had hewn it from the primeval rock, and the fragments cleft from it were grouped in boulders around its base. From the foot of the Cross flowed a fountain of the purest water, which nourished and kept in perpetual bloom innumerable magnifications. It is also because the same of the purest water, which nourished and kept in perpetual bloom innumerable magnifications. perpetual bloom innumerable magnificent, white and scarlet Passion-flowers that grew in the interstices of the rocks. That inexhaustible spring streamed in rills towards these monu-ments which stood nearest, and served to keep alive the *immortelles* which clung lovingly around pillar and archway. These last were built mainly of granite which lay plentifully around, some entirely so; and they showed no signs of decay, nor did they contain any fossil remains. I became so absorbed in this wonderful sight that I could think of nothing else. I marvelled how it came that I had not perceived that Cross from the level country; but I suppose the glitter of the marbles grouped in front of it distracted the eye. What power was in the spectacle I know not, but it seemed to lift me out of myself. The hopes and aspirations which had so lately been everything to me, receded to an immeasureable distance, like a dream of many years ago. Here was soil in which to grow my seed; here was stone of which to build my dwelling; here were tools laid aside by the now fossil hands that once had used them. how would my poor cottage look beside those lordly relics? What company was my poor seed for the blooming immortelles? I' wandered about among the monuments like an uneasy ghost, till the heavy night began to fall; then I clambered up the granite mound, and laid myself down to rest

at the foot of the Cross. When I awoke next morning I perceived the dark Cross standing out against a halo of light which surminded to go higher, you will see for a kneeling posture, and clinging to the mighty shaft in order to support myself, I looked out over the prospect.
Above and beyond a sea of black fog which seemed to fill the middle distance, and was thickest and highest over the where I found that the most prominent marshes which, on that side, skirted

was invisible from where I stood, betents, as of a great army; the whole surrounded by a turreted and embattled wall, built upon the solid rock.
Surely I had before seen the outlines

of those turrets and battlements! Surely I had a dim remembrance of him, scarcely knowing why. I found an individual of peculiar appearance, the point from whence I had perthe point from whence I had per-ceived those very outlines through the dense fog which, as I now saw plainly, arose from the un healthy swamps of Ignorance and Pre-judice that surrounded Saple ss-land. Could this be that awful City of Terror, the dread and abhorrence of which was the primary article of the Sapeless-land Creed? What had the whole earth to offer that might compare with the hope of one day reaching it? not seem so far away. Could I but find the means of descending from my present attitude, nothing should stop me. I would tear through the jungle with my bare hands. Oh! that Chance would show himself again! I would go and look over for him.

With this intent, I slid my hand down the shaft, to steady myself among the boulders; and in doing so, it rasped against what seemed a cord, fastened securely to the Cross. Feeling carefully around this, I found that the end dropped over the abrupt pre-cipice, on the opposite side from where I had ascended. I seized the cord; it did not waver, but remained quite steady as if weighted at the lower end by some heavy object. Moreover, it was knotted at short intervals, which rendered descent by its aid an easy matter. I did not hesitate a moment, but made my way, hand over hand, to the foot of the precipice, where I found the other end of the cord secured firmly to a ponderous anchor. By means of this, I found myself, to my great joy, on a narrow but solidly built road leading straight through the jungle in the direction of the

shining mountain. Being now on the low lands, it is not surprising that the wide-spreading mist from the swamps should gradually obscure my vision of the City of Terror, the obscurity increasing as I ap proached the swamps, which lay to the left of the road I was following. But I did not for a moment lose heart, or wander from the way; my steps being guided and my courage sustained by a clear, star-like light which I had observed suspended, as I imagined, over the gate of the City, and which penetrated the fog with great brilliance and steadfastness. The way was long, however, and the sorry daylight of the levels was waning, when I observed a man on the road advancing towards me. Not unwilling for company, even in passing, I made haste to gain up to him. It was Fairheart!

TO BE CONTINUED. POWER OF THE PAPACY.

Without the Church the Hearthstone

The great power that the Papacy is in the world (says the Roman correspondent of the *Pilot*), is shown no less by the favorable judgments of those who recognize its majesty than by the hate of those opposed to it, and opposed to order and freedom and justice. ant in him. In 1887, he says, he thought that Leo XIII. would be reconciled with Italy "Deeming him a superior man, I hoped he would govern the Church with an independent spirit, without pretending any longer to the civil power, and by submitting to the institutions and to the laws of the States, as the Divine Redeemer imposed upon him." If there is any one in Italy who knows how the Church should be governed, and how to fulfil the law of Christ, it is evidently Crispi, in Crispi's opinion. The Pope, according to this ex-Minister who now rules Italy through his followers and dependents in the newly formed Minstry fell away from what was expected of him and came under the rule of the Jesuits, who are, if possible, worse in Crispi's eyes than even the Pope him-

Passing from these expressions of hatred and malice, it is refreshing to get into a purer and moral atmosphere, and listen to the words of Mgr. Fava, Bishop of Grenoble. He speaks of this phrase of Leo XIII. "Go to the people!" It is to this class of society that the Pontiff directs his care. "Go then to the people, said Leo XIII., the future of the Universal Church isthere; there also is future of the world. The race of laborers has multiplied, increased, is formed, and finally reache the position of ruler. Who then commands amongst you to-day? It is the people. 'Let us go to the people.'said our Pontiff in sadness, 'the great abandon us.' And his Holiness made known that, if the chiefs of the peoples would stretch forth their hands to each other, in presence of the Pope—the common father of humanity on earth and unite with him, the Papacy would soon become free, and chiefs and peoples happy. Peace, the greatest of benefits, is the fruit of order well maintained. Now, order requires that the Vicar of Christ may be Sovereign, not subject: that he should, in conand desirable sites were by no means always occupied by the most valuable and handsome residences. Finally,

ascending the Pontifical throne was the ardent struggle waged in the name of science against the Church. shown "the conditions and the benefits of the alliance which should exist be tween reason and faith." He has de termined the hierarchical relations of

these two powers. Again, with regard to the relations of the Church to society, the eloquent Archbishop says: "Now, societies cannot be tranquil and prosperous except when the Christian spirit animate them, and when their laws and customs are conformable to the principles of justice and of truth, of which the Church has received the deposit. is the great lesson of the Sovereign Pontiff, in his discourses and his immortal Encyclicals." In the conduct of affairs, as in his teachings, Leo XIII., is the great peace-maker.

"At this very hour the Church finds herself in presence of a race of violent men, carried away by rough and insatiable covetousness. tient of all restraint. They, like their predecessors the barbarians, have fierce instincts, and more than once they have led piliage, massacre and incendiarism into the streets of great

cities. . . . In this extreme peril Leo XIII. has not ceased to recall to the world that the Gospel and the Cross have lost nothing neither of their divine attractiveness nor their civilizing power; and that the Church alone has the lot of subjugating by her doctrine, and chiefly by the force of love the rebels against social order, as formerly the barbarians, by bending their will by pacifying their heart and by making of them men capable of respecting God, of obeying laws, and of devoting themselves to the family and the fatherland. "Another no less pressing lesson

of Leo XIII. to our age is that of repeating to it, with the Apostle, that Jesus Christ is the foundation placed by the hands of God at the base of all civilization; that for nations, as for individual souls, He is the only Saviour; and that the principles of the Gospel are a divine bond, without which society is only an inconsistent land which mocks the labor of man and escapes his constructions. Such is indeed the experiences which we have passed through. Nothing has been wanting to us, neither the ability of statesmen, nor knowledge, nor the devotion of patriots, nor generous advance, towards justice and liberty. Nevertheless look around you. Behold in the whole of Europe these charters torn up, these constitu tions broken up, these shreds of crowns, these broken swords, these ruins of every date and origin which have been left behind by the creations and destructions which succeeded one

another with grievous rapidity. . . . Ah! would that the Governments and the nations, docile to the teachings of Leo XIII., should comprehend finally that without the religion of Jesus Christ, the hearthstone and the altarstone, the ramparts of cities and the frontiers of the fatherland cannot be

saved. In clear terms Mgr. Thomas expresses the necessity for the temporal power of the Pontiff, in order that this light and vital flame, this truth and love, may be freely diffused over the world. "If the Pope were not a sovereign, but a subject, where would his liberty be? Exile rather; but then, in seeing the departure of the Vicar of Christ, the Capitol, the Coliscum, of Christ, the Capitol, the Coliscum, the Pantheon, the basilicas of St. Peter and St. Paul and St. John Lateran, the triumphal arches, the obelisks, all the monuments of the Eternal City would say to him emulously: 'Hail august Pontiff. Soon shalt thou return, for the Redeemer is with thee; and thou art great enough to reign in our midst. Thy throne is more solid than the basis, many centuries old, on which we are considered as the part of the control of the part of th basis, many centuries old, on which we are seated. One day

hall fall, and thou wilt still be stand-It is the Marquis Melchior de Vogue who said that, since the death of William I. of Germany, Leo XIII. has taken, insensibly, in the imaginations of men the part of the first man in Europe. In explanation of this general agreement of imaginations, the writer considers the Pontiff owes it, rst of all, to the incomparable pres ge of his situation : "A king without kingdom, more powerful than sov ereigns in possession." Afterwards, to a proof of great intellectual force. In 1878 the Conclave appealed to a ptuagenerian, confined for a long ime in the mountains of Umbria; this unknown Prelate passed from his dio-cese of Perugia to the voluntary seclusion of the Vatican; he has lived fourteen years within this walled soli tude, surrounded by a tiny world op-posed to all novelties. Of the strangers who approach him, some are silent hrough respect, others have an inter-st in distorting the truth. You can-not imagine a condition better made to onceal from a man the transformations his epoch; and God knows no epoch w more profound or more radical

ransformations. "Nevertheless, this is what has hapened: the recluse of the Vatican-to lay an octogenarian-knows, comprehends, and sometimes directs these transformations; he is as well informed, as prompt in his glance, he has a mind as free and boldness as just as the director of a great journal of London or New York. We all know how politicians most prudent, when they attain extreme old age, shut themselves against the knowledge of

And Mgr. Thomas, Archbishop of the rule. With Leo XIII., in the con Rouen, in a lengthy article indicates ditions which I have recalled, this the beneficient and healing works of Leo XIII. What the Pontiff found on is something marvellous. Believers see in it the effect of a superior assist ance; unbelievers, the sign of genius both explanations form a nimbus around his forehead.

"Leo XIII. did not reveal himsel with a sudden gesture, as another sovereign might do, who has fascinated minds at first glance only to disenchant them immediately after. His high statue rose up slowly on the horizon with the calmness of great forces Fourteen years ago I was at the Sisting Chapel when the Cardinals brought is the newly elected Pontiff; a humbl commencement, and which did no promise much. Pius IX., mixed u in so many events, left behind him orilliant renown and a great void the despoiled Papacy seemed to have gone down with him. The heir with out heritage which was shown to us was feeble in appearance and of a dis puted renown. Hiscoronation appeared to us a simulacrum of vanished reali-ties, the exaltation of a phantom. And these were the years when the shadow of the Cross was lessening over the world. How one deceives himself in judging hastily! We carried away from this ceremony the impression of a scene drawing to its close. The first years of the Pontificate, con-

demued to a discreet protestation, did nothing to correct this error. "Little by little the figure stood out, I found it already very high when I returned to Rome, in 1886. Nevertheless, it had not reached its true pedes tal. . . They have understood at Rome that the foundation and the guarantee of the Holy See are, in the

heart of the Catholic peoples, in the involuntary respect of the non-Catho-lics. From the day when Pope Leo XIII. has entered into this view he has become what we said above, the first man in Europe. He continues to negotiate with Governments, he treats them with prudence; but the resource of policy, more evident every day, is the appeal to the peoples. The pre-occupation of America, so striking in its latest acts, the consolation which this country gives him, have done much to hold him to his definite path."

And so the praise alternates with the criticism; but the thought underlying every man's expression — whether of laudation or reproach, whether of Crispi or of the Bishop of Grenoble—is the greatness, the ability and the power of Leo XIII. Such is the judgment on him of his activations. ment on him of his contemporaries.

ment on him of his contemporaries.

The Sisters of the Good Shepherd of the United States have been informed by cablegram of the death of the Mother-General of that Order, which took place on the feast of the Ascension. This venerable lady was known as Mother Mary of St. Peter de Condenhove. She was an Austrian by birth and was at the time of her death about eighty-three years old, fifty years of her life having been spent as a member of the Order of the Good Shepherd. She was elected Mother-General of the Order in 1868, and was elected to successive terms of that high office until this present year. This year, had she lived for one more week, she would have completed to the Consecutive term.

To the members of a boys' club in London Mrs. Frances Hodgson Burnett.

London Mrs. Frances Hodgson Burnett recently wrote a letter in which she says: "I used to say to my own two boys, 'You are like the block of marble which is to be made into a statue. You yourselves are the sculptors. It depends upon you whether you chisel it into a figure which is beautiful and noble or one that is distorted and base. Every un-generous act, every hurtful word, every unmanly thought, is a false stroke of the chisel, and mars the

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Monthly Prizes for Boys and Girls.
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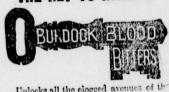
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Arrears must be paid in full before the paper can be stopped.

London, Saturday, July 23, 1892.

MR. WATSON AND THE QUE BEC MEMBERS OF PARLIA-MENT.

The Western journals which are favorable to the Greenway administra tion, together with the Toronto Mail, which is best described as nondescript, are very indignant at the Quebec Reform members of Parliament because they refused to sign an address of congratulation to Mr. Robert Watson on his resignation of his seat in the House of Commons, in order to accept a posi tion in the Manitoba Cabinet.

Mr. Watson has been in the past a per sonal favorite with his party generally, and under other circumstances his de parture from the House of Commons would have been the signal for a mani festation of good will on the part of the Beformers of the House ; but the Reformers of Quebec could not be expected to enter into a movement which would be interpreted as an approval of the policy of the Greenway Government, which is openly hostile to the most highly cherished interests of the French-Canadians of Manitoba. It is but proper that their fellow-countrymen of Quebec should sympathize with them, and we heartily approve of the manly manner in which they have manifested their disapproval of the Manitoba Government's course, though the Mail and other journals, week after week, take them to task.

The Mail says "the Quebec Liberals are Tories under a very thin disguise. But they can well afford to despise the Mail's reproaches.

We are told that the Manitoba Gov-1 ernment acted at least under the con viction that their course was constitu tional in their attempt to crush out the Catholic schools of the Province, and that if this be not so, the Catholics will. been finally referred. It is thereupon argued that there should be no indig nation against Mr. Watson and the Manitoba Government in the minds of Quebec politicians.

Surely it is a new doctrine that w must not only submit tamely, but must express our approbation of a Govern ment which passes oppressive meas ures, simply because they have in harping still upon the Jesuit Estates Act, which is now the law of the land. while the Manitoba School Act is still in litigation before the Courts, with the judgment of the Supreme Court of Canada against it?

We congratulate the French-Canadian members of Parliament that they have shown that they do not and will not express a virtual approval of Mr. Greenway's tyrannical legislation.

Much precious time has been ex pended by the supporters of Mr. Greenway in maintaining that Manitoba's autonomy should not be interfered with, even for the protection of the Catholic minority. Yet those who are advocating this view of the matter, the Mail especially, find it very requisite that in Ireland an Ulster minority should be protected, and they give this as a reason, not merely for the introduction of guarantees which will sufficiently protect the Ulster minority, but for withholding entirely autonomy from Ireland. How is it that these journals are so consider ate for a minority in Ireland, while the Manitoba minority is to be left completely at the mercy of the major-

past, but the minority which has ite guarantees that under a change phet of Mormonism, denounced Protestin the [manner of Government the antism as being the cause why poly-Interties of the minority will be guarded gamy became a doctrine and practice instrict. The minorities of Quebec and of the Mormons in Utah. ould not the present minority in inherited from his father the position and combat.

Manitoba continue to be protected constitutional guarantees, especially as it was only cause such guarantees were given that the original settlers in Manitoba allowed Western settlers to come into the province to occupy it? These guarantees the Greenway Government wish to sweep away. But whatever may be the final result of the contest, the Quebec Catholic members of Par liament have manifested commendable spirit in showing that they at least will have no hand in forging the chains with which the hostile Government of Manitoba wishes to bind in perpetuity the Catholic minority. Their course in refusing to sign the address of congratulation to Mr. Watson is an evidence that they will resist the tyranny to the last stage.

PROTESTANTISM AND POLY.

If we were to judge solely by the denunciations uttered by the various Protestant denominations against Mormonism, we might infer that Protestantism is in no wise responsible for the anti-Christian character of that organization, whereby it is a rival to Mahometanism in iniquity, especially in its polygamous feature. It is under this aspect that it is justly regarded as most odious, and as an intolerable cesspool in the neighborhood of a Christian community.

Polygamy strikes at the constitution of the family, which is the basis of Christian society, and so great an evil is it that it has evoked the severest condemnation from those Infidels, at least, who were reared at first under Christian tutelage. Thus we have even from Bob Ingersoll the following strong denunciation of the abominable practice:

" All the languages of the world are not sufficient to express the filth of polygamy. It makes of man a beast, of woman a trembling slave. It des troys the fireside, makes virtue an outcast, takes from human speech its sweetest words, and leaves the heart a den where crawl and hiss the slimy serpents of most loathsome lust. Civil ization rests upon the family. good family is the unit of good government. The virtues grow where one man loves the one woman Lover — husband — wife — mother father - child - home - without these

sacred words the world is but a lair, and men and women merely beasts. It is Christianity which has made the marriage tie sacred, and indissol uable; and when we say Christianity, we mean the Catholic Church, which, at all events, obtain redress from the alone, during the first fifteen centuries High Court to which the matter has of the Christian era established the ethics of the Christian religion. Protestantism had no existence, and it could have no influence in the matter. It is therefore a strange spectacle to see Bob Ingersoll, after endeavoring to destroy Christianity and Christian morality, endeavoring to save the sanctity of the marriage tie out of the general wreck. Infidelity cannot furnish a valid argument against their hands the power of so doing. If polygamy, and hence we find that such be the doctrine of the so-called nowhere do infidels regard marriage Equal Righters, what means their as sacred. Marriage with them may polygamy is practiced where Chris-

tianity does not prevail. It is said, and it may be true, that there are one or two petty savage tribes which do not permit polygamy. This does not affect our proposition. We can conceive that, amid the many local customs which the numerous tribes of the world have, some should have adopted the practice of monogamy; but only the religion which has a divine sanction would have authority and influence to make this usage universal, as Christianity has done. Indeed it is more than probable that any non-Christian tribe which may have practiced monogamy, borrowed their usage from Christianity, with which at some time or other they became partially acquainted. As regards Bob Ingersoll and the little coterie of Infidels who may follow him in his views on the subject, it is clear that they are monogamists only because they were reared in a Christian atmosphere, which would not allow polygamy. They have borrowed their doctrine from Christianity, but they are unwilling to acknowledge their indebtedness. It is nevertheless a fact that the sacredness of marriage is due entirely to the care with which In Ireland it is not the Catholic majority which has tyrannized over the Catholic Church has guarded it the discontented minority in the alike from the laxity of Infidelity and of Protestantism.

ruled with a rod of iron. This Recently in a discourse delivered at is the state of affairs which St. Louis on the occasion of the dedihas to be corrected. But every one is cation of a Mormon temple, the son of satisfied to give the minority all requis- | Joe Smith, the originator and first pro-

of the chief of Mormonism; but only a section of the Mormons follow him, and these have maintained that the intro duction of polygamy into their religion was a heresy of Brigham Young.

While we do not for a moment en dorse the false prophet's statement in the sense that Protestantism, in the form in which it is now generally current, induced or encouraged the Mormons to become polygamists, we must say that it is logically, and even practically, responsible for the evil, because the evil is a direct consequence of the primary doctrinal teaching of Protestantism; and it is by pushing these teachings to their consequences that Mormon propagandism was so successful.

It was the doctrine of Luther, and it is to this day the fundamental principle of Protestantism, that the appeal in all controversies of faith is to the individual judgment. The Mormons claimed this right of appeal, and their judgment was in favor of polygamy. Evidently they could not be refuted on Protestant grounds.

But it is no mere theory to say that the doctrine of the lawfulness of polygamy is a natural result of the first principles of Protestantism. Luther defended both polygamy and free love. In his carefully prepared sermon, which he delivered in the Church of Wittenburg in 1522 on Marriage, and which was considered to be so essential a part of Protestant ism that he translated it into Latin for the edification of the world, he advised husbands to make wives of their servants, if their actual wives were at any time at all tardy in complying with their obligations, and he justified this by the example of "Ahasuerus who put Esther in the place of Vashti."

Moreover, when Philip, the licentious Landgrave of Hesse, who had been for sixteen years the husband of Christina, the daughter of Duke George of Saxony, becamed enamored of Margaret Saal, a maid of honor to his sister Elizabeth, he wrote to Luther and Philip Melancthon:

"I have resolved to renounce my icentious habits; but I cannot, and will not, do that unless I get Margaret Wherefore I ask of Luther and Philip to grant me what I request.

Not only Luther, Bucer and Melancthon, but the other recognized leaders of Protestantism, signed the permission accorded to Philip to do as he desired. The answer was a theological defence of polygamy. It contained the following clauses:

"If Your Highness is resolved to should be done privately. We ought not to be very anxious about what the world will say, provided the conscience be at rest. we approve of it.

Your Highness has, then, in this writing, our approbation, in all the exigencies which may occur, as also the reflections we have made on them. The Landgrave acted on the permission given him, walked publicly to church with his two wives, and pre-

sented them as his wives to his court

The public are also aware that Bishop Colenso gave permission to his Zulu converts in South Africa to retain their many wives when they became Christians. Bishop Colenso was condemned by the Church of England authorities rather because of his denial of the historical truth of the Bible than for his toleration of polygamy. But there was no method by which he could be deprived of his Episcopal authority,

and he retained it during life. To be truthful, we must say that, notwithstanding the dislike with which Protestants as individuals have regarded Mormonism, Protestantism as a system is really responsible for the existence of polygamy; and by a very narrow escape it has happened that polygamy is not at this day one of the essential doctrines of Protestantism just as it has been of the Bighamite section of Mormondum. There cannot be any doubt that this escape is due to the strong influence which the old Catholic doctrine on marriage had on public opinion, in spite of the teachings of Luther and his friends, the two Philips.

A YOTED WORK, The Colorado Catholic o Deuver, has just published a new work from the pen of that gifted author and controversalist Rev. L. A. Lambert, Ll. D. The new work is composed of the series of letters the work is composed of the series of letters the work of the series of letters and the work of the series of letters of the series of the service by Mr. James Gordon Bennett, of the New York Berald, who has transferred his to the Colorado Catholic, from whose press they have just been issued in neat book for under the title, "Father's Lambert's Fatous answers to Colonel Ingersoil." The book will be mailed free on receipt of price; paper, 25 cents; cloth, 50 cents. Ask your booksellers for it.

The man or woman who has no spiritual courage and energy to prac tice self-denial in small things think untact. The minorities of Quebec and of the Mormons in Utah.

This younger Smith claims to have Christianity is the religion of courage Christianity is the religion of courage.

RUSSIAN INTRIGUES IN BUL-GARIA.

Our readers will remember that in March, 1891, a successful plot was carried out by which M. Belicheff, the Bulgarian Minister of Finance, was assassinated. Sixteen persons who are suspected as having been in the con spiracy are being now tried at Sofia for complicity in the plot, of whom M. Karavaloff, formerly Premier of Bulgaria, is one.

Russia has been long looking upon Bulgaria with a wistful eye, and it was with the immediate purpose of annexing it along with the other Christian Provinces of the Balkans that the last Russo Turkish war was undertaken.

There was at the time a very good excuse for the intervention of the Chrisian powers for the protection of these Christian principalities, which were constantly subjected to Turkish atroc ities, carried on with the connivance, if not under direct sanction, of the Turkish Government; and if Russia had an eye only to the protection of the Christians she might have had the unreserved sympathy, and probably the co-operation, of several Christian States in a struggle undertaken with a view to the amelioration of the condition of the suffering Christians.

But it was well understood that the aim of Russia was to extend to Constantinople her already vast territory and when her decisive victories over the Turks seemed to give her the opportunity she so much desired, it was only by the intervention of England that she was stopped in her on-

By this war, however, the condition of the Balkan Provinces was vastly bettered. Independence was granted to Servia and Montenegro, and Bulgaria was made self-governing, with an increased extent of territory. The authority of the Sultan as Suzerain is, however, theoretically recognized over the principality.

Russia has never been contented with this settlement, which was forced upon her; and it is no secret that sh has been constantly plotting to sus tain a Russian party in the principality. The vast majority of the Bulgarians are decidedly opposed to absorption by Russia, and it is because Mr. Karavaloff was known to be favorable to the Russian influence that his Government was defeated at the polls Since that time it is believed that M.

Karavaloff has been constantly intriguing with Russian officials for Russian ascendancy; and the murder of M. Belicheff was part of the plot by means marry a second wife, we judge that it of which the conspirators hoped to attain their purpose.

Prince Ferdinand is a resolute up holder of Bulgarian autonomy. He was elected to the princely throne, be cause the people of Bulgaria believed that such would be his policy, and he has faithfully carried out their wishes; but for this very reason he has never been acceptable to the Czar. His pre decessor, Prince Alexander, was un acceptable because he was equally firm on the same point; but, yielding to the opposition manifested to him by the Russian Government, he at last abdicated the throne, with the result that Prince Ferdinand was elected to it to uphold the same policy of independ-

The fact that Prince Ferdinand is a Catholic increases the hostility of Russia towards him, as the Czar naturally supposes that a Catholic Prince of Bulgaria will not willingly subject the Catholics of the principality to the rule of a persecuting power such as Russia has shown herself to be. The Greek Church has in Bulgaria the largest number of adherents, but Catholics are also numerous there; and if the country were annexed to Russia. they would undoubtedly be subjected to similar persecution to that which the unfortunate Poles have had to endure from the Russian, so-called,

Orthodox Church. The revelations brought out by the trial of M. Belicheff's suspected murderers point out distinctly that the assassination arose out of Russian machinations. An Odessa Slav Society furnished a portion of the funds for the plot, and other funds for the same object came from St. Petersburg. One of the prisoners, Popoff, has also con fessed that the part of the plot was to kill also Prince Ferdinand, and several other prisoners have given evidence of the complicity of Russian officers in the conspiracy.

As Bulgaria is but a weak power in comparison with her gigantic neighoor, it will be difficult for her to take a firm stand in punishing these intriguers if Russia should interfere in their behalf. It will indeed be an absolute impossibility unless she be supnot given, the Treaty of Berlin will become a mere farce. It is, therefore, quite likely that this support will be given England and Austria are especially interested in not allowing Russia to extend her dominion over

the Balkan regions, and they may back Bulgaria if she assume a firm at titude in the premises, which she must do unless the paramount authority of Russia is to be recognized once for all. It is rumored that Prince Ferdinand

is to be married to one of the English Princesses, the daughter of the Prince of Wales. If this be actually the case, it may betoken that England will protect the independence of Bulgaria. The difference of religion may be a formidable obstacle to the union, however, unless the Princess become a Catholic, thus conforming to the religion of Prince Ferdinand. In the case of the British Princesses who married into the royal families of Russia and Germany, no difficulty was made against their conforming to the religion of their husbands, but perhaps there will be more difficulty in doing the same in the case of a Catholic Prince. The anti-Catholic feeling of a large section of the Protestants of Great Britain would certainly be aroused if such a proposition were entertained; and this might prove an insurmountable obstacle to the proposal, if it is really entertained. Yet it may be that the political consideration of strengthening British influence as a check upon Russia's ambitious designs may remove the religious difficulty.

THE BRITISH ELECTIONS AND HOME RULE.

As we go to press the victory of the Liberal party in the British elections is assured, though the victory is not so complete as it was at first expected to The no-Popery crusade which originated in Ulster, and which was re-echoed in Lord Salisbury's recent speeches had a certain effect in many constituencies in England, Wales and Scotland, upon the Non-Conformists. which was not altogether unexpected, as the latent bigotry on which the appeal relied is well known to exist, and was employed with success in many constituencies.

It is not because any credit is generally given to the assertion that the Irish Catholic majority will attempt any tyranny over the Protestant minority in Ireland, that this cry exercised an influence in diminishing the vote for Home Rule, but because the despairing cry of the recent Ulster convention procured the sympathy of all who through hatred of the Catholic religion desired to see perpetuated that system by means of which the Irish majority have been dominated by a tyrannical minority.

It is unnecessary now to bring detailed proofs of the high-handed tyranny which has been and is still exercised by the Orange minority in Ireland. They not only fill all prominent positions in the country, but nearly every office, even to the lowest, which can be directly or indirectly controlled by the Government, or those county councils wherein Protestants predominate. Not only the landlords, but their agents, the judges, the sheriffs, the police, especially those who hold control as officers, are not only Protestants, but Orangemen, except when some few nominal Catholics are found who have shown by their conduct that they are ready to sacrifice conscience to avarice.

Such is the state of affairs which the dominant faction desire to maintain, that the majority may be ruled by the minority with an iron rod in the future as it has been in the past; and the recent appeal of the Ulster convention to the population of the three kingdoms was made in the hope that it would be sustained.

It is not, however, true to say that all the Protestants of Ireland favor the continuance of the present misrule. In the past, the leaders of every movement for the deliverance of Ireland have been Protestants, and there are to day many Protestants in and out of Ulster who, seeing that self-government is necessary that the country may become prosperous once more, are ardent Home Rulers. It is to this fact that the present Liberal victory must be

The election returns are not entirely complete as we go to press, but they are sufficiently decisive to show that, including the Irish Nationalists, Mr. Gladstone will have a majority of prob-The English, Scotch and Welsh members will be very equally divided, with

which took part in establishing the but Ireland will furn the scale. It is present status. Yet if this support be probable that the small body of Parnellites who have been elected will be obliged by the force of public opinion to join their strength before long with the Nationalists; yet this cannot be entirely relied upon. They were elected for the most part by the Tory votes which were cast in their favor, added to the dissident Nationalists, and possibly some of them may oppose the new Gladstonian ministry in its general policy. On the question of Home Rule. however, it is not likely that they will cast their votes against a good measure such as Mr. Gladstone will be sure to bring forward. It is being debated. whether the House of Lords will throw out the coming Home Rule Bill. Should they persist in opposing it, no doubt a new Liberal ministry will find some means to bring them to respect the wishes of the people and of the Government, and we may reasonably hope that Ireland's liberation from her present situation will come in the near future.

> The unhappy division in the ranks of the Irish Nationalists has had the disastrous result which was anticipated. Even adding together the Parnellite and anti-Parnellite parties, the Irish Nationalists will number only 74 in the new House, instead of 86 as in the last Parliament.

THE ORANGE CELEBRATIONS. The twelfth of July was celebrated

this year throughout Ontario in a number of central localities, to which Orangemen flocked for the purpose of holding their annual procession and listening to the abuse of Catholics, without which the celebration would be reckoned as very tame. Whether it is because the Orangemen themselves are becoming somewhat more rational. or because the newspapers pay less at tention to them now than was heretofore their custom, there has been much less space devoted to reporting their proceedings on the anniversary which occurred last week than on similar occasions in other years. In Toronto the procession took place as usual, but, for a wonder, the oratorical display with which the processionists were wont in former years to be excited against their Catholic fellow-citizens was altogether dispensed with. It would appear that this fact gave considerable dissatisfaction to many of the processionists, who freely expressed themselves as of opinion that this course was taken owing to the influence of the Jesuits, the great bug-bear of Orangeism. In other places, however speeches were made in profusion, and the speakers gave utterance to the in flammatory and mendacious oratory which is usually heard on Orange plat

Home Rule for Ireland was very generally denounced as being con trary to the interests of Protestantism. and resolutions were passed in many places expressing sympathy with the Ulster Orangemen in their efforts to prevent its adoption. While thus passng resolutions against the granting of Home Rule to Ireland, through fear that the Protestant minority would be oppressed, they expressed themselves in favor of the Manitoba School Act, because it would oppress the Catholic minority in that province. Such is the Orange idea of equal rights, and civil and religious liberty. Where Protestants are in a majority, they ought not to respect the liberties of Catholics, but where they constitute a minority of the people, they should still be allowed to rule. Resolutions to this effect were passed especially in Woodstock, Ont., Huntingdon, Quebec, and some other places. But in spite of these one-sided declarations, we have good reason to believe that the Orange programme will not succeed in either case.

Attendance at Mass.

The widespread neglect of Holy Mass on Sundays and holydays of obli gation is a matter of the deepest con cern and distress to us, and, we feel sure, to all that have the salvation of souls at heart. A Catholic who neg lects this duty is not worthy of the name; for he dissociates himself from that worship which the Catholic Church by the command of our Saviour, renders to God, and he cuts himself of from all share in the graces which attendance at holy Mass obtains for a In this matter let Catholic people. priests be urgent with their people in season and out of season, and let parents, by their good example and their zealous care, secure the of their children. But, further, we exhort the faithful of our diocese, who have the opportunity, to be present at the Holy Sacrifice on week-days There is, perhaps, no more reliable ably forty-two, or, at the most, forty-five. sign of fervent love of our Lord and of a truly Catholic spirit than a readiness to put up with real inconvenience to ported by the other European powers perhaps a small Conservative majority, be present at Mass daily. — Bishop Wilkinson.

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FRENCH Catholics who h

EDITORIAL NO

monarchical claimants deeply impressed with the Holy Father Pope Leo XI now becoming friendly to all over the country. Up ent time the strong Catho chief dependence of the R the latter have become al adherence of so many to on whom they had relied monarchists. The late ma Royalists, in which they they do not acquiesce in advice on matters purely the result of their alarm been found to be of no e ming the general current, coming daily more irresist the Republic. The final movement will undoubted the Republican party Cat bring legislation into line olic principles. IT was recently stated i

ham Monthly, of New Yor the descendants of John Irish patriot, are memb Catholic Church. This at will give pleasure to all lies, who cannot but honesty of Mr. Mitchel, a patriotism. He was hims a Unitarian minister, thized with Catholics dur when the penal laws w John Mitchel fully un grievances under which tenantry were laboring, his best to have them r did not succeed in this, l the seed which is now b by pointing out the v Irishmen should gain agitation till their caus ious. His children are Irish in sympathy, and a the cause of Ireland, thou the United States-the adoption, for some, and for others of them. IT is rumored, and

Witness gives credit to th Mr. Sam Hughes, M P., a of the Lindsay Warder, h big colonization scheme t in conjunction with the C Railway Company. The to be to turn the emig Ulster Orangemen to t North - West. Hitherto Orangemen usually tur Australia. It is supposed Rule be carried for Irela be a great flow of dissati men from Ulster, whom hopes (it is said) to indu the North-West. The show much confidence in of the Orangemen to " ditch " in defence of the of Ulster. The rumor Mayor Clark and Mr. Cla Toronto, were also in cor Mr. Hughes and the C. in Montreal on the su be that they have inform lining of the ditches w when the proper time fo

ARCHDEACON FARRAR

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England would be a gain ity of theclergy, as their the present plan are small. In the diocese average income of an said to be \$750, while in livings produce less t annum each. The A lieves that if these clergy on the voluntary offering they would be supported many of whom are weal one thing certain, formists and Catholics v a change by which they lieved from supportin pulsion, a Church in wh believe, and from which benefit. We com rend ation of this state of a busybodies who are alw at the tithe system of the operation of which entirely exempt. The tants might also learn the Catholic minority a in need of protection by guarantees than themse overlook this entirely, sympathizers in Canada Lodges who profess to f that the Protestant min would be ill treated if governed by an Irish 1

In referring to the s stead, Pa., which resu astrous battle between and the Pinkerton dete

EDITORIAL NOTES.

FRENCH Catholics who have hitherto been supporters of some of the old monarchical claimants have been deeply impressed with the advice of the Holy Father Pope Leo XIII., and are now becoming friendly to the Republic all over the country. Up to the present time the strong Catholics were the chief dependence of the Royalists, and the latter have become alarmed at the adherence of so many to the Republic on whom they had relied as resolute monarchists. The late manifesto of the Royalists, in which they declare that they do not acquiesce in the Pope's advice on matters purely political is the result of their alarm, but it has been found to be of no effect in stemming the general current, which is becoming daily more irresistible, towards the Republic. The final effect of this movement will undoubtedly be to make the Republican party Catholic, and to bring legislation into line with Cathoolic principles.

It was recently stated in the Fordham Monthly, of New York State, that the descendants of John Mitchel, the Irish patriot, are members of the Catholic Church. This announcement will give pleasure to all Irish Catholics, who cannot but admire the honesty of Mr. Mitchel, and honor his patriotism. He was himself the son of a Unitarian minister, who sympathized with Catholics during the time when the penal laws were in force, John Mitchel fully understood the grievances under which the Irish tenantry were laboring, and he did his best to have them removed. He did not succeed in this, but he sowed the seed which is now bearing fruit, by pointing out the way in which Irishmen should gain redress, by agitation till their cause was victorious. His children are thoroughly Irish in sympathy, and are devoted to the United States-the land of their adoption, for some, and of their birth for others of them.

IT is rumored, and the Montreal Witness gives credit to the rumor, that Mr. Sam Hughes, M P., and proprietor of the Lindsay Warder, has in view a big colonization scheme to be operated in conjunction with the Canada Pacific Railway Company. The plan is said to be to turn the emigration of the Ulster Orangemen to the Canadian North - West. Hitherto emigrating Orangemen usually turned towards Australia. It is supposed that if Home Rule be carried for Ireland, there will be a great flow of dissatisfied Orangemen from Ulster, whom Mr. Hughes hopes (it is said) to induce to settle in of the Orangemen to "line the last ditch" in defence of the independence the good Sisters as teachers of Chris the North-West. The plan does not of Ulster. The rumor adds that ex- tian schools were doing a most noble Mayor Clark and Mr. Clark Wallace, of Mayor Clark and Mr. Clark Wallace, of Toronto, were also in consultation with doing it most faithfully and in an un-Mr. Hughes and the C. P. R. officials questionally efficient manner; that he in Montreal on the subject. Can it be that they have information that the sive efforts; but while calling their domiciliacy visit.

It is not your rich apartments that I sive efforts; but while calling their wish to examine, nor this magnificent bishop Ireland's assistants, is, it approaches the sive efforts is the sive efforts. lining of the ditches will be wanting when the proper time for it arrives?

ARCHDEACON FARRAR says in a recent issue of the Review of the Churches that disestablishment of the Church of England would be a gain to the majority of the clergy, as their salaries under the present plan are generally very small. In the diocese of Norfolk the average income of an incumbent is said to be \$750, while in Liverpool 242 livings produce less than \$500 per annum each. The Archdeacon believes that if these clergymen depended on the voluntary offerings of the people they would be supported by the laity, so many of whom are wealthy. There is one thing certain, that Non-conformists and Catholics would welcome a change by which they would be relieved from supporting, under conpulsion, a Church in which they do not believe, and from which they derive no benefit. We com send the consideration of this state of affairs to those busybodies who are always grumbling at the tithe system of Quebec, from the operation of which Protestants are entirely exempt. The Ulster Protestants might also learn from this that the Catholic minority are much more in need of protection by constitutional guarantees than themselves. But they overlook this entirely, and so do their sympathizers in Canada, in the Orange Lodges who profess to fear very much that the Protestant minority in Ireland would be ill treated if Ireland were governed by an Irish Parliament.

In referring to the strike at Homestead, Pa., which resulted in the disastrous battle between the workmen and the Pinkerton detectives, whereby

thirty-eight lives were lost, and over three hundred persons were seriously wounded, including all the detectives who were injured by the assaults of the crowd after they had capitulated, a Detroit evening paper attributed the beginning of the trouble to the Bohemians and Hungarians, of whom it spoke in the following terms:

"The Bohemians and Hungarians are wild, tumultuous, riotous; unaccustomed to peaceful methods managing these affairs. They had evidently pre-announced their purpose to use force and violence."

The Detroit Evening News give the answer of a prominent Bohemian to this unauthorized statement. This gentleman says:

"This article has done us an injustice. In the first place there are 710 Bohemians in that part of the country, and, further, nobody ever heard of them being a 'wild, tumultuous people.' They are far from it. You will find very few of them laborers, and never have any been known to require charitable support. They are first-class mechanics, and in every trade you will find them at the very top of the ladder, holding the highest positions in every branch of business. A survey of our citizens here will prove this. There are about 7,000 in Detroit, and a more peaceful, quiet race could not be wished for. They are anything but ignorant of the law, as stated, but come from a country that is noted for its learning and intelligence.

OUR SEPARATE SCHOOLS.

ters of St. Joseph Teaching in the Diocese of Hamilton.

"To teach the young idea how to shoot" is no doubt a delightful task; but even teachers who love the work best are fully convinced that the pleasures of teaching will be short-lived unless they are steadily and earnestly striving after excellence in their profession. Earnest teachers know too that upon their enterprising spirit largely depends the welfare of their pupils, and that only they who are the most persistent and work in the truest the cause of Ireland, though living in the United States—the land of their ful. Among the means of self-im Among the means of self-improvement in vogue among zealous teachers, there is none so efficacious as the practice of holding conventions in which, by the necessary preparation that the work involves, the discus sion of educational subjects, the exemplification of teaching methods and the consequent mutual interchange of teacher's knowledge is in creased, his views expanded, his skill made more productive, and his profes-

sional spirit renewed and invigorated That these are some of the benefits of a teachers assembly was fully proved by the operations of the convention held in Hamilton on the 13th, 14th and 15th of the present month, at which more than fifty teachers as sisted, nearly all of whom took an active share in the work. Notwith-standing the intense heat the work was vigorously sustained, and no part of the lengthy programme was at all

work; that from his own personal attention to the many good things against overtasking their strength or neglecting their own personal welfare. and wound up by wishing their present convention all the success that their zeal and devotion deserved. His Lordship afterwards visited the assembly room at frequent intervals, always enlivening the occasion with many of those sprightly and stirring remarks for which he is widely and favorably remarkable. Besides the Bishop there were present the Very Rev. Dean Laussier, Rev. Father McEvay, eathedral rector, Fathers Brady, Kehoe and Coty (local superintendent), and Inspection Donovan, representing the Educational Department. The last mentioned, at the close of the Bishop's address, occupied nearly an hour making announcements and giving directions intended for the guidance of the teachers during the coming year. After which the teachers proceeded with their work, as follows:

All the subjects of the school programme received more or less attention. The lessons and exercises in geography included physical features, the earth as a planet, oceanic, phenomena and political geography—all of which were dealt with on objective principles, the illustrations being as nearly as possible, true to life. reading, the phonic and word methods were fully and ably treated, the latter method being especially interesting. The work in English literature was admirably selected both as to amount and character, the vivid and picturesque delineation of the matter affording uncommon satisfaction. The difficult subject of arithmetic was deprived of many of its (to children) aggravating features, by means of several inductive lessons, in which the intuitions were introduced in the most regular and dexterous manner. Systematic lessons in "Language" were numerous; and quite properly so, as this subject is among the most practical of school acquirements. They were

conversations, object and picture studies, set composition themes, etc., all of which had the power of provoking thought, forming ideas and cultivating habits of good speech.

Formal grammar, for which experience in language lessons was used as a basis, occupied a proment war on the programme and from the part on the programme, and from the starting point referred to, ably and thoroughly showed how rules and definitions could be developed by exercising the judgment with very little effort of the memory. Among matters bearing on domestic affairs was a most useful lesson on "Health in the House." Office work was not forgotten, as could be seen in a very useful lesson on Phonography, while the ever popular subject of drawing was artistically treated. Orthoppy and sister Orthogrophy were duly honored, and History, too, considering the copious attention it received at the convention of last year. The novelty (and perhaps the most interesting piece) of the occasion was a discussion on educational methods, carried on by four Sisters, representing, respectively, the Memorizing Method, Study of Books, Study of Things and the Scientific Method—each of which was advocated by its exponent with vigor, grace and skill, so evenly manifested that the chair man felt constrained to give his decision (which was in favor of the Scientific Method), not on account of the arguments advanced but reason of the merits of the method itself. During the course of the three days' proceedings, comments and criticisms were regularly and beneficially introduced. Music, nature's sweet invigorator, had

also its place on the programme, and made its pleasing influence felt at regular intervals, by means of solos, choruses and instrumental pieces, all artistically performed by members of the community. Altogether the convention was eminently successful, productive of most gratifying results. and reflecting infinite credit on the good Sisters, by whom the business was arranged and carried into execu-

At the close, the Bishop, Father Mc-Evay, and Father McBrady, of Toronto had witnessed a large par of the proceedings), warmly eulo gized the work of the convention. closing address was given by the local superintendent, Rev. J. H. Coty, in the course of which he indicated the nature and scope of Christian education and the duties and relations of the teachers to their pupils. The work of teachers is a noble one; to them it belongs to develop youthful character, to form the youthful mind and heart, to keep his wandering footsteps in the proper paths, to teach the science of morals, the science of duty, of obligations towards God, towards ourselves and towards ou neighbors; in a word, to give to the pupils under their charge that moral, intellectual and physical education that will enable them as men and women to fitly discharge the serious duties of life. After eloquently elaborating these salient points, the reverend speaker concluded by wishing the Sisters the joy, peace and satisfac-tion which follow lives nobly spent and duties well performed.

The Departmental Inspector gave a lecture of an hour's length on "Mental and the light might shine upon all the

Charity.

Charity appears to give one a great instance on record in which a Roman deal of audacity; permit me to profit Catholic clergyman has officiated at a by it, for the purpose of making you a domiciliacy visit.

Inational political convention in the United States.

furniture, nor this fine linen, so comexpected of them, he cautioned them plete and in such good order, which

No, it is your garret I wish to visit ; your lumber-room, which you perhaps have not entered for more than years, always contenting yourself with simply saying to a servant, put that That is where I wish to enter. Only see what an accumulation of things

This furniture worn by time, falling apart from old age, and buried dust

Three old-fashioned garments which the insects are silently devouring in the bottom of that dilapidated closet. And these bed-clothes, and shreds of mattresses, and the remains of that faded carpets, and those kitchen uten-

sils out of use.

What do you do with all those? Sell them? No, certainly not; you would not dare, you would make so little profit by them. Are you still going to keep them? But what good are they? Listen : do as if you were moving; do we not then find that we have too many encumbrances? Carry them to the monte-de-piete of the good God which we call the house of the poor, where you may be sure they will give you more than three per cent.

And do you know what will be done in houses of the poor with your encumbrances?

The old arm, by the aid of a few dimes recovered and made strong, will serve as a bed for an infirm old man o rest on.

These pieces of furniture, repaired a little, will make a whole family happy.

The worn garments and these linen rags, which, coming from you, can London Oratory. still be mended, will form the be-ginning of the wardrobe in a young

And that which cannot be made descendants of individuals who became of school acquirements. They were presented under the various forms of sweets for the little children, and Church. "Prevost Paradol," we are

brighten a few hours of their winter. You do not imagine the joy one feels in depriving himself of a material object—a garment, for example—that it may serve for some poor person.

It is like a tie between this poor person and ourselves which makes us a sharer in all his prayers and in all his merits. It seems as though God cannot think of him without thinking of us, and as though He could not love him without loving us.

Then God always puts in the heart

some little joy in place of the material object of which we deprive ourselves for the poor.—Golden Sands.

He Won the Gift of Faith.

Twelve months ago a sensation was caused at Newport, R. I., when it became known that George Babcock Hazard had paid the whole cost of the land and palatial school buildings for the Catholic parish. St. Joseph's schools are now known as the Hazard Memorial schools. Mr. Hazard came to Newport in the twenties, before Andrew Jackson was President, a com-paratively poor boy, with practically no education. But by close application and strict economy, he amassed an immense fortune. The school build-ings are the finest in Rhode Island, with splendid halls, well-furnished rooms, and acoustic properties. Until the day of its consecration the secret was so well kept that when the public announcement was made that Hazard was the donor, people were incredu-

On June 23 the first graduation exercises were held. On the platform were Bishop Harkins of Providence, and prominent citizens of Newport. The Bishop made an eloquent address on the munificence of Mr. Hazard, but not a word escaped him of the an-nouncement that was to follow. After diplomas, with gold and silver medals as the principal prizes, had been awarded, and all the exercises concluded, the rector, the Rev. Father Coyle, called on his assistant, Father Downing, to read a written document, signed by Mr. George Babcock Hazard, given a resume of his life and winding up with the statement that he, George Babcock Hazard, gave the school as a Protestant, but now having been received into the Catholic Church, promised to erect a building suitable to the This means a new stone The gold and silver medals parish. church. and the diplomas were announced as Hazard gifts. The schools cost nearly

A Priest Prohibitionist.

By the Associated Press. Probably the most unusual and striking scene of the convention was the opening of the second session with prayer by a Catholic priest, Rev. Father Martin Mahony, of St. Paul, Minn. When delegates and spectators had partly recovered from the surprise caused by the announcement of his presence and name in such a connec tion, a great hush fell upon the assem The dark garb and blage. The dark garb and pale, ascetic features riveted attention instantly, as with upturned eyes he solemnly invoked the blessing of God

upon the convention and the It was, with one exception, the only very comfortable in some of the sect

pears, a regularly elected delegate to he convention from Minnesota and has been an active Prohibitionist for four teen years.

NOTABLE CONVERTS.

Some Distinguished Persons Who Have Entered the Catholic Church.

A writer in the "Contributor's Club of the current Atlantic Monthly, in the course of a brief article, alludes to the many notable conversions to Catholicity of persons whose family connections were all Protestants. some of the instances which this writer mentions: "Christine of Sweden, mentions: daughter of the great Protestant hero, Gustavus Adolphus, became a Catholic Wilberforce, a Protestant of the Protestants, had four sons, three of whom became Catholics, while the fourth, Bishop of Oxford and Winchester, was so opposed to his father's school of thought as constantly to be charged with Romish leanings; that Bishop's only daughter, moreover, joined her uncles

"The Coleridges were a thoroughly Protestant family, but one of the poet nephews is a Jesuit. The Brights have been Quakers for centuries, but John Bright's sister, with her Quaker husband, Frederic Lucas, became Romanists. Dr. Arnold of Rugby was a decided Protestant and philistine, a matter - of - fact radical. Matthew Arnold, wrote philippics against philistinism, and anothe was for a time a Catholic. Lord Sidney Godolphin Osborne, famous for the S G. O. letters in the London Times thundered against Ritualism and Romanism; his son is a priest in the

Nor does the above list of English converts exhaust the writer's observations of the many notable conquests That old tapestry will become a which Catholicity has made by winning over to the true faith the relatives and

theist, who fought bravely with the committed suicide on discovering that he had been deluded, left two daugh ters who have both taken the veil The eldest son of Eugene Bersier, the most popular Protestant pastor of this generation in Paris, first married a Catholic, and then became a Catholic, himself. Rev. Charles Voysey, ex-pelled from the Church of England for heresy, now a free thought minister in London, has two daughters who have both become nuns." In another place allusion is made to the two great English Cardinals of this century - Newman and Manning-who are described as sons of staunch Evangelicals, mention is also made of William How itt's wife, who, like John Bright's sister, became a convert to Catholicity The object of this writer in naming these distinguished converts appear to have been a desire to show that, as men and women progress, they not infrequently depart from their ances tral belief. It is noticeable, though, that no instances of eminent Catholics or their descendants becoming Protes tants are cited : doubtless for the very good reason that none such are recorded.

CONVERTS TO CATHOLICITY.

Catholicism seems to be making steady headway in England, especially among the higher classes, and almost every day some notable conversion is reported. This is not only true of those persons comprising what is known as the aristocracy, but it is strikingly true of men and women connected with letters and art.

Among the prominent converts soon to enter the fold of the Church are Lady the Baroness Sherborne and Somers, Lady Edith Howe, daughter of Earl Howe. Another is Mrs. Henry Labouchere, wife of the famous Radical, who was formerly the popular actress, Miss Henrietta Hodson. A short time ago it was said, on the authority of the lady herself, that Mrs. Langtry, whose father is a clergyman of the Church of England, contemplated "going over to Rome." There are many wellknown journalists and writers in England who are Catholic converts.

The despatch from which the above statements are taken states further that "a number of gentlemen prominent in society and no less than seven clergymen of the Church of England are preparing for the Catholic priest-hood." This news is not surprising, for the Church appeals above all others to what is cultivated and intellectual Englishmen who know the history of their country, and have given it even casual reflection, must be impressed with the position of England toward the Church. Splendid minds, like those of Newman and Manning, it once brought to fairly examine the subject, soon find that their place is not outside the pale of the true faith

But, more than all else, when people of intelligence begin to think of saving their souls, and examine into what they must do and where they must go with that hope, they are not slow in discovering where Jesus Christ has de posited His truth. There is but one Church, and that is the Catholic Church. The Catholic Church is the only one fitted for every need of human nature in all ages, all climes and all What is held to be Christian duty is

outside the Catholic Church, and the worldly inducements they offer are pleasant. Catholicity does not promse an easy road to salvation; on the ontrary, we know from Scripture that it is thorny and difficult. No doubt the thought of how hard it is to lead a faithful Christian life in the Church is what deters many from adopting it. There are all the duties—the attendance at Mass, the obligation of the sacraments, the fasting and prayers and other mortifications of the humanity and obedience, the responsibilities and imposts — all these to some natures are difficult, and many persons cannot bring themselves to take up a burden that seems so heavy. But the existence of this burden is the very essence of the Christian faith, and without bearing it the re ward hereafter is impossible. Why humanity should thus be tried is one of the mysteries of God. Still, as we of the mysteries of God. Still, as we know, the fulfillment of these duties and obligations can be made pleasant.

Office, Dundas street, four doors east of Richmond. Vitalized air administered for the balless extraction of teeth.

further informed, "the agnostic or We can arouse in ourselves the spirit to make them, as the saints have done, pen for liberty (?) in France, accepted a delight. And this is what we must the Washington embassy from the do if we would enjoy the Christian apparently - liberalized empire, and graces in all their fullness. - Baltimore

> I have often repented to have spoken, out never to have held my peace.

Rheumatism.

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony : -

"About two years ago, after suffering "About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.

Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla,

Dr. J. C. Ayer & Co., Lowell, Mass.

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital. - - - 1,300,000 Reserve Fund, - - - - 602.000 J. W. LITTLE.

JOHN BEATTIE, . Vice-Presiden DEPOSITS of \$1 and upwards received at highest currant rates.

DEBENTURES issued, payable in Canada or in England, Executors at d trustees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real MORTGAGES purchased.

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the spirit, dience, the posts and 29 Manning House, King street west, Toronto. Also in the Gerrie Rooms 28 and 29 Manning House, King street west, Toronto. Also in the Gerrie Block, Whitby. A. A. Post, R. A. A. W. Holmes.

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A FREE TRIP TO PARIS

And a Valuable and Handsome Prize will be Given Free to Everyone.

Paris, France, and return, with all expenses for a six weeks' sejourn in that city or its equivalent in the property of the pr

DAWSON, LL. D., V. G., Etc.

From the Owl for June.

Father Dawson was born at Redhaven, Scotland, on the 30th July, 1810. He learned the classics at the Grammar School of Portsoy, Banffshire, and went, at the age sixteen, for ecclesiastical studies to the Archepiscopal Seminary of Paris, where he remained till the Revolution of 1830, and to which he returned at a later date. He continued his studies at the Benedictine College, Douai. During the year which ended on the 2nd of April, 1835, he read Theology with the venerable President, John Sharpe, of St. Mary's College, Blairs. Among the junior students lege, this same year, were John Gray, eased, Archbishop of Glasgow, and William Smith, Archbishop of St. Andrews and Edinburgh. On the above mentioned date, the subject of our sketch was ordained priest and appointed assistant in the important mis-sion of Dumfries. While there, he was the occasion of a new mission being founded at Annan, of which charge, the present incumbent is the Rev. Lord A. Douglas, of the Queens-bury family. In 1840 Father Dawson was transferred to the Edinburgh mission. When stationed at Albroath, he was invited by the people of Lawrencekirk, all Protestants, to give them a "Catholic sermon." After re-peated renewals of the invitation, the ermon was at last delivered in the only public hall in the place, to a large congregation. This was not enough the good people must have another sermon. After some time, it was thought proper to accede to their wishes. On this occasion a number of works explanatory of Catholic doctrine and practice, published by the Catholic Institute of London, were distributed. Meanwhile some kind of a minister, who was an Orangeman, undertook to answer the sermons. When the people urged that he was mis-stating and misrepresenting, he insisted that the priest was deceiving them. This could not be, they replied. They had standard Catholic works in their hands which showed the same teaching as they had heard from the priest. This argument weighed little with the minister, for he was sworn to resist all argument. "I have sworne," said he, "to oppose Popery wherever I meet with it; and say what you like, I will Immediately afterwards the Rev.

Father Dawson's presence at Edinburgh was required by the Bishops in order to fill the office of chaplain to the com-munity of St. Margaret's Cenvent—the first establishment of religious Sisters in Scotland since the "Reformation." The duties of this charge were not very onerous; and there was added to them that of preaching habitually at St. Mary's, the principal church.

After three years of duty in the city

of Edinburgh Father Dawson was transferred to the ancient city of Dunfermline, where Queen St. Margaret and her royal husband, the great King Malcolm, held their Court, and were succeeded by a long line of states man kings, who greatly promoted the civilization and prosperity of country. It is known that eight of together with the greatest of Scotland's kings, lie buried in Dunfermline's hallowed ground. Dunfermline continued to be a royal residence until the union of the Crowns under James I. of England and VI. of Scotsmaller counties of Kinross and Clackmannan. It was a most difficult and laborious mission, not only on account of the extent of territory, but owing also to the great influx of railway laborers while the building of the Edinburgh and Northern and the Stirling and Dunfermline railways was proceeding. Add to this the number of sick, always great in so numerous a population; but more than doubly hen the dread epidemics prevai'ed, of cholera at one time, typhus fever at another and small pox in some places. In other times, when no epidemic actually raged the number of sick calls was very formidable. This became known at Edinburgh, when the Incumbent being sick, he was obliged to send to the Bishop a handful of sick calls which were duly attended to by the Rev. George Bigg, afterwards Bishop of Dunkeld, in the restored hierarchy. It is pleasing, meanwhile, to reflect that the age of intolerance had passed away forever In all the towns the priest and his ministrations were well received. bankers, doctors, all were friendly. After a time, however, i was apparent that so extensive a mis sion should be divided. Accordingly Rev. Father O'Beirne was placed in charge of the eastern division, of which Cupar is the chief town, and Father Dawson retained Dunfermline and the

When in charge at Dunfermline Father Dawson became informed, through his brother, the late Mr. Adam Dawson, that the celebrated Scotch relique, the "Quigerich," (St. Fillan's Crozier) existed in Canada in the possession of its hereditary guardian This information led to a correspond ence which finally resulted in restoration, through the persevering efforts of Principal Sir Daniel Wilson, Scotland of the highly-valued relique, under the guardianship of the Society of Antiquaries. (See "Catholies of Scotland.")

The late Hon, and Right Rev. Bishop McDonell, of Kingston, having invited Father Dawson to Canada, he now (1852) asked and obtained permission to leave the missions of Scotland, after

VERY REV. ENEAS McDONELL having devoted to them so many years

Until the Autumn of 1854, when he proceeded to Canada, almost all of Father Dawson's time was spent in the Diocese of Southwark, where he did his best to assist the Bishop with the missions of the Diocese. By request of the Bishop he took charge for some time of the religious community of St. Leonards, of which the Rev. Sister Connally was the Superior, together with the Catholic congregation of the He had also commission from the Bishop to obtain possession of the home which the late Mr. Darell, of Calehill, had provided for the priest of the Calehill mission. When in London he was often invited to preach in St. George's Cathedral. This was a cal and critic serious task, but he never failed to It may be remarked undertake it. that during his relations with the In 1870 appeared his "Miscellane Diocese of Southwark, Father Dawson attended, as a member, the first dio cesan Synod that was held in London since the "Reformation," Grant presiding and seventy priests in attendance.

At last came the time for leaving, and the Bishop offered no hindrance, although desirous that Father Dawson should remain. In consideration of his services, he proposed for his accept-ance any favor within his power which he might please to ask. nothing more, he said, than the privilege to recite the office as he had be accustomed to do in Scotland, according to the Roman Ordo. This favor was in due time obtained, the Holy Father, Pius IX., at the request of the Bishop, granting the necessary indult.

Everything being now ready, Father Dawson, together with his niece, Mary Elizabeth Dawson, took passage at Liverpool on board the S. S. Cleopatra for Canada. During the voyage an incident occurred which on account of its rarity may be referred to. A Sunday intervening, the captain of the ship politely expressed his wish to have a religious service. Father Daw son thought it might be some cause of edification to comply with his desire. The passengers having assembled in the cabin, the captain at the head of the table whilst the next in command took his seat beside the officient, and two Rev. Canadian cures together with the brother of the late T. D. The Gospel, McGee were opposite. Epistle and prayer for the day were read and a sermon delivered. There was also a prayer for the Queen our captain, his comrades and assistant The captain afterwards expressed regret that they could not have as much religion every Sunday. There is only one instance on record of like having been done, Bishop Prince of Canada being the officient.

Arrived at Quebec the venerable Archbishop Turgeon sent his Secretary, the late Very Rev. Vicar-General Langevin, and one of the Rev. cures who had came in the Cleopatra, to welcome the newly arrived priest and invite him to the Archiepiscopal Palace.

When after some time Father Dawson reached Bytown, which was then all we had for Ottawa, and desired to remain there, the late Bishop appointed him to the charge of Upper Town, as that part of the town on the left bank of the Rideau and the Rideau Canal was then called. This charge he held for upwards of five years.

Not long afterwards, through the general commanding-in-chief Father Dawson was appointed chaplain to the There arose a difficulty when Dunfermline must here be spoken of. As such it comprised the extensive county of Fife, together with the two smaller counties of Kinross and Clackknew that the crypt of the Basilica was unoccupied on Sunday forenoon, and so he suggested to the officers that they should address the Bishop in order to obtain the use of it for the soldiers. Colonel Lord Alexander Russell, who was always reasonable, immediately authorized Captain Bunbury, who had charge of the Catholic soldiers, to coner with the Bishop. The conference was completely successful, and the use of the crypt at once conceded.

Father Dawson continued to be chap lain until the Imperial troops were withdrawn from Ottawa. Later on Father Dawson assumed control of the Osgoode mission, as successor to the late Rev. Father O'Boyle, which he retained for over eight years. His advancing age made it necessary for him now to retire from the more arduous labors of the ministry. He continues o celebrate in the Convent Chapel of the Congregation de Notre Dame Glou-

Father Dawson's golden jubilee wa elebrated at Ottawa in the year 1885 His Grace the Archbishop caused the celebration to be held in the Basilica. Father Dawson celebrated High Mas and also delivered the sermon of the

WRITINGS.

The list of Dr. Dawson's works is a long one, and publication of the ance on this planet of most of our readers. His debut as an author was nade fifty years ago, when his 'Maitre Pierre," from the French of M. Delcassot, was printed in England. In 1838 it was brought out in Liver pool. Another essay in translation was "The Parish Priest and his Parish ioners," from the original of M. B. d'Exeauvillez (Glasgow, 1842.) His subsequent works are: "The Pope Considered in His Relations with the Church, etc.," from the French of Count Joseph de Maistre, London, 1850; 'Letters to a Russian Gentleman, from the French of the same distin-

guished writer; "The Temporal Sovereignity of the Pope in Relation to

the State of Italy," London and Ottawa, 1860; "St. Vincent de Paul" (a

lecture), London, 1865; "Pius the Ninth and His Time," London, 1880: "The Catholics of Scotland, from 1593, etc., till the death of Bishop Carruthers in 1852," London, Ont., 1890. constitute Dr. Dawson's contributions

to ecclesiastical history and polemica literature. Every one of these volumes was well received. "The Life of Pius the Ninth" was pronounced by a high Catholic authorily to be the best biography of that Pontiff yet written; the works on "The Temporal Sovereignity," were highly commended for their clearness, closeness of argument and moderation of tone; of the "Catholics of Scotland" we hope to speak more at length. with Dr. Dawson's poetical and critical writings and his essays on Canadian subjects that the genera reader is naturally most concerned Essays," which comprised (inter alia a series of letters in reply to the views of Prof. Goldwin Smith and Lord Sher

brooke (Mr. Robert Lowe) on colonial

questions; essays on the history and

levelopment of the North-West Terri-

tories and on Canadian poets, and an oration on the death of the Hon. D'Arcy

poem "The Last Defender of Jerusa-

McGee. In 1882 he brought out

em;" in 1883, "Zenobia, Queen of Palmyra," appeared, and in 1886 a volume containing "Dominion Day," "Caractacus," "Malcom and Margaret," and other poems. Most of read before the these were primarily Royal Society, of which Dr. Dawson is one of the original members. reveal imagination, taste and scholarship, and have been much admired by

FIVE-MINUTE SERMONS.

critics of undoubted standing.

Seventh Sunday after Pentecost.

MORTAL SIN THE DEATH OF THE SOUL The wages of sin is death.

When the Apostle, my dear brethren, wrote these words, he did not nean only to express the truth (for truth it is) that the inevitable result of sin, even in this world, is the misery, and finally the death, of the sinner nor even (though this also is true) that by sin death was introduced into the But he wished especially to teach us that the direct and immediat effect of mortal sin is a death much more fearful in itself, and much more awful in its consequences, than any mere cessation of the life of the bodynamely, the death of the soul.

Mortal sin cuts a man off from his last end; it, as it were, disconnects the any one who is unhappy enough to be in that state with all th springs of the supernatural state. A soul which is in mortal sin is cut off from the mystical body of Christ, and, like a limb cut away from the body of a man, it ceases to have any part in the nourishment with which that body is supported and enabled to pa through the wear and tear of the every-day life of the world.

The soul from the time of baptism to the time of death is kept alive by the gift of sanctifying grace. Remove this and the soul inevitably dies. Restore this and it is alive again. Now, it is just the removal of this sanctifying grace which is the immediate effect of mortal sin. As long as any baptized person remains free from the fearful stain of deliberate mortal sin sanctifying grace remains, and every sacrament received, nay, every good good act performed, every moment the will is deliberately turned away from its Creator, at that momen sanctifying grace ceases and the sou This death is a real death of the soul; it prevents the soul from merit ing anything towards the attainmen of its last end, and should any one be unhappy enough to die with mortal sin upon his conscience his soul must, by law of its very being, be buried for all eternity in hell.

See, then, my dear brethren, how fearful a thing this sin is which can have such fearful effects. God has made us to enjoy him for all eternity in beaven, and yet by sin we turn against ourselves, and, if I may so speak, compel the good God to issue against us an eternal sentence of banishment from His divine presence. We prevent our own souls from reaching that end for which alone they were created. We reap for ourselves an eternity of untold misery, instead of one of surpassing bliss.

Let us, then, to-day make a firm and constant resolution that, cost what it may, nothing in this world shall induce us to kill our souls by staining them with sin; and if any one is so unhappy as to be in that state now, le him now resolve that he will by a good confession cleanse his soul, and from nenceforward, casting behind things that are past, he will press forward to the things that are before.

No man ever smoked "Myrtly Navy" tobacco for a fortnight and then took to any brand in preference to it. It bears its own testimony of its qualities, and it is testimony which is always convincing. The smoker who uses it is never annoyed by getting it sometimes of good quality and sometimes of bad. The arrangements of the manufacturers for keeping its quality equal are very elaborate and complete, and are the results of many years of experience and close observation.

A Canadian Favorite.

A Canadian Favorite.

A Canadian Favorite.

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

No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsaparilla.

OUR BOYS AND GIRLS.

Give. See the rivers flowing Downward to the see, Pouring all their treasures Bountiful and free: Yet to help their giving Hidden springs are: Or, if need be, showers Free them from the skies!

Watch the princely flowers Their rich fragrance spread, Load the air with perfumes, From their beauty shed: Yet their lavish spending Leaves them not fin dearth. With fresh life repleatished By their mother earth!

Give thy heart's best treasures,—
From fair nature learn:
Give thy love—and ask not,
Wait not a retura!
And the more thou spendest
From thy little store,
With a double bounty
God will give the more.

- Adelaide Pro-

-Adelaide Prector. THE POWER OF PRAYER.

A Pathetic True Story.

Translated from the German, by Brother Clement, O. S. F., "Armen Seelen Freund." During the Franco-Prussian war 1870-71) a German officer lay dangerously wounded in a hospital in France conducted by the Sisters of Charity He bore his great sufferings with won derful patience.

The physicians, after having ex amined his wounds, advised him to prepare for the inevitable. It was gested to send for a priest, that he might make his peace with God.

But the patient, although he was nominally a Catholic, forbade any priest o be introducted, and remarked to one of the Sisters who was also a German "It is now many years since I made my confession; God will surely cast me away from Him now."
"Then, I at least," said the Sister

sadly, "will pray that the grace of God may soften your obdurate heart."
"You may as well spare yourself the trouble," said he sneeringly, "even though I had many years still to live, I

will never go to confession."
"No matter," said the good Sister, "I will, nevertheless, beseech God to hear my poor prayer. Besides, it is now sixteen years since I and my ters in religion began to recite daily a Pater and Ave for an unfortunate young man, that God may withdraw him from an evil course.'

"Sixteen years!" exclaimed the officer, "then he must be a near friend of yours; for whom do you pray? Is it father or brother?"

"O no," answered the Sister, "in fact. I do not know him at all. You must have guessed that I am a German When quite young I came here to France and entered this convent. My mother has been for the past thirty years an attendant to a widowed Couness in Germany, and for the last sixteen years my mother has written to me, stating that the Countess earn estly desired me to pray for her only who was leading an irregula son, life. I promised the noble lady to do so, and ever since we have continued t pray for him. Even last week I received a letter from mother, stating that the young prince had gone to France to fight the enemy. He wrote to his mother a letter breathing sentiments of deadly poison against our

holy religion.

The wounded officer listened with eager attention. "Is your name Afra?" asked he suddenly.

"My Baptismal name is Afra, Religious name Agnes," answered the Sister

"And your mother's name is Beata. living with Countess X and Y?"

"My mother's name is Beata, and lives with the afore-named, and you are Prince Charles," said the Sister, trembling. "I am Prince Charles," he replied;

it is I who have been the cause of so much bitter anguish to my devoted mother, so many anxieties to my old nurse, Beata, and the object of so many prayers for her holy daughter Afra, as well as this entire religious community for so many years. I now fully acknowledge my foolishness and sinful career. I must weep as a child.

With eves swimming in bitter tears and a heavy heart breathing deep sighs, he grasped the good Sister's hand. She reached him a crucifix, saying: "This is the picture of our crucified Saviour dying for the salvaion of mankind."

Prince Charles moved the crucifix to his quivering lips. "I will now confess," said he, softly.

Sister Agnes hastened to procure confessor The patient then made his confession, showing every sign of deep sorrow. He then received the Hol Viaticum and Extreme Unction, and calmly breathed his last, giving every proof that his death was a happy one and all this through the effects of pious humble, persevering prayer.

A Mayor in State at a Catholic Church.

For the first time in three hundred and thirty-four years, or at any rate since the "Reformation," the Mayor and Corporation of Southampton on Sunday morning, in their official robes and attended by the mace bearers and borough police, attended divine service at St. Joseph's Catholic Church. The occasion was made a great festival, and Mozart's Seventh Mass was sung to the accompaniment of a string band. On the arrival of the Corporation at the main entrance of the church, the Rev. Canon Scannell presented the Mayor with a large edition of the Douai Bible, and each member of the Corporation and the re presentatives received a well-bound volume of Cardinal Wiseman's "The Garden of the Soul." In the course of his sermon Canon Scannell said that that day was the highest and most beautiful day for Southampton, after

the last three hundred years of estrange ment and mismanagement. There had been no brighter day than that in his life, which had brought them together for the first time for three centuries. That day had been approaching for the last twenty years. Some of his best friends had been Protestants, and he felt happy that that day had come which had brought them together. At the close the civil body were escorted from the church by the canon, the officiating priests, acolytes, and the choir in their vestments, carrying the candles, crosses, banners, etc., and the procession was watched by thousands of people. It is, perhaps, worthy of note that not one member of the Corporation is a Catho-lic.—London Catholic News, May 28.

Asks Assistance From Pope Leo.

LETTER FROM MRS. POTTER PALMER TO HIS HOLINESS—AN ENCYCLICAL.

A letter has been received at the Vatican from Mrs. Potter Palmer re uesting the participation of the Pop in the enterprise of the women's de-partment of the World's Fair. The chief desire expressed in the letter was that the Pope should use his immense influence toward obtaining from the Catholic women of the the world their co-operation in an exhibit showing the part taken by women in the civiliza-tion of the world. The letter also asks the Pope to accord what assistance he can toward securing the participation of Catholics in that part of the exposition connected with relics and all exhibits connected with the voyages of

Columbus.

The Pope has decided to publish an encyclical letter at the time of the Columbian exposition on Columbus, in which he will trace the life of the discoverer and, in particular, indicate the part taken by the Holy See in that marvelous epoch of the history of

A Christian Saloon Keeper.

Edward McAvoy, Chicago's Christian saloon keeper, was recently adjudged insaue, and will be taken to Elgin Insane Asylum. For twentyone years McAvoy conducted a saloon at 195 South Halstead street, in that city. His customers were made up principally of moderate drinkers and persons who dropped in out of curiosity.

About the walls, behind the bar and on barrels were conspicuously placed cardboard signs with mottoes in big letters, such as "Take not in vain the name of the lord," "Right wrongs no man," "Do unto others as you would have them do unto you," "Profanity and loud talk not tolerated here," "Obscenity the out-pouring of a low mind.

No person could buy more than one A profane word aroused Mc drink. Avoy like an electric shock, and the offender was ordered out of the place No drunken man could buy a drink in the house. McAvoy was never known to take a drink.

The evils resulting from habitual ostiveness are made serious; but the use of harsh, drastic purgatives is quite as dangerous. In Ayer's Pills, however, the patient has a mild bu effective aperient, superior to all others especially for family use.

Gentlemen,—I have suffered very much from inflammatory rheumatism, which through wrong treatment left ugly running sores on my hands and feet. With these I suffered for seven yeors, during which time I had neither shee nor stocking on. I commenced using B. B. B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the bitters were the means of saving my life.

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Rapid Retier.

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HATTIE DAVIS, Clinton, Ont.

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'August Flower"

Biliousness, "ed with biliousness "and constination Constipation, for fifteen years;

"first one and then Stomach "another prepara-"tion was suggested Pains. " tome and tried but

to no purpose. At last a friend recommended August Flower. I took it according to directions and 'its effects were wonderful, reliev-'ing me of those disagreeable stomach pains which I had been troubled with so long. Words cannot describe the admiration in which I hold your August 'Flower—it has given me a new 'lease of life, which before was a "burden. Such a medicine is a ben-"efaction to humanity, and its good qualities and

wonderful mer- Jesse Barker, 'its should be Printer, "made known to 'everyone suffer-Humboldt. "ing with dyspep-

Kansas. G. G. GREEN, Sole Man'fr, Woodbury, N.J.

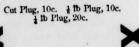
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Oldest Cut Tobacco manufacturers in Canada.

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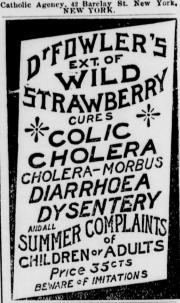
1st. It is situated in the heart of the whole-sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
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CATHOLIC vs. PR London (Eng.) Catholic Adversaries to relig their blindness, often for ment for the very con they intend.
In last week's Antido our readers a statemen

psuedo-historian to auricular Confession re the greatest restraints I intend this week contention to the cont

extract from my "Penis In making it obliga ner to confess his sins Saviour has 1. Furnished him wi erful aid to salvation.

2. Supplied a grea human heart. 3. Come to the rese large. FIRST-FURNISHED A

AID TO SALV I shall not speak her incalculable effects of upon the soul. With effects would show us the immense mercy an ment; but I would as what a powerful engir ful preventative to sin

fession! For nothing could efficacious to arrest sir tion of confessing creature. The mere vealing the most sha times, the most abou mortification so humi human nature that it arrest many crimes. which one experieuce the difficulty to acc thing like a delicate spect which the sacred the fear of penance absolution in case of most powerful influe and wonderfully con our resolutions and t a new fall. I appear

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hearts of His prie

true and ever exerc a Father's counse Has England fo modern criminal, na who expiated his la at the hands of the Though several year making an entry some remarkable w the lips of this hard burglar and murde as well as of a M murder he was h 28, 1879. The rea words a most strik disburden itself-e Addressing an Ar Littlewood-for wl in the presence of Peace said: "I wa burden my mind to about to die, and my conscience some avily upon it. you believe that I the truth and noth Being assured of I do want to ato for the past, by to someone in whom

> This appeared in Press. One regr reflect upon this wretch, vearning who heard the co more than lend We can but hope t and a Christian a end supplied the We hear people Church cry out sional. We hear it were not confe a Catholic to-mor that they are! 1 looking, as they iating side of t

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CATHOLIC vs. PROTESTANT.

London (Eng.) Catholic News, May 28 Adversaries to religious truth, in their blindness, often furnish an argu-ment for the very contrary to what God, and dare to put their hands in ment for the very contrary to what

In last week's Antidote I presented to our readers a statement on the part of a psuedo-historian to the effect that auricular Confession removed "one of the greatest restraints upon licentious-

I intend this week to develop my contention to the contrary by another extract from my "Penitent Instructed: In making it obligatory on the sin ner to confess his sins to a priest, the

Saviour has 1. Furnished him with the most powerful aid to salvation.

2. Supplied a great need to the human heart.

3. Come to the rescue of society at

FIRST-FURNISHED A MOST POWERFUL AID TO SALVATION.

I shall not speak here of the vast and incalculable effects of the sacrament upon the soul. Without doubt, these effects would show us more and more the immense mercy and goodness of our Blessed Lord in instituting the Sacrament; but I would ask you to consider what a powerful engine, what a power ful preventative to sin is auricular Con-

For nothing could be devised more efficacious to arrest sin than the obligation of confessing it to a fellow-creature. The mere obligation of revealing the most shameful and, some times, the most abominable sins, is a mortification so humiliating for proud human nature that it alone suffices to arrest many crimes. The repugnance which one experiences to discover them -the difficulty to accuse them in any thing like a delicate manner-the re spect which the sacred minister inspire the fear of penance-of the refusal of absolution in case of a relapse-have a most powerful influence over self-love, and wonderfully contributes to fortify our resolutions and to preserve us from a new fall. I appeal to your own experience, and I do so with the conviction that, if you look back upon many pages of your life, you will acknowl-edge how many a time the thought of confession exercised a powerful influence over you, and helped you to desist

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SECOND—CONFESSION SUPPLIES A GREAT

NEED TO THE HUMAN HEART. Who hast not felt the value and comfoat of a friend? To be able to pour our troubles into a sympathizing ear, is a craving and yearning of human nature! I believe it to be a natural yearning, more or less intense, in every human soul. "Be in peace with many, but let one of a thousand be thy counsellor," we read in the book of Eccelesiasticus vi. 6. How well these words suggest the confessor—the director of souls? God hath put it into the hearts of His priests that, while all other friends may fail, they shall be true and ever exercise a Father's love —a Father's care—a Father's solicitude
—a Father's counselling voice.

Has England forgotten a certain modern criminal, named Charles Peace, who expiated his last crime of murder at the hands of the common hangman? Though several years ago, I remember making an entry in my note-book of some remarkable words which fell from the lips of this hardened ruffian, noted burglar and murderer of two policemen as well as of a Mr. Dyson, for whose murder he was hanged on February 28, 1879. The reader will find in these it true or false what you told his emwords a most striking instance of the employers?" "It was false, Father; go for a sure guide in determining the it was all a lie." "He has been a true Catholic teaching of divine revelications." disburden itself-even in a Protestant. Addressing an Anglican parson-Mr. Littlewood-for whom he had sent, and in the presence of the warders, Charles Peace said: "I want to see you, to unburden my mind to you. I know I am about to die, and I want to take from my conscience some things which weigh heavily upon it. Before I begin, do you believe that I am anxious to speak the truth and nothing but the truth?'
Being assured of this, he continued: "I do want to atone in some measure for the past, by telling all I know to someone in whom I have confidence, and I have perfect confidence in you." He then related the story of his crimes. This appeared in the daily London Then, if in addition to the sacrament." Then, if in addition to This appeared in the daily London One regret fills us, when we reflect upon this poor crime-stricken wretch, yearning for the solace of Con-fession—a thousand pities that the one who heard the confession could do no more than lend a sympathetic ear. We can but hope that perfect contrition and a Christian acceptance of a felon's end supplied the rest.

We hear people outside the Catholic of his good name and character, and Church ery out against the Confessional. We hear them say: "Oh! if it were not confession, I would become a Catholic to-morrow." Foolish things that they are! How can they judge, looking, as they do, only at the humiliating side of the Confessional, and knowing nothing of that sweet and consoling side which the true Catholic alone enjoys. When I hear men say this, I am almost tempted to cry out in return: "Oh! if it were not for the Confessional, I would cease to be a Catholic to-morrow.

THIRD-AURICULAR CONFESSION COMES TO THE RESCUE OF SOCIETY.

Society is a union or confederation of many individuals. Now, although laws that affect society at large may be good and powerful, still that is the most perfect law which directly touches, affects, and rules the individual. Such is the influence of Confession! Well, to particularize and prove this inis the influence of Confession: Wen, to particularize and prove this influence let us take one moral law of justice. The law of God and equity justice. The law of God and equity get it back again.

E. A. Sellry, O. S. A. declares: "Thou shalt not steat.
This commandment, engraven on the Hythe, Kent.

heart of man from the beginning, and formally promulgated in the Decalogue, s sanctioned and enforced by all State Governments, which summarily punish their neighbor's pockets. But tell me, for every thief detected and charged, how many escape; and for everyone brought before the bar of justice, how many make the slightest restitution of money or property to the unfortunate man that has been robbed? The reneral law of God-the legislation of Kings and Parliaments-the whole array of a formidable police—the most perfect code or penal laws—all fail to satisfy justice, and to give back to the injured man his property or goods. Society, then, requires a law which shall come home to the thief, and grip him with such a grip of iron that sooner or later he must restore his illgotten gains. Such is the powerful engine of the Confessional.

Now, there are two ways of dealing with a man in this respect. The first is to try and save a man from being a thief, if you can; but if you do not succeed in making him honest, get hold of him as soon as you can after-wards, and take what he has got from

If you can save him from being a thief, so much the better—"preven-tion is better than cure;" but the next best thing is to catch the thief, open his pockets, take out what he stole, and give it back to the decent man from whom he stole it. Say to him:

"Here, sir, this money is yours; take it. This property was taken out of your house; take it home with you. caught the thief; he gave himself Now, there is no power on earth

Church. First of all, there is no power that can save a man from becoming a thief except the power that masters his con-science. Now, mark well, you may sin against God; you may do a great many bad things for which, if you are truly sorry, you may get absolution, and will pardon what you have done against Him. But, remember, if you sin against a man by theft or injustice, Almighty God will not forgive you if you have not made restitution, and the priest dare not give you absolution.

If I, for instance, in the secresy of my chamber, yield to anger and blaspheme my God, but afterwards am sorry and grieve for the awful crimes that I have committed, and kneel down at my confessor's knee, tell my sin and express my sorrow for it, and make a resolution that, with God's help, I will never do the like again, the priest will say to me: "You have committed a grievous and terrible crime; for, in grievous and terrible crime; for, in your anger, you have blasphemed the all-pure and holy God. But now you are sorry." With such words he will absolve me, saying: "I absolve you from your sins in the name of the Father and of the Son and of the Holy Ghost." And that is the end of it. The sin was committed against God alone; and He is so kind and merciful that, if the sinner is truly sorry for his sins, God freely forgives him. But, whenever our offence against God involves also an offence or injustice against our neighbor, it is quite a different thing. If I go to confession in the same manner, and say: "Father, I was very angry with a man, and, in my desire for revenge, I went to his employers and told them that he was a dishonest man, and they discharged him, and the poor fellow month out of employment, you say?" "Yes, Father." "How much did he earn a week?" "Thirty shillings." "How much did he "Well, then, my child, before I can give you absolution, you must give him six pounds, the amount of the wages you caused him to lose." "But, holy Father," say you, "I can-not pay him six pounds; I am only receiving two pounds a week myself."
"You will have to do it by degrees, it cannot be helped. There is no abso-

that, if he becomes a thief, he will incur all this inconvenience?

all this, I tell three or four other men

that he is a thief, and they spread it

over the neighborhood, the confessor

Who, then, catches the thief? For one thief that the State lays hold of, a thousand escape; and even when the State catches a thief and brings him to trial for robbery, the magistrates cannot generally get anything from him. All they do is to send him to the treadmill or sentence him to penal servitude for a term of years; but in doing that they will not get back a penny of the

money that he stole. The Catholic Church can lay hold of

THE "SPIRAL" POSITION OF the historical and the ruling interpre-

An article in the late number of the are understood among the whole body Churchman on "The Catholic position of the American Church," by the Rev. Julius H. Ward, is one of the most ex-

snap judgments, but reach our conclusions by a spiral movement, learn ing how to make a certain allowance for what we cannot be absolutely sure

well as we know how and to assume responsibility for our opinions, but none far as we are authorized of us can say in honesty about human affirming absolute positions." actions or beliefs that we are abso-

And he thinks that a good argument against certitude in religion. But how, then, are we going to tianity. ascertain the truth? Without certitude how shall we know what the will to explain. An embodied Christian of God is? If God has given us a rev. consciousness we can only conceive of elation how shall we ascertain its possible that our Almighty and merciful Creator would require of us salvation. the belief of certain truths as a con- The writer gives us an instance of

with certitude what those truths are?

subject of baptismal regeneration, for instance, or the Real Presence of our Lord in the Holy Eucharist; or on the Lord in the Holy Eucharist; or on the Apostolic succession or any other mooted point in the Anglican Church (and what point of Catholic teaching is not very much mooted there as well as here?) and making a solemn definition of faith to be believed by all faithful Anglicans under pain of heresy and consequent excommunication. The consider it a great merit of the Anglican and American churches that they admit of a wide latitude of opinion and teaching. Speaking of the differences of High Church, Low Church and Broad Church, he says: consequent excommunication. The idea is too absurd for consideration. he also realizes that there must be some mining what the will of God is in re ing upon their consciences.

ation? Here it is. He had said that neither the Archbishop of Canterbury nor the Anglican Church alone had any authority to give infallible judgments upon divine truth. Then he goes on

because it is not the whole Church any more than the Roman is the whole, though it makes this claim without the the common Christian consciousness,

it is used.

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Minard's Liniment cures Colds, etc.

tations of the faith, not as they are affirmed by this or that act, but as they

Julius H. Ward, is one of the most extraordinary specimens of what in the language of the writer himself may be styled "spiral" — in contradistinction to logical writing — that we have ever seen. The writer evidently realizes that he has a hard row to hoe, but he tackles, it, we must say, with great confidence and unlimited verbosity, if befound, nor in fact that they have ever been recorded. Indeed he does not with the most logical conerence and consistency.

Speaking of the desire for certitude in religion the writer remarks:

"In all questions where the Church is trying to guide the world and deal with mixed spiritual and secular affairs, we are unable to depend upon fairs, we are unable to depend upon the properties of the second of th

"As a matter of fact, this Christian consciousness, whether in a part of the Church or in the whole of it, is the con crete embodiment of living and We are left to use our minds as authoritative Christianity, and in the present state of things it takes us a far as we are authorized to go in

Here you see he speaks as if that Common Christian Consciousness were something concrete-in fact an embodi ment of living and authoritative Chris-How consciousness can be concrete he does not think it necessary as a kind of ghost of Christian truth. meaning without an unerring guide a spirit altogether too evanescent and interpretor of some kind? It is intangible for ordinary use in the

can do this, except the Catholic dition of eternal salvation without the operation of this common Christian giving us the means of determining consciousness in the case of the Gorham judgment, in which he says the privy "If the Anglican Church," asks Mr. council decided against the Catholic Ward, "holds the Catholic faith, what belief. Gorham was tried for denying shall be its method of declaring that faith? Why should it not speak out plainly from the throne of Canterbury, as Leo XIII. did the other day in assertion of the Christian consciousnes as Leo XIII. did the other day in declaring the views of the Roman Church on socialism? Why does it not from time to time make itself supreme by certain great decisions?"

Why not to be sure. Has not the Archbishop of Canterbury a right to "speak out" what he pleases? We think we hear him speaking out on the subject of baptismal regeneration, for

idea is too absurd for consideration.

The Archbishop of Canterbury would types of Churchmanship. The more as soon think of issuing a decree against the tides or against the man the better the Church will serve its in the moon as the controlling power purpose and do its work. If we wish of the tides. Our friend, of course, to touch the whole of humanity our realizes the absurdity of the idea, but in it, and yet to do this is not to give up Catholic teaching, but to learn how adapt it to our times and needs.

To appreciate the force of this reason ing it is only necessary to remember that the Broad Churchmen are strongly is impossible. The decrees of the Archbishop of Canterbury would hardly be recognized even by his own actually read each other out of the inclined to rationalism, and that the actually read each other out of the people as infallible and therefore bind- Church, each charging the other with Our teaching a gospel which is not the true friend does not recognize any authority in his Protestant brethren of the that the two systems are as incompat-

ty in his Protestant Oriented to the sects "outside the Anglican Church.

Vhat then will he do? Where will he To conclude we cannot better char-What then will he do? Where will he

"What we have to learn in the The spirit i and logic and force. The spirit is invisible but the work is seen and felt in the upward movement of human life, and the greatest things are done by the operation of what seems to be the slow swinging of the pendulum in

opposite directions."

And this is the "Catholic position

And this is the "Catholic position It is a "spiral" movement with a vengeance. Certainly there is no logic, or consistcommon sense in it.-N. Y. Catholic Review.

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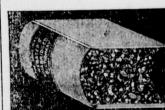
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n sums to suit at lowest rates, and on most convenient terms of repayment. Payments nade at the option of the borrower if desired Apply personally or by letter to

H. E. NELLES, Manager. Offices - Opposite City Hall, Richmond st.,

SMITH BROS.

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

THE "AMERICAN" CHURCH.

not with the most logical coherence ever been recorded. Indeed he does and consistency.

As far

lutely certain that we are right.

standard of truth, some way of deterference to His creatures. He acknowledges that an ecumenical council, "in the present divided state of the Church"

"Lacking authority to do this, ability to enforce it, the Anglican Church and our own fall back upon

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do

will say: "Moreover, when you have paid him the six pounds, and got him a situation, there is still another thing you must do: you will have to go about among the neighbors and tell them it was all a lie; because you robbed him of his good name and character, and you will have to restore this. That is Catholic doctrine."

Now, let me ask you, what is more calculated to keep a man honest than the certain knowledge that he has that, if he becomes a thief, he will incovall this.

What it has done once it will do again.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it he best article I ever used. It has been a great blessing to me."

Jabesh Snow, Cunning Cove, N. S., writes: "I was completely prostrated with the asthma, but, hearing of Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it has been a great blessing to me."

Jabesh Snow, Cunning Cove, N. S., writes: "I was completely prostrated with the some hope of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used.

If you are troubled with hawking and the paid to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it has been a great blessing to me."

Jabesh Snow, Cunning Cove, N. S., writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it has been a great blessing to me."

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Jabesh Snow, Cunning Cove, N

THIRTY YEARS. Johnston, N. B., March 11, 1889.

"I was troubled for thirty years with pains in my side, which increased and became very bad. I used

ST. JACOBS OIL and it completely cured. I give it all praise."

MRS. WM. RYDER. "ALL RIGHT! ST. JACOBS OIL DID IT."

Branch No. 4, London Meets on the 2nd and 4th Thursday of every south, at eight o'clock at their hall, Albion block, Richmond Street. J. Forrestall, Pres. Vm. Corcoran, Recording Secretary.

C. M. B. A.

Resolution of Condolence.

Resolution of Condolence.
Hall of Branch 51, C. M. B. A.
That whereas it has pleased the Alinighty
God in His infinite wisdom to call from Brother
Condon his loving and esteemed father.
Resolved that while humbly submitting to
the will of Providence we cannot refrain from
expressing to Brother Condon the sorrow we
feel in the loss he has sustained.

JAMES McDEVITT, Sec.

From Branch 104.

From Branch 104.

Waterloo, July 18, 1892.
On July 12 Branch 104 celebrated their third anniversary. There were visiting Brothers from Branch 19. St. Catharines; Branch 19. Baden. In all there were about one hundred members present. After the meeting all adjourned to a hall near by, where refreshments were provided, and a few pleasan, hour were spent together. After refreshments the leading members of the different branches spoke on matters relating to the association. Among other things that came up for discussion was separate beneficiary. They also we might state that the members of Branch 10 were of the same opinion. This branch was starfed with twenty-three charter members To-daylit shows forty-one. But some have with drawn to different branches. It now has thirty one members in good standing. Some applications are ready to be made out for the next meeting. The members of Branch 104 are attending the meeting and are also paying assessment promptly.

Signed on behalf of the branch. the meeting since the promptly.

Signed on behalf of the branch.

THOMAS NEHILL. President.

JOHN BIERSCHBACH, Rev. Sec.

E. B. A.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At a regular meeting of St. Joseph's
Branch, No. 26, E. B. A., Stratford, held in
the C. M. B. A. hall Monday evening, July
11, the following resolution of condolence
was moved by Bro. E. J. Kneitl, and seconded
by Bro. John Wahl:
Whereas it has pleased Almighty God
in His infinite wisdom to call to Himself
Mrs. Smith, sister of our respected Brother,
Owen Cain.

Mrs. Smith, sister of our respective product.

Resolved that this branch hereby tender their heartfelt sympathy and condoinence to the said brother, and other members of the family, in their sad bereave

ment.
Resolved that a copy of this resolution be inscribed in the minutes of the branch
and published in the official organ and the
city press.

OBITUARY.

John McAlister, Richmond.

Richmond, July 17, 1892. Died, at his residence, Richmond, county of ennox. John McAlister, senior, aged seventy

Died, at his residence, Richmond, county of Lennox. John McAlister, senior, aged seventy-eighty years.

Deceased was born in the county of Antrim, Ireland, and come to this place over fifty years ago. He was the oldest ploneer of this part, and was widely known and highly respected y all who knew him. He was honest and upright in all his dealings. Deceased wasstrietly temperate in all his habits, having taken the pledge from Rev. Father Mathew in 1841, and was a constant reader of the CATHOLIC RECORD for a number of years.

Although his demise was a shock to all—he not lasting twenty-four hours after being stricken—still he was not unprepared to meet his God, having always lived a good and practical Catholic life. He died fortified by the rites of our holy Church, administered by our beloved pastor. Rev. Father Hogan, of Nananee. He leaves a sorrowing wife and family to mourn his loss. May he rest in peace:

Kind Words for the Record.

Renfrew, Ont., 11th July, 1892. To the Editor of the Catholic Record, London, Ont.

don, Ont.

SIR—In renewing my subscription to your admirable journal I may say that I have been a subscriber for a period of only about three years, and so long as I am able to peruse a newspaper, and pay for it, the RECORD is the last paper that I would like to dispense with I cheerfully and freely express the opinion that rs an able fearless and powerful expouent and defender of Catholic doctrine, and advocate of justice, morality and well being of society, it has few equals, and no superior, in this Dominion, or, so far as my reading extends, in the adjoining Republic. I would earnestly advise every koman Catholic within the Dominion of Canada to subscribe for your highly interesting and instructive paper.

Your obedient servant,

JOHN D. McDONALD.

THE GREAT POPE.

Far Reaching Effect of the Recent Letters and Words of Leo XIII.

The following letter recently ap peared in the New York Sun. dated at Rome and signed "Innomin The letter of the Pope to the Cardinals of France upon the Republic, constitutes not only a confirmation of the toast of Cardinal Lavigerie at Algiers, of the letter of Cardinal Ram polla to the Bishop of St. Flour, and of the Encyclical of February 16, but is also a great doctrinal and historic act From this point of view it excites at tention and imposes meditation upon all those who follow the general movement of our epoch, and the transformation of the old European continent for the final triumph of the democracy Here we have more than one brilliant consecration of the American regime by the first moral power of the world It is both a loan and a symptom of monarchies

Huxley says somewhere that there are two sorts of great men-those who are the mirrors of their epoch, who master better than others the ideas of their century, and those who fashion by their conceptions the form of the view, Leo XIII. reflects admirably the political concept of the United States. In the perspective of the reorganization of the general life in Europe, the Pope belongs to that family of souls who since, according to the expression fall back towards that tomb where des of Schopenheuer, like fixed stars upon

future worlds. The intervention of Leo XIII. really

puts an end to the Gallican theology and the second-hand philosophy of the cal courage of the Holy Father. great monarchies which welded together the throne and the altar. In shall have sanctioned the memorable Europe, statesmen, philosophers and act of the Holy See, that Leo XIII. has writers have lived since Louis XIV. founded demoracy in Europe and and Philip II. under the influence of warded off the bloody struggle of an this conception, which has accumulated old and ruins around the Papacy and the

appendix, THE CROWNING

of a contingent form; and this pecul-

The alliance of the throne and the altar seemed to be something like a keystone of public law of the ecclesias-tical system, while in reality the Papacy soared above all relative re-gimes and all forms of political life.

From the very beginning of his pon tificate Leo XIII. saw the evil of his dangers. At first he taught the tra-ditional doctrine of the Fathers, but when the situation became troubled in France and the difficulties of the Church demanded decisive action, Leo XIII. applied his ideal in the famous intervention, of which the letter to the Cardinals is the intellectual and political codification. Not only is Leo XIII. preaching obedience to the republic, but he is teaching the legitimacy of democracy and of the republic, under the same title as the legitimacy of monarchies. He has replaced in the heart of modern Europe the beautiful and eternal doctrine of the gospel and of St. Thomas, who teaches in his trea-tise, "Regimine Principum," that the chief of the state is the vicarius populi, the mandatory of the nation. It is with a gentle insistence and a delicate flexibility that the Pope's expert pen accommodates these democratic principles to the new condition of old, un-

This intervention has a universal reach. The courts and monarchies, especially the Triple Alliance, felt the power of expansion in this historic act, and they have endeavored in Berlin, in Vienna, in Madrid and in London to enclose the Pope in a circle of in-frangible opposition. The represen-tatives of Emperor William II. have exercised a formidable and skilful pressure upon the high ecclesiastical spheres. In order to terrify and drive back the Vatican, they have

palanced Europe.

CAUSED IT TO BE CIRCULATED.

that the Teutonic sovereign, unable to block the pontifical initiative, immediately after the appearance of the encyclical of February 10, had deter-mined to withdraw the School law in Prussia. This backward movemen would have been an act of vengeance, intended as a warning given to the re publicanism of the Pope. It amounted o saying to the Pope that this act in favor of the Republican idea would bring about unfortunate and deplorable consequences in the country where the nonarchy forms the political and social bond of the nation.

This legend or this fact was exploited with Machiavelian art by all the old sticklers for the Old School, and the legislators of the monarchical idea. They hoped to kill the evolution of the Papacy. But these hopes were disappointed. Their pressure accelerated the development of the Roman thought. Leo XIII. belongs to the race of the mildly firm and the inflexibly convinced. When his vigilant eye saw heir strategy his soul was thrilled, and from this conviction his letters came forth like the waters from a spring of the mountains. Those who are ignorant of the inner depths of politics appeared surprised at the serene deter mination and indomitable energy the Pope. They asked themselves if the Encyclical of February 16 was not sufficient, and if there was really any necessity for such forcible language. But the competent judges recognized in the new message of peace the revenge of the Pope's independence of mind and character. To be silent in the presence of such provocation would have been considered as a halt, if not a retreat. It was said at the beginning of his reign that Leo XIII, loved to display his high relations with courts and

monarchs, but those who said this did not know his harmonious and PROUDLY-APOSTOLIC NATURE. Like the prophets, he has a full appre-

ciation of his mission. Historical men labor less for imme diate success than for the lines of civil ization to come. Like Pepin, Sixtus V. and Pius VII., he has resisted all coalitions to give to France national and political unity. The hardy founders dashed across all barriers in order to fashion the future. Leo XIII. has done the same. Socrates said long ago that the daimon agitated all lofty soul and forced them to speak. Such is the genius of the Pope. The more his policy is thwarted, the more the secret inspiration which urges him on overflows in his acts and imprints upon them an indellible stamp.

On the part of the courts it was re peated under all forms in the Vatican that his policy was putting in danger all the monarchs of the continent Must not the consecration in such an the outspreading of American ideas authentic manner of the republican over the classic land of dynasties and idea, giving to it a redoubtable force, be bound to spread over neighboring countries? To make a republic honest, prosperous and strong in a nation where Bismarck had helped to plant it and to consolidate it, in the hope of weakening the nation and furnishing Europe with the model of a policy to be future. From the American point of avoided, was the same as sounding the funeral knell of the old dynastic idols And they added that the day when modern democracy would see in an ideal type the benefits and the vitality of the republic, the monarchs would

> tiny awaits them. All these attempts at intimidation and all these fine speeches could not bend the Roman soul or the evangeli tory will say one day, when the future

A NEW WORLD Catholicism seemed like the which, like Esau and Jacob, might be contending in the womb of our civilization.

At the same time that the Holy See iarity made of the Church an institu was drawing up its chart of the future, to be combatted and vanquished. Leo XIII made a decision which re-

vealed on his part the same order of ideas for the pacification and the national unification of the United States. Under another form it is the same modern conciliatory inspiration There is a visible harmony between the two acts. I speak of the approba-tion given in the name of the Pope by the Propaganda to the school policy of Monsignor Ireland in the United States. You know that this prelate, so highly esteemed at the Vatican, yielded to the State his schools at Stillwater and Faribault on a contract of honor and upon a business basis. Some irreconcilable German groups, and all those who are opposed to harmony between the republic and to the work of unification and national assimilation, have resisted the action of Monsignor Ireland as contrary to the spirit of Rome and to the Council of Baltimore. Showers of accusations came in upon the Propaganda. A sort of conspiracy was formed, less against the fact of Stillwater and Faribault than against the high standing of the prelate. They wished to compromise him in order to diminish his influence. A strong partisan of national union, a decided and vigorous patriot, considering with reason the absorption of all national forces in one single and vast social body, like the guarantee of a people seated upon a rock, Monsignor Ireland was de-nounced as an obstacle by all the omenters of foreign particularism. t was, therefore, a struggle of influences, and, more than that, it was an

THE CHURCH AND THE STATE in the United States; add, thirdly, if Rome would lean toward national uni-

orientation which was at stake. It was necessary to know three things: First,

if Rome would sacrifice a great Bishop

secondly, if Rome would retreat before

the idea of harmonic co-operation be

fication. From the very first day of the visit of Monsignor Ireland to Rome Leo XIII. perceived the knot of the ques-tion. He immediately cut loose the personality of the American from the attacks of his accusers. The unanimous decision of the committee of Cardinals sanctioned the ideas of Monsignor Ireland. It was, therefore, a complete triumph, both for Monsignor Ireland and for the American idea the fruitful co-operation of national forces and the acceleration of the work of national unity. I know that upon this last point Leo XIII. and Cardinal Ledochowski share the sentiments and the views of Monsignor Ireland. Rome cannot understand why foreigners in America should not join the natural movement towards Americanism. To mingle with the nation, to become part of the same whole with her, to accentuite by good will the progressive assimilation of all races, to become friends as a proof of gratitude for the benefits of spitality and political foresight-be cause this unification is only a question of time-such should be, in the opinion

the United States.

Leo XIII. and Cardinal Ledochowski believe that the Church is the school of patriotism, as it is also the school of social harmony and popular moraliza-Just as the first Bishops, the sons of barbarians, of Germans and Celts. gave form and order to the European peoples, Catholicism, by its nature as by its historical vocation, must put its seal upon the creation and the triumph of the American race—that race which Leo XIII. calls the people of the future and the moving force of a new form of

of Rome, the conception and also the

practical action of every immigrant in

Blaine and Religion.

The question of James G. Blaine's religion is once more being agitated by the secular press. A Buffalo paper having represented him to be a Pres-byterian, the Lockport Journal re-

"We think our contemporary is mistaken. Mr. Blaine is a member of the Congregational Church at Augusta, Me .. but when in Washington attends the Church of the Covenant (Presbyterian. His mother was a Roman Catholic, but his father was a Protestant, as we

understand. Whether Mr. Blaine is a Presbyterian or a Congregationalist may be a question, but there is no question that is family were Catholics. His mother. Gillespie, was of an old Catholic mily. His father was a Protestant, family. but several years before his death be came and remained a Catholic. had four brothers, Ephraim, Neil, and two sisters, Catholics. Eliza Robert and John, and two Mary and Eliza, all Catholics. became the wife of Robert Walker, a paymaster in the army and a Protest ant, but he became a Catholic. daughters of Mr. and Mrs. Walker became nuns. Of the Gillespies, cousing of Mr. Blaine, one, Father Gillespie. was a Catholic priest and professor in Notre Dame University : another was superioress of the convent at Decatur, Macon County, Illinois; and a third, Mother Angela, a nun also, became distinguished as the author of the "Metropolitan Readers," a well-known series of Catholic school books.

Just what the motive of the news papers may be in reviving discussion of Mr. Blaine's religion and the relig ion of his family at this time, we do not know. But the above are facts.

AN OAKVILLE SENSATION.

The Remarkable Case of Mr. John W. Condor. A Helpless Cripple for Years—Treated by the Toronto General Hospital and Discharged as Incurable—The Story of his Recovery as in-vestigated by an Empire Reporter.

Toronto Empire. For more than a year past the readers of the Empire have been given the particulars of some of the most remarkable cures of the nineteenth century, all, or nearly all of them, in cases hitherto held by the most advanced medical scientists to be incurable. The particulars of these cases were vouched for by such leading newspapers as the Hamilton Spectator, and

DESCRIPTION A

Times, the Halifax Herald, Toronto Globe, Le Monde, Montreal; Detroit News, Albany, N. Y. Journal; Albany Express and others, whose reputation placed beyond question the state-ments made.

ment bandé.

Recently romors have been afloat of a remarkable case in the pretty little town of Oaks ville, of a young man recovering feir years of the bear of the property o

had used twenty-live boxes when I left off. By this time I had taken on considerable flesh, and weighed as much as 160 pounds. This was a gain of 60 pounds in a few weeks. My joints assumed their normal size, my muscles became firmer, and in fact I was a new man. By April I was able to go to work in the basket factory, and now I can work ten hours a day with any man. I often stay on duty overtime without feeling any bad effects. I play base-ball in the evenings and can run bases with any of the boys. Why I feel like dancing for very joy at the relief from abject misery I suffered so long. Many a time I prayed for death to release me from my sufferings, but now that is all gone and I enjoy health as only he can who suffered agony for years. I have given you a brief outline of my sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to health and strength.

Wishing to substantiate the truth of Mr.

outline of my sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to the alth and strength.

Wishing to substantiate the truth of Mr. Condor's remarkable story the Empire representative called upon Mr. F. W. James, the Oakville druggist referred to above. Mr. James fully corroberated the statements of Mr. Condor's when the latter had first taken Dr. Williams' Pink Pills he was a mere skeleton—a wreck of humanity. The people of the town had long given him up for as good as dead, and would hardly believe the man's recovery until they saw him themselves. The fame of this cure is now spread throughout the section, and the result is an enormous sale of Pink Pills every day, said Mr. James, "and this is remarkable in a town the size of Oakville. And better still they give perfect satisfaction. Mr. James recalled numberous instances of remarkable cures after other remedied had failed. Mr. John Kobertson, who lives midway between Oakville and Milton, who had been troubled with asthma and bronchitis for about 15 years, had been cured by the use of Pink Pills, and this after physicians had told him there was no use doctoring further. Mr. Robertson says his appetite had failed completely, but after taking seven boxes of Pink Pills he was ready and waiting for each meal. He regards his case as a remarkable one. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxis, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrotula, chronic crysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

The Empire reporter was called upon Mr. J. C. Ford, p

ation to vigorous health.

In order to still further verify the statements made by Mr. Condor in the above interview, the reporter on his return to Toronto examined the General Hospital records, and found therein the entries fully bearing out all Mr. Condor had said, thus leaving no doubt that his case is one of the most remarkable on record, and all the more remarkable because it had baffled the skill of the best physicians in Toronto.

These pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ont., and Schenectsdy, N. Y., and are sold in boxes

(never in loose farm by the dozen or hundred, and the public are cautioned against numerous initiatiops sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams Medicine Company from either address. The price at which these pills are sold made a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

OFF FOR THE LARRADOR.

Acadian Recorder, Halifax, N. S.

Prof. W. M. Reid, J. D. Scomborger, Lyle
Vincent and W. D. Vincent, arrived by the
Halifax last night. They are some of the party
who go to Labrade the W. Halifax last night. They are some of the party
who go to Labrade the W. Halifax last night. They are some of the party
who go to Labrade with some fifty inhabitants
and an arrived the W. Halifax last night of the shoot of the set of the shoot of Acadian Recorder, Halifax, N. S.

"But last winter?"
"I began taken them in December, and found

"I began taken them in December, and found the change brought about in my condition, which Dr. Parker, of Halifax, said was about as bad as it could be.

It is no ther that a patent medicine gets such as is furnished in the above; but it is all set down as it transpired, incidently.

The whole Labrador party consist of Messrs.
Tabor and Vincent, Prof. Reid, of Harvard College; Mr. Lyle Vincent, St. Louis; Dr. Baur, Philadelphia, a distinguished naturalist; Prof. Gillette, New Haven, Conn., and Hon, W. F. Ryder, Quebec. They expect to return with about 50 Esquimaux, with dors, komaticks, kayacks, and a general collection of curiosities from Esquimaux land. The schooner is a handsome model, 35 tons, and is a fast sailer. John Silver & Co. furnished the supplies.

MARKET REPORTS.

London, July 21.—The market was large to day, and the produce offered was principally small stuff. Grain deliveries were small, and wheat had no change from \$1.25 per cental, or 75 cents per bushel. Oats advanced to 98 cents and \$1 per cental. No change in other cereals. The meat market had a short supply, and beef was steady, at \$5 to \$5 per cwt. Lamb, 11 to 12c per pound whole-sale. Weal, \$6 per pound whole-sale. Mutton, 7c. The poultry supply was ample, and good ducks sold at \$60 to 75c a pair. Chicken, \$3 to \$55c a pair. In fruit, rasp-berries were in good demand, at 19 to 12 cents a quart. Afew strawberries sold at 5 to 9c a quart. New potatoes fell to \$1 per bushel. Wool, 17c a pound. Hay, \$6 to \$9 per ton.

London Cherke Market.

Saturday, July 15.—The market to day! was

LONDON CHEESE MARKET.

Saturday, July 16.—The market to-day was well attended, and a large number of factories from all over this district were boarded. Even one factory from Peck, Michigan, hearing of the superiority of London as a cheese centre and mart, boarded their cheese here in preference to their local market. Of course, being intended for export, this cheese would pass out in bond free along with Canadian make, and the salesman explained the through freight from Peck, Michigan, to Liverpool would only be sixteen cents per cwt. more than from here. Either the factorymen did not want to sell very bad, or the buyers would not advance sufficiently to meet the former's views in regard to values, for only two factories were sold out of 27, and this comprised 250 boxes, which sold for 8.1-8 cents per pound. The great bulk of the salesmen wanted 9 cents.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

July 21.—Trade remained pretty weak in the cattle line at the Western Cattle Market yesterday. Receipts of fresh stuff were 45 carloads, which included 908 sheep and lambs, 217 hogs, and about 55 calves. Besides, there were close on to 20 loads of held over stuff.

CATILE—There was no improvement to note in the export line. Dealers have nearly enough stuff on hand to fill the space on shipboard which they have contracted for. The top price is still 5c her lb, for extra fancy choice exporters. The range as from 4/c to 4/c for most of the transactions.

STOCKERS—In this line trade was only fairly active. One hot of pretty good beasts, averaging 1,40 lbs. aplece, brought 3/c per lb. Choice steers, averaging from 1,600 bs up, bring 3/c to 3/c per lb. The range for stockers may be put at from 3/c to 3/c per lb. The range for stockers may be put at from 3/c to 3/c per lb. The range for stockers may be put at from 3/c to 3/c per lb. Choice stockers have be 5/c per lb. The range for stockers may be put at from 3/c to 3/c per lb. The transper for stockers may be put at from 3/c to 3/c per lb. The transper for stockers have be forther them.

at from 5c to 52c.
SHEEF AND LAMB's,—Trade had a tendency to exhibit weakness. Shipping sheep fetch from \$4 to 85.50 per head, according to size and qual-

st to \$5.50 per head, according to size and quarty.

Millou Cows and Springers.—In the cow trade was a noticeable weakness, and reliable dealers gave the market for these as from \$4 to \$6 per head off from last week.

Hous—This trade was active, and good straight fat hogs brought \$5.50 per cwt., weighed off cars. The market is firm for all kinds, except rough heavy hogs. A lot of these latter offered and were not taken. Trade in these is bad. Stores are firmer at from \$4.90 to \$5 per cwt., with a fair demand.

BUFFALO.

BUFFALO.

BUFFALO.

BUFFALO.

East Buffalo, N. Y., July 21.—CATTLE—Thirteen cars on sale, trade local and of peddling nature and prices closed off on all but best shipping and export grades.

SHEEF AND LAMBS.—Thirteen cars on sale; trade slow; some good lots of sheep brought \$5.40, and right prime fat corn fed lots, \$5.50 to \$5.60. The best lambs sold at \$8.70, and extra prime would probably sell a trifle higher. Light lambs unsalable.

Hoes.—Fifteen cars on sale; market I'c to 15c lower. The best hogs in medium and York weights sold at \$6.70, and packers and York men bought a fair number of beavy weight Yorkers at \$5.95. The best light Yorkers sold at \$5.90 to \$5.85, pigs and light Yorkers, \$5.00 to \$5.75; fair, closely selected and grassy pigs, \$5.35 to \$5.40; roughs, \$4.50 to \$5 as to quality; stags, \$3.50 to \$1.

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

Killarney, July 12, 1892. 718-2w

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

cured him."

Edward Linlef, of St. Peters, C. B., says-That his horse was badly torn by a pitchork. One bottle of MINARD'S LINIMENT

False Economy

Livery Stable men all over the Deminion tell our agents that they would not be without MINARD'S LINIMENT for twice the cost.

MUCH BETTER, Thank You!

THIS IS THE UNIVERSAL TEST COLDS. OR ANY FORM OF WAST ING DISEASES, after they have tried

SCOTT'S Of Pure Cod Liver Oil and

HYPOPHOSPHITES

-Of Lime and Soda.IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER, It is used and endorsed by Physicians. Avoid att imitations or substitutions. Sold by all Druggists at 50c, and \$1.00. SCOTT & BOWNE, Belleville.



ST. JOHN'S ASYLUM, KENTON, KY., Oct. 9, 1890. In our orphan asylum here there is a 15-year nervousness to such an extent that she ofttimes in the night got up, and with fear depicted on every feature and in a delirious condition would seek protection among the older peop would seek protection among the older people from an imaginary pursuer and could only with great difficulty be again put to bed. Last year Father Koenig while on a visit here happened to observe the child and advised the use of Koenig's Nerve Tonic and kindly furnished us several bottles of it. The first bottle showed a marked improvement and after using the second bottle and up to the present time the child is a happy and contented being. All those suffering from nervousness should seek refuge in Father Koenig's Nerve Tonic.

REV. FATHER HILLEBRAND,

-A Valuable Book on Nervous biseases sent free to any address, and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

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

MALE TEACHER WANTED. CATHOLIC, FIRST OR SECOND CLASS certificate, for a western College. Applicants will please state qualification, age, length of service in profession and give references. Address CATHOLIC RECORD Office, London, Ont.

Suit

SEALED TENDERS addressed to the undersigned, and endorsed 'Fender for SEALED TENDERS addressed to the undersigned, and endorsed 'Tender for Coal, Public Buildings," will be received until Friday, 29th inst., for Coal supply for all or any of the Dominion 'Tender and all or any of the Dominion of Tender and at this Department on and after Friday, 8th July.

this Department on and after Friday, \$\text{Sh} July.

Fersons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable the Minister of Public Works, qual to five per cent of the amount of the tender, which will be forfelled if the party decline to enter into a contract when called upon to do so, or it he mill to supply the coal contracted for. If the tender be not accepted, the cheque will be jettined. The Department will not be bound to accept the lowest or any tender.

By order,

E. F. E. ROY.

Department of Public Works, to Secretary.

Ottawa, 4th July, 1892.



Auction Sale of Timber Berths.

DEPARTMENT OF CROWN LANDS. (WOODS AND FORESTS BRANCH.)

Toronto, 27th of June, 1892. NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz.: in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton Peck, and the northerly portion of Berth Forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomasing Lake, in the Algoma District Berths one and seven, Thunder Bay District and eleven, twenty-seven, thirty-six, thirty-seven, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River

Thursday, the Thirteenth day of October next, at 1 o'clock p. m., at the Department of Crown. Lands, Toronto. ARTHUR S. HARDY. NOTE.-Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on applica

District. Will be sold at Public Auction on

tion personally or by letter to the Department of Crown Lands. No unauthorized advertisement of the above

VOLUME XI ARCHDIOCESE OF

PORTSMOUTH'S NEW CI SIVE CEREMONIES A' THE CORNER-STONE-ANCE OF THE CLERC

The corner-stone of church at Portsmouth, the Church of the Good Tarchibishop Cleary last with appropriate ceremo clerical conference of being now in session at residence, the following call parts of the diocese, vicar General Gauthier, Rev. Dean O'Connor, of Father Masterson, of Pr. Twomey, of Morrisburg of Westport; Father Marather Murray, of Trend of Napanee; Father Mc Father Spratt, of Wo Spratt, of Toledo; Father of Napanee; Father Mc Garty, of Teideling of Sharbot Lake; Father Mc Donald, of Kemptvil of Sharbot Lake; Father Wills; Father Kelly, of Carson, of Prescott; Brockville; Father O'Br Father O'Rourke, of Car Waish, of Spencerville; Signor Farreily, of Bell Kelly, Murtagh, Nevillo of St. Mary's cathedral.

There was a large att of St. Mary's camedran.
There was a large attanong those present bein Sullivan, Trustees P. Kennedy and T. Tob School Board; E. Bean building committee, and son, who was one of Michael Sullivan, contra and Wm. Langdon, with the sullivan contra and Wm. Langdon, with the sullivan contra and was not support to the sullivan sull

and Wm. Langdon, wirmasonry work.

Every possible prepar for the ceremony. A limarked the east end oplatform had been erecorner-stone. The follotion engraved upon the Quo citius et efficac Promam luentes Christic Jacobus Vincentius Cle Kingston omni diecesis clero sti Boni Latronis nomi XIII. Kalendas Augusti

That the heart of Chri quickly and more effica wards criminals paying t justice, James Vincent (Kingston, attended by a Diocese, happily commet in the name of the Goo the Kalends of August (2

A chair and reading d Dr. Cleary. The latte vestments, including c carried his crozier. The boys wore cassocks and appointed, the process school in the following with targets. Crucky with tapers; Crucfix
Rev. Father Carey, of
two sanctuary boys,
Rev. Father Kelly, rec
the Archbishop.
On arriving at the properties for

of arriving at the prapage of the stone was slowly lar. Cleary using the stee mortar under it. an interesting inscrip engraved. With it the engraved. With it in made on each side of water was then sprin the Saints was read, it toned responses. The tion was made by the bers of which recited such occasions.
On returning to the erected, Dr. Cleary somewhat as follows:
"All the sacred corayers which our Cr to employ in blessing church impress upon building is to be a lant be judged by corage." such occasions. is not an ordinary wo a town hall or a the a house of prayer, w dwell. This is to be petual abode with the Here, seated on His th

receive the petitions fore this place is most erected as it is for Who fills all space,

dwell on earth amon and tabernacles pre and tabernacles probject in erecting this place for the true wor place where men worldly affairs may His majesty, and g unto Him. In this t a time pray to God selves and their fami "Let us remembe impossible without s is the only church th God has demanded fr worship, any accepts without it. The con was laid upon Adam atest generations. Eve observed this grew out of the first practised the worsh both before and atte the nations that had greater part of the p served the belief in

and continued to offe prescribed by the treers. The people of special and minute ing their sacrifices, and temporal, and the promised through ment of the Redeemer at the sacrifice of the P and the Aaronic prepresenting it typi ers, and keeping all future Redeemer at atonement. Apar sacrifice all the Mosaic Law we minds the Jews, nelements, unable grace or remission chewrites, "that be oxen, sins could be itual efficacy assur isses of God, was der relation to the sacriand foreshadowing faith of the Redeen virtue the sins future generatious. This is likewise trof the New Law, ti rives all its value Cross, of which It is being offered every the sun to the go same High Priest, Himself on our atta with all the merits.