

JULY 23, 1892.

THE CITY OF TERROR.

AN ALLEGORY.

(ALBA)

CHAPTER II.—Concluded.

We entered the Emporium, where Fairheart kindly directed my purchases. He insisted strongly upon my investing only in the very best quality of seed. Numerous bags were standing around, invitingly open, and adorned with commendatory placards; 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 them absolutely pernicious and poisonous. 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 sample was brought forth which Fairheart, who seemed 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.

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 say that an age seemed to have elapsed before I found myself at length perceptibly 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 produced were very abundant, but they were of the nature of fungi, and they were of a most offensive, offensive, I thought, both as to taste and smell; and the blotted, 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 occupied 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 stony path, I at length attained a small table-land, the upper surface of one of the rocky prominences. 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 to talk.

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

"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 charming."

"Poor Sterling! I had not the heart to tell him that his pretty flowers were invisible from the town, and little more discernible from the road. 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 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 reassuring 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 it."

"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 is no such individual, and that it was all done by sheer climbing. But if it was, I can't see how. If you are minded to go higher, you will see for yourself."

I 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 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 myself. I arose and walked towards him, scarcely knowing why. I found an individual of peculiar appearance, who, to my astonishment, was placing against the precipice a ladder which 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 ascend. I could not resist a tremor at the unexpected 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 fear."

Indeed, I was eyeing the ascent nervously, 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. Slung 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 acknowledgment, 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 monuments 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 stupendous Monument; the lightnings of Heaven had heaved it from the primeval rock, and the fragments cleft from its base were grouped in boulders around its foot. From the foot of the Cross flowed a fountain of the purest water, which nourished and kept in 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 monuments 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 immeasurable 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. But 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 surrounded it as with a glory. I arose to a kneeling posture, and clinging to my 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 marshes which, on that side, skirted Sapless-land, arose a vast Mountain of Light. Its upper part was lost to view in a veil of golden mist; its base, also,

was invisible from where I stood, because of the black fog. But on its middle slopes I could discern, through the bright haze, shining palaces and pinnacles; below these, a belt of waving palms, and below these again, what seemed to be white, glistening tents, 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 those waving palms! Instinctively I looked in the direction of the black mound I had left, endeavoring to locate the point from whence I had perceived those very outlines through the dense fog which, as I now saw plainly, arose from the unhealthy swamps of Ignorance and Prejudice that surrounded Sapless-land. Could this be that awful City of Terror, the dread and abhorrence of which was the primary article of the Sapless-land Creed? What had the whole earth to offer that might compare with the hope of one day reaching it? And it did 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 precipice, 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 approached 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 and Altar-Stone Cannot be Saved.

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. The very peculiar opinions of Signor Crispi, the bitter adversary of the Catholic Church, and of its Head, are interesting only as an exhibition of his mental vagaries on the thought that is dominant 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 depends on the newly formed Ministry 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 himself.

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 is there; there also is the future of the world. The race of laborers has multiplied, increased, and finally reaches the position of ruler. Who then commands amongst you today? 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 consequence, possess Rome at least, where alone no one should be master but him alone."

And Mgr. Thomas, Archbishop of Rouen, in a lengthy article indicates the beneficent and healing works of Leo XIII. What the Pontiff found on ascending the Pontifical throne was the ardent struggle waged in the name of science against the Church. He has shown "the conditions and the benefits of the alliance which should exist between reason and faith." He has determined 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 animates 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. Such 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. They, like their predecessors the barbarians, have fierce instincts, and more than once they have led pillage, 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 either 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 experience 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 advances towards justice and liberty. Nevertheless look around you. Behold in the whole of Europe these charters torn up, these constitutions 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 altar-stone, 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 Coliseum, 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 enviously: '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 seated. One day we shall fall, and thou wilt still be standing!'"

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, first of all, to the incomparable prestige of his situation: "A king without a kingdom, more powerful than sovereigns in possession." Afterwards, to a proof of great intellectual force. In 1878 the Conclave appealed to a septuagenarian, confined for a long time in the mountains of Umbria; this unknown Prelate passed from his diocese of Perugia to the voluntary seclusion of the Vatican; he has lived fourteen years within this walled solitude, surrounded by a tiny world opposed to all novelties. Of the strangers who approach him, some are silent through respect, others have an interest in distorting the truth. You cannot imagine a condition better made to conceal from a man the transformations of his epoch; and God knows no epoch saw more profound or more radical transformations."

"Nevertheless, this is what has happened: the recluse of the Vatican—on day 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 how attain extreme old age, shut themselves against the knowledge of contemporary needs. . . . The exceptions, such as Gladstone, are so rare in a century, that they confirm

the rule. With Leo XIII., in the conditions which I have recalled, this phenomenon of active clear-sightedness is something marvelous. Believers see in it the effect of a superior assistance; unbelievers, the sign of genius; both explanations form a nimbus around his forehead.

"Leo XIII. did not reveal himself 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 Sistine Chapel when the Cardinals brought in the newly elected Pontiff; a humble commencement, and which did not promise much. Pius IX., mixed up in so many events, left behind him a brilliant renown and a great void; the despoiled Papacy seemed to have gone down with him. The heir without heritage which was shown to us was feeble in appearance and of a disputed renown. His coronation appeared to us a simulacrum of vanished realities, the exaltation of a phantom. 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, condemned 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 pedestal. . . . 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-Catholics. 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 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 Condenove. 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 succeed her in 1888, and was elected to the present year. This year, had she lived for one more week, she would have completed her fourth consecutive term.

To the members of a boys' club in 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 ungenerous act, every hurtful word, every unmanly thought, is a false stroke of the chisel, and mars the statue.'"

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

London, Saturday, July 23, 1892.

MR. WATSON AND THE QUEBEC MEMBERS OF PARLIAMENT.

The Western journals which are favorable to the Greenway administration, 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 position in the Manitoba Cabinet.

Mr. Watson has been in the past a personal favorite with his party generally, and under other circumstances his departure from the House of Commons would have been the signal for a manifestation of good will on the part of the Reformers 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 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 Government acted at least under the conviction that their course was constitutional in their attempt to crush out the Catholic schools of the Province, and that if this be not so, the Catholics will, at all events, obtain redress from the High Court to which the matter has been finally referred. It is thereupon argued that there should be no indignation against Mr. Watson and the Manitoba Government in the minds of Quebec politicians.

Surely it is a new doctrine that we must not only submit tamely, but must express our approbation of a Government which passes oppressive measures, simply because they have in their hands the power of so doing. If such be the doctrine of the so-called Equal Righters, what means their 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 expended 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 considerate for a minority in Ireland, while the Manitoba minority is to be left completely at the mercy of the majority?

In Ireland it is not the Catholic majority which has tyrannized over the disaffected minority in the past, but the minority which has ruled with a rod of iron. This is the state of affairs which has to be corrected. But every one is satisfied to give the minority all requisite guarantees that under a change in the manner of Government the liberties of the minority will be guarded intact. The minorities of Quebec and Ontario have similar guarantees. Why could not the present minority in

Manitoba continue to be protected by constitutional guarantees, especially as it was only because 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 Parliament 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 POLYGAMY.

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 destroys 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. Civilization rests upon the family. The 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 indissoluble; and when we say Christianity, we mean the Catholic Church, which, alone, during the first fifteen centuries 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 polygamy, and hence we find that nowhere do infidels regard marriage as sacred. Marriage with them may be dissolved; and, as a matter of fact, polygamy is practiced where Christianity 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 the Catholic Church has guarded it alike from the laxity of Infidelity and of Protestantism.

Recently in a discourse delivered at St. Louis on the occasion of the dedication of a Mormon temple, the son of Joe Smith, the originator and first prophet of Mormonism, denounced Protestantism as being the cause why polygamy became a doctrine and practice of the Mormons in Utah.

This younger Smith claims to have inherited from his father the position

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

While we do not for a moment endorse 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 Protestantism 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, became 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 licentious habits; but I cannot, and will not, do that unless I get Margaret for my wife. 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 marry a second wife, we judge that it should be done privately."

"We ought not to be very anxious about what the world will say, provided the conscience be at rest. Thus 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 presented them as his wives to his courtiers.

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 sect of Mormondom. 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 NOTED WORK.—The Colorado Catholic of Denver, has just published a new work from the pen of that gifted author and controversialist, Rev. L. A. Lambert, L.L.D. The new work is composed of the series of letters which were published during the year in the New York Telegram in answer to Colonel Ingersoll's notorious Infidel. The letter was copyrighted by Mr. James Gordon Bennett, of the New York Herald, who has transferred his rights to the Colorado Catholic. From whose press they have just been issued in neat book form, under the title, "Father Lambert's Famous Answers to Colonel Ingersoll." The book will be mailed free on receipt of price: paper, 25 cents; cloth, 50 cents. Ask your bookseller for it.

The man or woman who has not spiritual courage and energy to practice self-denial in small things think you they can resist great temptations? Christianity is the religion of courage and combat.

RUSSIAN INTRIGUES IN BULGARIA.

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 conspiracy 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 Christian powers for the protection of these Christian principalities, which were constantly subjected to Turkish atrocities, 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 onward career.

By this war, however, the condition of the Balkan Provinces was vastly bettered. Independence was granted to Serbia 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 she has been constantly plotting to sustain 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 of which the conspirators hoped to attain their purpose.

Prince Ferdinand is a resolute upholder of Bulgarian autonomy. He was elected to the princely throne, because 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 predecessor, Prince Alexander, was unacceptable 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 independence.

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 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 confessed 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 neighbor, 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 supported by the other European powers

which took part in establishing the present status. Yet if this support be not 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 attitude 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 be. 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 misuse. 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 attributed.

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 probably forty-two, or, at the most, forty-five. The English, Scotch and Welsh members will be very equally divided, with perhaps a small Conservative majority,

but Ireland will turn the scale. It is 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 attention 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 inflammatory and mendacious oratory which is usually heard on Orange platforms.

Home Rule for Ireland was very generally denounced as being contrary 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 passing 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 holidays of obligation is a matter of the deepest concern and distress to us, and we feel sure, to all that have the salvation of souls at heart. A Catholic who neglects 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 off from all share in the graces which attendance at Holy Mass obtains for a Catholic people. In this matter let 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 fidelity 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 sign of fervent love of our Lord and of a truly Catholic spirit than a readiness to put up with real inconvenience to be present at Mass daily. — Bishop Wilkinson.

EDITORIAL NOTES.

FRENCH Catholics who have been supporters of some monarchical claimants deeply impressed with the Holy Father Pope Leo XII now becoming friendly to all over the country. Up to the time the strong Catholic chief dependence of the R the latter have become adherents of so many monarchists. The late monarchists, in which they do not acquiesce in advice on matters purely the result of their alarm been found to be of no coming daily more irresistible the Republic. The final movement will undoubtedly the Republican party bring legislation into line with Catholic principles.

It was recently stated in the Monthly, of New York the descendants of John Irish patriot, are members of the Catholic Church. This will give pleasure to all patriots, who cannot but honesty of Mr. Mitchell, a patriot. He was himself a Unitarian minister, thized with Catholics during when the penal laws were John Mitchell fully understood grievances under which tenantry were laboring, his best to have them redid not succeed in this, the seed which is now being by pointing out the w Irishmen should gain agitation till their cause. His children are Irish in sympathy, and a the cause of Ireland, though the United States—the 1 adoption, for some, and for others of them.

It is rumored, and the Witness gives credit to Mr. Sam Hughes, M.P., a of the Lindsay Warder, a big colonization scheme in conjunction with the C Railway Company. The to be to turn the English Ulster Orangemen to the North-West. Hitherto Orangemen usually turn Australia. It is supposed Rule be carried for Ireland a great flow of dissatisfied men from Ulster, whom hopes (it is said) to induce 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 con Mr. Hughes and the C. in Montreal on the sube that they have inform lining of the ditches with when the proper time for

ARCHDEACON FERRAR cent issue of the Review of that disestablishment of England would be a gainity of the clergy, as their the present plan are g small. In the diocese of average income of an said to be \$750, while in livings produce less th annum each. The A lies that if these clergy on the voluntary offering they would be supported many of whom are weak one thing certain, t formists and Catholics w a change by which they lished from supporting pulson, a Church in wh believe, and from which benefit. We com tend ation of this state of f busybodies who are alw at the tithes system of the operation of which entirely exempt. The tants might also learn the Catholic minority at in need of protection by guarantees than themse overlook this entirely, a sympathizers in Canada Lodges who profess to f that the Protestant min would be ill treated if governed by an Irish F

In referring to the s tead, Pa., which result a strenuous 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.

It was recently stated in the Fort-Ham Monthly, of New York State, that the descendants of John Mitchell, the Irish patriot, are members of the Catholic Church.

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.

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 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 of 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:

OUR SEPARATE SCHOOLS.

Second Annual Convention of the Sisters 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.

His Lordship Bishop Dowling opened the convention, with an encouraging and advisory address to the effect that the good Sisters as teachers of Christian schools were doing a most noble work; that from his own personal knowledge he could say they were doing it most faithfully and in an unquestionably efficient manner.

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.

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

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.

At the close, the Bishop, Father McEvay, and Father McBrady, of Toronto (who had witnessed a large part of the proceedings), warmly congratulated the work of the convention. The 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 Departmental Inspector gave a lecture of an hour's length on "Mental Science in Teaching," which was of space prevents us from publishing in the present issue.

Charity.

Charity appears to give one a great deal of audacity; permit me to profit by it, for the purpose of making you a domiciliary visit.

It is not your rich apartments that I wish to examine, nor this magnificent furniture, nor this fine linen, so complete and in such good order, which you would show with so much satisfaction.

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

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

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

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

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 life 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.

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 announcement 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 parish.

A Priest Prohibitionist.

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 connection, a great hush fell upon the assemblage. 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 Prohibition party, and asked that the truth and the light might shine upon all the people. With one accord the delegates and spectators were upon their feet and with bowed heads amid strangely deep silence, joined in the priest's petition.

It was, with one exception, the only instance on record in which a Roman Catholic clergyman has officiated at a national political convention in the United States.

Father Mahony, who is one of Archbishop Ireland's assistants, is, it appears, a regularly elected delegate to the convention from Minnesota and has been an active Prohibitionist for fourteen 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. Here are some of the instances which this writer mentions: "Christine of Sweden, daughter of the great Protestant hero, Gustavus Adolphus, became a Catholic. Wilhelmine, 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 uncle."

The Coleridges were a thoroughly Protestant family, but one of the poet's nephews is a Jesuit. The Brights have been Quakers for centuries, but John Bright's sister, with her Quaker husband, Frederic Lucas, became a Romanist. Dr. Arnold of Rugby was a decided Protestant and philistine, a man of letters in the London Times thundered against Ritualism and Romanism; his son is a priest in the London Oratory."

Nor does the above list of English converts exhaust the writer's observations of the many notable conquests which Catholicity has made by winning over to the true faith the relatives and descendants of individuals who became notorious for their attacks upon the Church. "Prevost Paradol," we are

further informed, "the agnostic or theist, who fought bravely with the pen for liberty (?) in France, accepted the Washington embassy from the apparently liberalized empire, and committed suicide on discovering that he had been deluded, left two daughters who have both taken the veil. The eldest son of Eugene Bessier, the most popular Protestant pastor of this generation in Paris, first married a Catholic, and then became a Catholic, himself. Rev. Charles Voysey, expelled 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, and mention is also made of William Howitt's wife, who, like John Bright's sister, became a convert to Catholicity. The object of this writer in naming these distinguished converts appears to have been a desire to show that, as men and women progress, they not infrequently depart from their ancestral belief. It is noticeable, though, that no instances of eminent Catholics or their descendants becoming Protestants 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 Somers, the Baroness Sherborne and 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 well-known journalists and writers in England who are Catholic converts.

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 deposited 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 degrees.

What is held to be Christian duty is very comfortable in some of the sects outside the Catholic Church, and the worldly inducements they offer are pleasant. Catholicity does not promise an easy road to salvation; on the contrary, 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 spirit, the humility 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 reward hereafter is impossible. Why humanity should thus be tried is one of the mysteries of God. Still, as we know, the fulfillment of these duties and obligations can be made pleasant.

We can arouse in ourselves the spirit to make them, as the saints have done, a delight. And this is what we must do if we would enjoy the Christian graces in all their fullness.—Baltimore Mirror.

I have often repeated to have spoken, but never to have held my peace.—Arsenicus.

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 for nearly two years from rheumatism, 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.

"One year ago I was taken ill with inflammation of the throat, 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,

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A FREE TRIP TO PARIS

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

The publishers of THE LADIES' PICTORIAL WEEKLY will give a first-class cabin passage to Paris, France, and return, with all expenses for a six weeks' sojourn in that city or its equivalent in cash, not to exceed \$1000 to the person sending them the largest number of words of not less than four letters each constructed from letters contained in the three words LADIES' PICTORIAL WEEKLY. To the person sending the fourth largest list will be given an elegant LIPSTICK PLASMA (valued at \$200). To the person sending the third largest list will be given TWO BERRY BASKETS. To the person sending the fourth largest list will be given a POSEY, CANT and BASKIN complete (valued at \$150). To the person sending the fifth largest list FIFTY DOLLARS in cash. A committee consisting of five teachers from the public schools of Toronto will be invited to be present and assist the judges in the award of prizes. ADDITIONAL PRIZES to be awarded in order of merit, three Ladies' Girdle Watches, three Ladies' Girdle Watches, two French Music Boxes, two complete China Dinner Sets (consisting of over 60 pieces each), three with Dress Patterns, and one French Music Clock. A HANDSOME PRIZE OF VALUE will be given to EVERY PERSON who sends in one hundred words over in this year's list. Prize and Competition. English words ONLY of not less than four letters each. No letter can be used in the construction of any word more than it appears in LADIES' PICTORIAL WEEKLY. 3. Words having more than one meaning, but spelling the same, can be used but once. 4. Names of places and persons are barred. 5. Words will be accepted in singular or plural, but not in both numbers, and in tense only. 6. Prefixes and suffixes are not allowed by themselves, but can be used in the construction of a complete word. 7. The main part ONLY of Worcester's or Webster's dictionary may be used. 8. The word "and" is not allowed. 9. Each list must contain names of persons sending same, with full postoffice address and number of words contained therein, and be accompanied by fifty cents for a two month trial subscription to THE LADIES' PICTORIAL WEEKLY, Canada's highest class illustrated newspaper for ladies. The subscription price of fifty cents must accompany list of words. Do not send in your list until the 1st of August. If two or more tie on the largest list, the one bearing the earliest postmark will receive the first prize, and the other the second prize. The complete number of words to be constructed for the competition must be forwarded at once. No correspondence concerning the list can be made after it has been sent to us. On account of the extra work involved in these competitions it is impossible for the publishers to return personal correspondence concerning the competition or prizes thereof. All lists must be mailed on or before September 1st, 1892. The object of offering these liberal prizes is to introduce our popular and finely illustrated journal into new homes, and every prize-winner must subscribe for a year before their prize is forwarded. There will be no charge made for boxing and packing prizes. Present subscribers can enter this competition only by enclosing fifty cents for a two month trial subscription, which will be sent to any address desired. Prizes awarded in the United States will be forwarded free of customs duty. The publishers desire to announce to the public that this will be the last year's competition. Prizes will be awarded September 10, 1892, and names and addresses of winners will be published in our publication. Address, LADIES' PICTORIAL COMPANY, TORONTO, CANADA.

VERY REV. AENEAS McDONELL 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 Select Grammar School of Portsoy, Banffshire, and went, at the age of sixteen, for ecclesiastical studies to the Archbishop's 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 of the college, this same year, were John Gray, deceased, 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 mission 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 Queensbury 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 repeated renewals of the invitation, the sermon 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 mis-representing, 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 sworn," said he, "to oppose Popery wherever I meet with it and say what you like, I will oppose it."

having devoted to them so many years of his life. 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 Connelly was the Superior, together with the Catholic congregation of the place. He had also commission from the Bishop to obtain possession of the home which the late Mr. Darrell, of Calchill, had provided for the priest of the Calchill mission. When in London he was often invited to preach in St. George's Cathedral. This was a serious task, but he never failed to undertake it. It may be remarked that during his relations with the Diocese of Southwark, Father Dawson attended, as a member, the first diocesan Synod that was held in London since the "Reformation," Bishop 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 acceptance any favor within his power which he might please to ask. He desired nothing more, he said, than the privilege to recite the office as he had been accustomed to do in Scotland, according to the Roman Rite. This favor was in due time obtained. The Bishop, Plus IX., at the request of the Bishop, granting the necessary indulgence, 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 Dawson 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 officiant, and his seven Canadian curés together with the brother of the late T. D. McGee were opposite. The Gospel, 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 seamen. 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 officiant. Arrived at Quebec the venerable Archbishop Turgeon sent his Secretary, the late Very Rev. Vicar-General Langevin, and one of the Rev. curés who had come in the Cleopatra, to welcome the newly arrived priest and invite him to the Archbishop's 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 the 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 forces. There arose a difficulty when Lord Alexander Russell's battalion was stationed at Ottawa. No place could be had for the military Mass, except at an hour which was inconveniently early for the soldiers. Father Dawson knew 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 confer with the Bishop. The conference was completely successful, and the use of the crypt at once conceded. Father Dawson continued to be chaplain until the Imperial troops were withdrawn from Ottawa. Later on Father Dawson assumed control of the Osage mission, a 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 to celebrate in the Convent Chapel of the Congregation de Notre Dame Gloucester street. Father Dawson's golden jubilee was celebrated at Ottawa in the year 1885. His Grace the Archbishop caused the celebration to be held in the Basilica. Father Dawson celebrated High Mass and also delivered the sermon of the occasion.

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. These constitute Dr. Dawson's contributions to ecclesiastical history and polemical literature. Every one of these volumes was well received. "The Life of Pius the Ninth" was pronounced by a high Catholic authority to be the best biography of that Pontiff yet written; the works on "The Temporal Sovereignty," 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. It is, however, with Dr. Dawson's poetical and critical writings and his essays on Canadian subjects that the general reader is naturally most concerned. In 1870 appeared his "Miscellaneous Essays," which comprised (inter alia) a series of letters in reply to the views of Prof. Goldwin Smith and Lord Sherbrooke (Mr. Robert Lowe) on colonial questions; essays on the history and development of the North-West Territories and on Canadian poets, and an oration on the death of the Hon. D'Arcy McGee. In 1882 he brought out a poem "The Last Defender of Jerusalem," in 1883, "Zenobia, Queen of Palmyra," and in 1886 a volume containing "Dominion Day," "Caractacus," "Malcolm" and "Garet," and other poems. Most of these were primarily read before the Royal Society, of which Dr. Dawson is one of the original members. They reveal imagination, taste and scholarship, and have been much admired by critics of undoubted standing.

OUR BOYS AND GIRLS.

Give. See the rivers being downward to the sea, Pouring all their treasures bound and free, Yet to help their giving hidden springs are; Or, if need be, snows 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 in dearth, With fresh life replenished by their mother earth! Give thy heart's best treasures, From fair nature learn; Give thy love—and ask not, Wait not a return; And the more thou spendest From thy little store, With double bounty God will give thee more. —Melodie Proctor.

THE POWER OF PRAYER.

A Pathetic True Story. Translated from the German, by Brother Clemens, O. S. F. 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 wonderful patience. The physicians, after having examined his wounds, advised him to prepare for the inevitable. It was suggested 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 to be introduced, 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."

FIVE-MINUTE SERMONS.

Seventh Sunday after Pentecost. MORAL SIN THE DEATH OF THE SOUL. The wages of sin is death.

When the Apostle, my dear brethren, wrote these words, he did not mean 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 world. But he wished especially to teach us that the direct and immediate 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 body—namely, the death of the soul. Mortal sin cuts a man off from his last end; it is, as it were, disconnects the soul of any one who is unhappy enough to be in that state with all the 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 pass 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, may, every good act performed, every good word spoken, and every aspiration to higher and nobler things which passes through his mind, increases the grace which is conferred upon that soul; but the moment the will is deliberately turned away from its Creator, at that moment sanctifying grace ceases and the soul dies. This death is a real death of the soul; it prevents the soul from meriting anything towards the attainment of its last end, and should any one be unhappy enough to die with mortal sin upon his conscience his soul must, by the 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 up to enjoy him for all eternity in heaven, 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, let him now resolve that he will by a good confession cleanse his soul, and from henceforward, casting behind him the things that are past, he will press forward to the things that are before.

No man ever smoked "Myrtle Navy" tobacco for a fortnight and then 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 sometimes of good quality and sometimes of bad. The arrangements of the manufacturer for keeping his quality equal are very elaborate and complete, and are the result of many years of experience and close observation. A Canadian Favorite. The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy. No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as God's Sarsaparilla.

the last three hundred years of estrangement 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 Proterostants, and he felt happy that that day had come which had brought them together. At the close of the church body were escorted from the choir 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 Catholic.—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 requesting the participation of the Pope in the enterprise of the women's department 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 world their co-operation in an exhibit showing the civilization 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 civilization.

A Christian Saloon Keeper.

Edward McAvoy, Chicago's Christian saloon keeper, was recently adjudged insane, and will be taken to Elgin Insane Asylum. For twenty-one years McAvoy conducted a saloon at 195 South Halsted 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," "Observe the out-pouring of a low mind." No person could buy more than one drink. A profane word aroused McAvoy 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 costiveness are made serious; but the use of harsh, drastic purgatives is quite as dangerous. In Ayer's Pills, however, the patient has a mild but effective aperient, superior to all others especially for family use. Seven Years' Suffering. 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 years, during which time I had neither shoe 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 biters were the means of saving my life. MRS. ANNIE BARR, Crewson's Corners, Acton P. O., Ont. Minard's Liniment cures Dismemberment. Rapid Relief. All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrhoea, cholera morbus, canker, etc., in children or adults.

"August Flower"

"I have been afflicted with biliousness, and constipation, for fifteen years; first one and then another preparation was suggested to me and tried but to no purpose. At last a friend recommended August Flower. I took it according to directions and its effects were wonderful, relieving 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 benefaction to humanity, and its good qualities and wonderful merits should be made known to everyone suffering with dyspepsia or biliousness." Jesse Barker, Printer, Humboldt, Kansas. G. C. GREEN, Sole Man'fr, Woodbury, N.J.

Old Chum (Cut Plug.) OLD CHUM (Plug.) No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco. Oldest Cut Tobacco manufacturers in Canada.

Shitchie Co. MONTREAL. Cut Plug, 10c. 1/2 lb Plug, 10c. 1/2 lb Plug, 20c. OBJECTS OF THE New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale 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— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may wish to purchase goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. 6th. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever sent was not a condition of my order. THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, N.Y.

D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA CHOLERA-MORBUS DIARRHOEA DYSENTERY SUMMER COMPLAINTS OF CHILDREN OR ADULTS Price 35 CTS BEWARE OF IMITATIONS

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Should be used, if it is desired to make the Finest Glass of Glass—Rolls, Biscuit, Pastry, Cakes, Johnny Cakes, Pie Crust, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed Free from Alum. A first-class grocer for McCav's Cook's Friend.

CATHOLIC vs. PRO... London (Eng.) Catholic Adversaries to religion their blindness, often fuel their for the very content they intend. In last week's Antilope our readers a statement of a pseudo-historian to an arduous Confession re the greatest restraints in... I intend this week contentions to the content extract from "Penit... In making it obligatory to confess his sins Saviour has 1. Furnished him with a pseudo-historian to an arduous Confession re the greatest restraints in... 2. Supplied a great human heart. 3. Come to the rescue large. FIRST—FURNISHED A... I shall not speak here incalculable effects of upon the soul. With such a pseudo-historian to an arduous Confession re the greatest restraints in... the immense misery and Blessed Lord in institution; but I would as what a powerful engine of presentation to sin fession! For nothing could efficacious to arrest sin of confessing creature. The mere revealing the most shameful times, the most abominable mortification so humiliating human nature that it almost any crimes, which one experiences—the difficulty of achieving like a delicate spect which the sacred— the fear of penance absolute in case of most powerful influence and wonderfully content our resolutions and to a new fall. I appeal to you, and I do so that, if you look at the edges of your life, you will see how many a confession exercised once over you, and from sin. SECOND—CONFESSION NEED TO THE H... Who has not felt the force of a friend? Our troubles into a is a craving and yearning, more or every human soul many, but let one of counsellor," we read Ecclesiasticus vi. 6, words suggest the comfort of souls? God has hearts of His people other friends may true and ever ever—a Father's care—a Father's counsel— Has England for modern criminal, who expiated his la at the hands of the Though several years making an entry some remarkable words the lips of this hard-burglar and murderer as well as of a murderer he was in 28, 1879. The words a most striking craving of absolution itself. Addressing an An Littlewood—for who in the presence of Peace said: "I was burden my mind to about to die, and my conscience some heavily upon it. you believe that I the truth and nothing Being assured of "I do want to atone for the past, by forsaking in whom I I have perfect content then related the Press. One regret reflect upon this wretch, yearning fession—a thousand who heard the confession 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 confess a Catholic to-morrow that they are! Looking, as they are, at the knowing nothing alone side which ends enjoys. This, I am almost return: "Oh! Confessional, I would like to-morrow." THIRD—ARTICLE TO THE RES... Society is a of many individual laws that affect good and power most perfect law affects, and rules is the influence to particularize. Hence let us justice. The la declares: "T This command

CATHOLIC vs. PROTESTANT.

London (Eng.) Catholic News, May 28. Adversaries to religious truth, in their blindness, often furnish an argument for the very contrary to what they intend.

heart of man from the beginning, and formally promulgated in the Decalogue, is sanctioned and enforced by all State Governments, which summarily punish all those who trample on this law of God, and dare to put their hands in their neighbor's pockets.

THE "SPIRAL" POSITION OF THE "AMERICAN" CHURCH.

An article in the late number of the Churchman on "The Catholic position of the American Church," by the Rev. 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 historical and the ruling interpretations of the faith, not as they are affirmed by this or that act, but as they are understood among the whole body of Christian people.

I intend this week to develop my contention to the contrary by another extract from my "Penitent Instructed."

1. Furnish 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 large.

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 powerful preventative to sin is auricular Confession!

Who has not felt the value and comfort of a friend? To be able to pour our troubles into a sympathizing ear, is a craving and yearning of human nature!

Has England forgotten a certain modern criminal, named Charles Peace, who expiated his last crime of murder at the hands of the common hangman?

WE HEAR people outside the Catholic Church cry out against the Confessional. We hear them say: "Oh! if it were not confession, I would become a Catholic to-morrow."

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.

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 afterwards, and take what he has got from him.

If you can save him from being a thief, so much the better — "prevention 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.

First of all, there is no power that can save a man from becoming a thief except the power that masters his conscience. 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, 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 has been now out of work for the last month," the confessor will say: "Was it true or false what you told his employers?"

"Lacking authority to do this, because it is not the whole Church any more than the Roman is the whole, though it makes this claim without the ability to enforce it, the Anglican Church and our own fall back upon the common Christian consciousness."

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.

The Catholic Church can lay hold of the thief; it catches him in the Confessional; and she, moreover, makes him restore every farthing that he obtained by dishonest means.

And he thinks that a good argument against certitude in religion. But how, then, are we going to ascertain the truth? Without certitude how shall we know what the will of God is? If God has given us a revelation how shall we ascertain its meaning without an unerring guide and interpreter of some kind?

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 instance, or the Real Presence of our Lord in the Holy Eucharist; or on the Apostolic succession or any other mooted point in the Anglican Church.

What then will he do? Where will he go for a sure guide in determining the true Catholic teaching of divine revelation? 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.

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SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes, it does away with that boiling and scalding—the clothes come out sweet, clean and white.

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Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE. Write for Illustrated Catalogue and prices.



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Purify the blood, correct all disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health debilitated Constitutions, and are invaluable to all Complaints incidental to Females of all ages.

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SMITH BROS. Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telephone 538.

THIRTY YEARS. Johnston, N. B., March 11, 1899. "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!"

Men's Underwear..... 25c. each Balbriggan Underwear..... 50c. each Black Cashmere Socks..... 23c. each

PETHICK & McDONALD, 393 Richmond Street.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

Resolution of Condolence. Hall of Branch No. 4, C. M. B. A. That whereas it has pleased the Almighty God in His infinite wisdom...

From Branch 104.

Waterloo, July 19, 1892. On July 19 Branch 104 celebrated their third anniversary...

E. B. A.

Resolution of Condolence. At a regular meeting of St. Joseph's Branch, No. 28, E. B. A., Stratford, held in the C. M. B. A. hall Monday evening, July 11...

OBITUARY.

John McAllister, Richmond. Died at his residence, Richmond, July 17, 1892. Deceased was born in the county of Antrim, Ireland...

Kind Words for the Record.

Renfrew, Ont., 11th July, 1892. To the Editor of the Catholic Record, London, Ont. Sir: In renewing my subscription to your admirable journal I may say that I have been a subscriber for a period of only three years...

THE GREAT POPE.

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

The following letter recently appeared in the New York Sun. It was dated at Rome and signed "Innominate": The letter of the Pope to the Cardinals of France upon the Republic...

The alliance of the throne and the altar seemed to be something like a keystone of public law of the ecclesiastical system...

The intervention of Leo XIII. really puts an end to the Gallican theory and the second-hand philosophy of the great monarchies...

The alliance of the throne and the altar seemed to be something like a keystone of public law of the ecclesiastical system...

From the very beginning of his pontificate Leo XIII. saw the evil of his dangers. At first he taught the traditional doctrine of the Fathers...

This intervention has a universal reach. The courts and monarchies, especially the Triple Alliance...

Resolved that a copy of this resolution be inserted in the copies of the branch and published in the official organ and the city press.

Resolved that this branch hereby tender their heartfelt sympathy and condolence to the family in their sad bereavement.

Resolved that the Teutonic sovereign, unable to block the pontifical initiative, immediately after the appearance of the encyclical of February 10...

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vealed on his part the same order of ideas for the pacification and the national unification of the United States...

There is a visible harmony between the two acts. I speak of the approval given in the name of the Pope by the Propaganda to the school policy of Monsignor Ireland in the United States...

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mever in loose form by the dozen or hundred, and the public are cautioned against numerous imitations...

Recently rumors have been doing a remarkable case in the streets of Halifax. The rumors are about a man recovering after years of helplessness and agony. The Empress determined to investigate the case...

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OFF FOR THE LABRADOR. Acadia Recorder, Halifax, N. S. Prof. W. M. Reid, J. D. Scomberger, Lyle Vincent and W. J. Vincent, of the Halifax last night...

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Is practiced by people who buy inferior articles of food because cheaper than standard goods...

Edward Linde, of St. Peter's, C. B., says: "That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him."

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MUCH BETTER, Thank You! THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES, after they have tried SCOTT'S EMULSION...

FATHER KENNEDY'S NERVE TONIC. A Happy Orphan. ST. JOHN'S ASTORIA, KENTUCKY, Oct. 9, 1890. In an orphan asylum here is a 15-year-old child...

FREE - A Valuable Book on Nervous Diseases sent free to any address. This medicine free of charge. This medicine has been prepared by the Bureau of Hygiene, since 1876, and is sold in every part of the world...

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SEALED TENDERS addressed to the undersigned and opened on Friday, 23rd inst. at 10 o'clock a.m. Coal, Public Buildings, will be received until Friday, 23rd inst. for Coal supply for the Department on and after Friday, 23rd inst. Specifications, form of Tender and all necessary information can be obtained at this Department on and after Friday, 23rd inst.

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, Algona, Thunder Bay and Rainy River Districts, viz.: in Biggar, Butte, Fintona, Hunter, McCreary, McLaughlin, Paxton, Peck, and the northern portion of Berth Forty-nine, lying South and West of the Whaupit Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogamogon Lake, in the Algona District Berth one and seven, Thunder Bay District eleven, twenty-seven, thirty-six, thirty-seven, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirtieth day of October next, at 1 o'clock p. m., at the Department of Crown Lands, Toronto.

UNIVERSITY OF OTTAWA. THE LEADING ENGLISH INSTITUTION OF CATHOLIC EDUCATION IN CANADA. THEOLOGICAL, PHILOSOPHICAL, SCIENTIFIC, ARTS, COLLEGE, THE and COMMERCIAL COURSES. Fully equipped Laboratories. A Practical Business Department. TERMS: including Board, Tuition, Washing and Bedding \$100 per year. Send for Catalogue. J. M. McGUIRK, O. M. I., R. D., Secretary, July 12, 1892.

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