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The Catholic Weekly Review.

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

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

Vol. VI.

Toronto, Saturday, Sept. 10, 1892.

No. 31

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Without Hard Rubbing
Without Sore Hands

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AUCTION SALE OF TIMBER BERTHS.

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

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

ARTHUR S. HARDY,
Commissioner.

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

No unauthorized advertisement of the above will be paid for.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Copper Covering to Roofs for Custom House, St. John, N.B.," will be received at this office until Tuesday, 13th September, inclusively, for Copper Covering to Roofs for Custom House, St. John, N.B.

Sealed separate tenders also addressed to the undersigned and endorsed "Tender for Steel Joists for Custom House, St. John," will be received at this office until the same date for the supply and erection of steel joists.

Plans and specifications for both these works can be seen at the Department of Public Works, Ottawa, and at Public Works office at St. John, N.B., on and after Friday, 2nd September.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honourable Minister of Public Works, equal to 5 per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. Roy,
Secretary.

Department of Public Works,
Ottawa, 31st AUG., 1892.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
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Will cure any of the following diseases:

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Erysipelas,	Fevers,	Abscesses,
Blood Poisoning,	Cancer,	Catarrh,
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Female Complaints,	And all Liver, Kidney and Bladder Troubles.	

Write us, giving full particulars as to your trouble, and receive from us a truthful and candid report as to what we can do for you, also read over our new book and pamphlets we will send with care, and we feel assured you will try the MICROBE KILLER and thus obtain a speedy cure.

Whenever we take hold of a case, pronounce upon it favourably, **WE ALWAYS MAKE A CURE.** Do not be discouraged, even if others have failed to give you relief.

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Notes.

If "Observer" send name and address his communication will be accepted.

The Hon. Daniel Dougherty, whose superb oratory enchanted us but a few months ago, died at Philadelphia on Saturday.

Mgr. Bernard O'Reilly, New York, celebrates the 50th anniversary of his ordination to the priesthood on Monday next.

The Quebec Board of Health has felt itself bound to prohibit absolutely the landing in the province of any ship coming from a cholera infected port.

Public prayers were, by direction of His Grace the Archbishop offered in all the churches of the archdiocese on last Sunday for His Lordship Bishop O'Mahony.

Speaking in Dublin the other day, Mr. Dillon declared that the Irish leaders "were in possession of understandings and agreements which, in their judgment, if carried out, and he believed they would be honorably carried out, would satisfy the people of Ireland." It is understood that some of these agreements are in writing, and will be made public, should occasion require such use to be made of them.

We reproduce from the *Messenger of the Sacred Heart* an exquisite sonnet on the "Nativity of Mary," the solemnity of which feast is celebrated on next Sunday.

In 1822 the Catholics had only one newspaper in all Prussia; in 1848 they had fourteen. To-day there are in Germany 450 Catholic publications, 95 of them daily papers. They are all well supported by the people and are prosperous.

An anti-Home Rule demonstration is being engineered by King William Bell for the evening following Blake's reception. The compliments paid him by the Knights of St. John do not seem to have, so to speak, emulsified him to any extent.

On the 31st August Very Rev. Vicar-General Gauthier of Brockville celebrated the twenty-fifth anniversary of his ordination to the priesthood. We had in our last issue a biography of this hard-working and successful priest. Addresses were presented, accompanied by handsome purses, by both priests and people. We regret that the full report which we owe to the courtesy of the committee in charge of the celebration, was delayed in transit until it was too late for this issue.

Here is an item for the Orange Loyalists. In Belfast last 12th of July, though the customary reference to the battle of Boyne and the battle of Aghrim and the defence of Derry city were trotted out by the orators, there was a plainly manifest want of heart in the proceedings. The only observation which called forth anything like a rousing cheer was one which fell from the lips of the firebrand parson who is popularly known as Roaring Kane. It was to the effect if there must be a native legislation established in Ireland he would prefer ENTIRE SEPARATION FROM ENGLAND.

They may yet make a great mix of the Columbus celebration across the line. The President has fixed the civic celebration for the 21st, but has requested the churches to hold special services on the 9th. In pitching on the 21st of October as the anniversary of an event which occurred on the 12th, he has violated all historic custom, as we took occasion to point out two weeks ago. The ecclesiastical celebration has been appointed by our Holy Father the Pope for the correct anniversary, 12th Oct., or for the Sunday following. We shall therefore have the interesting spectacle of our friends across the way trying to make the 9th, the 12th, the 16th and the 21st of October concatenate somehow into a celebration. But may be the election-fever, which is now overdue, will make them forget all about it.

The Press.

THIS IS CRUEL.

The *Irish Canadian* boasts that "Canadian cheese is on top." Well, judging from the swarms of Young Canadians crossing to the United States one would think that Canadian cheese produced a lot of skippers.—*Catholic Union and Times*.

THE SECRET OF THE SUCCESS OF EACH.

The secession of Mr. Gladstone's constituents is acknowledged on all sides to have been due to the Kirk vote on disestablishment. Mr. Chamberlain's success is due to personal interest, sedulously nursed and cultivated. I would recommend my correspondent to look, not at isolated electoral phenomena, but at broad results. Mr. Gladstone's influence, extending all over the country, affected the capture of 110 seats, converting a minority of 65 into a majority of 40. Mr. Chamberlain's influence has not been felt, and under present circumstances is not likely to be felt, beyond a few miles from his private address.—*London Truth*.

A GOOD IDEA.

The Catholic Summer School, which has just closed its first term, has been a gratifying success. The various lectures were interesting and instructive and in the scientific departments were fully abreast of the time. Those who gave attention to the lecturers must have been greatly profited, while to many were opened up new fields of thought which no doubt they will henceforth diligently cultivate.

Comparatively few, however, have been able to avail themselves of the opportunities presented by this summer school. Would it not be a good idea therefore, for the organizers of the movement to have the lectures printed in cheap pamphlet form for general distribution?—*C. T. A. News*.

A CONSTITUTIONAL WRONG.

The separate school question in Manitoba has, as *The Republic* predicted some weeks ago, become a very important issue in Canadian affairs, and it is probable that had the privy council foreseen the agitation that is now going on, it would have decided the question otherwise than it did when the project of abolishing the schools was laid before it. It is fortunate for the Manitoba Catholics that Archbishop Tache is at the head of their province. That energetic and zealous prelate has won many a victory for them in past years, and it may be put down for certain that he will strenuously oppose the unconstitutional wrong the decision of the privy council would inflict on the Catholics of the Canadian northwest.—*Boston Republic*.

ANARCHY WITHOUT THE CHURCH.

"We are glad to record the fact that the Congregational church of Washington, D.C., has refused the use of its edifice to Dr. Justin D. Fulton for his lecture against the Roman Catholic church. Wide and even fundamental as are the differences between the Protestant and the Roman Catholic faiths, their agreement is more important. Protestants have other and more important business on hand than carrying on or encouraging a crusade against a church which, whatever its errors, maintains the laws of God and proclaims the gospel of Jesus Christ, and does more to give sanction to conscience and morality in large classes of our population than all other churches put together. If the Roman Catholic church could be overthrown by any other process than the substitution of a more liberal and intelligent faith, the country would find itself on the verge of revolution, if not of absolute anarchy."—*Christian Union*.

NUMBER OF JEWS.

The Jews are much more numerous and wealthy to-day than ever before in the history of the world. In the days of the greatest prosperity and power of the Jewish kingdom, under David and Solomon, they probably did not number, all told, more than five millions. Now they number considerably more than twice as many. In Asia, their original home, there are not more than half a million, settled in Syria, Persia, Arabia, India and China. Perhaps half a million more are to be found in Africa, chiefly in Morocco, the descendants of those Jews who, in the year of Columbus's discovery of America, were expelled from Spain. A considerable contingent is to be found in America. But the chief modern home of the Jew is Eastern and Central Europe, where they settled in the days of the crusades. At one time the kingdom of Poland contained nine tenths of all the Jews in the world. Two years ago there were in the Russian empire, chiefly in its Polish provinces, fully five million Jews. In the Polish provinces of Austria there are two million, and in Germany 750,000, and in the United States one million.—*New York Sun*.

NOT A FORCEFUL ARGUMENT.

We must admit that we do not regard it as a very forcible argument when the judges reason that by virtue of the authority given to the Legislature of Manitoba to legislate on education, it should have

more extensive authority than the rights of denominations would leave it if they were recognized. The duty of the State to the people is sufficiently fulfilled if proper education be assured in any way. It is therefore quite sufficient for the purposes of the State that it have the power to tax for school purposes those who do not sufficiently provide otherwise for the reasonable education of their children; but there is no justice in establishing a school system which takes from the people the power of coupling religious and secular teaching. The judges may say what they will, but this power is in fact taken away when a double tax is imposed on those who support denominational schools.

Catholics either in Manitoba or elsewhere have no objection to the establishment of a purely secular Public school system for those who prefer it, but they have a right to object against such a system being forced upon them.—*Catholic Record*.

SALVATION ARMY VOWS.

The vows a would-be officer of the Salvation Army is required to sign before being appointed to an office are sweeping in character, pledging absolute submission to the will of the commissioner in charge. Among the questions to be answered are these:

Are you courting?

Do you understand that you will not be allowed to marry until two years after your appointment as an officer, and that the lowest rank of an officer is lieutenant? Note, a cadet is not an officer.

If you are not courting, do you pledge yourself to abstain from anything of the kind for at least twelve months after your appointment as an officer?

Do you pledge yourself not to carry on courtship with anyone at the station to which you are at the time appointed?

Do you pledge yourself never to commence, or allow to commence, or break off anything of the sort, without first informing the commissioner of your intention to do so?

Do you pledge yourself never to marry anyone, marriage with whom would take you out of the Army altogether?

The fifth clause is heavily underlined in the printed regulations.

This is part of the declaration to which the officer is required to subscribe:

"I hereby declare that I will never, on any consideration do anything calculated to injure the Salvation Army, and especially that I will never, without first having obtained the consent of the Commissioner, take any part in opening any place for religious services, or in carrying on services, in any place within three miles of any then existing station of the Army, under penalty of forfeiting \$250 to the Commissioner for the benefit of the Army, if I should in any way prove unfaithful to this solemn pledge."—*Toronto News*.

AN IRISH VILLAGE AT THE WORLD'S FAIR.

Concerning the Irish village at the World's Fair which is being arranged under the management of the Countess of Aberdeen and Mrs. Ernest Hart, the latter says: "We shall have seven cottages in which peasant girls and lads from Donegal and elsewhere will be seen at work, weaving, spinning, dyeing, sprigging, carving, etc. The girls will look very pretty in Connemara red petticoats, fishwife, skirts and blouses and scarlet cloaks. In the first cottage will be a precise model of a cottage in Donegal, with walled walls of granite, with a hooded fireplace and dresser full of bright crockery; a girl will be seen dyeing and spinning our famous Hand-and-Heath homespuns, the wool of which she gets from the hehens and heather of her native bog outside. There will be an imitation peat fire, and on this the dyer will from time to time place her iron potatoe pot and proceed to dye the wool. In the second cottage there will be linen weavings and embroiderings of the famous Kells Art embroidery, whilst linen damask weaving on a Jacquard hand loom and fringe knotting will go on in a third cottage. Between this and the next cottage there will be a model dairy, in which dairy maids will be at work churning and butter-making. In the fourth cottage every description of Irish lace will be shown. There will be a Limerick lace worker at her frame, the Trochon lace worker at the pillow, the numerous varieties of point lace, etc., Sprigging and veining which are employed in the production of the beautiful homesteaded handkerchiefs of Belfast, will be shown in the next cottage. The girls of Down are especially noted for their exquisite and delicate work. Other features of our Irish industrial village will be a replica of Donegal castle, an old well and other interesting Celtic memorials."

MOTHERS AND NURSES.

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, dysentery, cramps colic, cholera infantum, cholera morbus, canker, etc., in children or adults.

MONTREAL, 21st June 1892.

Combination.—Indigenous Bitters is a combination of the most valuable roots and barks noted for their medicinal qualities. Sold by all Druggists, 25 cents.

EVERY YEAR.

I feel 'tis growing colder
Every year;
And my heart, alas! gets older
Every year.
I can win no new affection;
I have only recollection,
Deeper sorrow and dejection
Every year.

Of the loves and and sorrows blotted
Every year;
Of the joys of friendship ended
Every year;
Of the ties that still might bind me
Until Time to Death resigned me
Every year.

Ah! how sad to look before us
Every year
When the cloud grows darker o'er us
Every year
When we see the blossoms faded
That to bloom we might have aided
And immortal garlands braided
Every year.

To the past go more dead faces
Every year,
As the loved leave vacant places
Every year.
Everywhere the sad eyes meet us;
In the evening's dusk they greet us,
And to come to them outeat us,
Every year.

Yes, the shores of life are shifting
Every year,
And we are seaward drifting
Every year.
The living more forget us;
There are fewer to regret us,
Every year.

But the truer life draws nigher
Every year,
And its morning star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn immortal brighter,
Every year.

INVESTITURE OF ARCHBISHOP VAUGHAN.

The sermon at the investiture of the Most. Rev. Dr. Vaughan, Cardinal Manning's successor in the see of Westminster, Eng., was by the distinguished Benedictine, Dr. Gasquet. His main object, writes the correspondent of the Liverpool *Catholic Times*, was to show the religious and political importance of the Pallium throughout the history of England, and, as was only natural in the historian of the destruction of the monasteries, he dwelt especially on the circumstances connected with Cranmer's investiture. There was a graceful paragraph, in which, after referring to the true meaning of continuity, the preacher reminded his hearers that the family names of the two principal personages of the day, Vaughan and Stonor, were in themselves living proofs of Catholic continuity in England.

We quote the concluding passages:—

Well may we think, brethren, that the perfect devotion of those who have gone before us, martyrs, confessors, in the days of persecution and fiery trial, has been rewarded. Not alone have they preserved Catholicity for us, but their faith and zeal have been the means whereby God has brought into the fold of the Church men who were the very salt of the Anglican Establishment. The great generation is passing away, and as we look we see that their work has been accomplished. They have brought home to every mind in England the existence of Catholicity, living, working, acting throughout the length and breadth of the land. For we must beware of measuring the influence of our faith merely by the multiplication of our churches, or the increase of conversions. The resurrection of the Church is shown on all sides by the change which the fact of its very existence has wrought, even within the pale of the Established Church of England. Look around you: Is it not the case that there is hardly a spot in this country, no matter how remote, where the effort is not now being made to imitate the rites and practices of the Catholic religion, even down to minute details and to characteristics of its very inner life? Take the very name Catholic itself. Most of us are old enough to remember the time when we, and we alone, were the Catholics of England—as indeed we still are to men of common sense. A few short years ago and this name would have been resented as an insult by members of the Established Church. To-day however, forgetful that the Sovereign Head of their Church swears to their Archbishop in the Coronation Oath 'to maintain the Protestant Reformed religion established by the law,' many members of the State religion assume the self-contradictory title of Anglo-Catholic. It is only too obvious that Anglicans do not draw all this from their own past. As with a similar though less marked movement in the days of King

Charles I., induced by the same causes it is done avowedly with the object of preventing people becoming Catholics. And, if the Anglican Church is being, as they declare, Catholicized to-day, it is through the pressure which we Catholics, by our very presence, bring to bear upon it, making Protestants themselves the very witnesses against their own past words and deeds. Truly the proscribed religion of our God has here its divine revenge, for it subdues the souls of men and turns them to love and bless that which their forefathers cast out from their midst.

That my brethren, which the founders of the Established religion in this country rejected, has been preserved happily for us. Ours is an inheritance above all price, that none can take from us. That inheritance is continuity indeed—the only continuity worth contending for; a continuity of faith and practice. The possession of family titles does not prove descent; the occupation of stone walls, the using of historic names, the publication of lists without a break—none of these are evidences of true continuity, in the presence of recorded history. When Cranmer rejected the authority of Rome which his sixty-six predecessors in the See of Canterbury had acknowledged and declared, that he accepted his office from the King "alone and no other," and that his office as Primate was derived from the Crown as that of previous occupants had been from the Pope; and when Henry, on April 8, 1541, by his Royal Letters Patent, "created" the Archiepiscopal See of Canterbury, and granted to it "the insignia of an archbishopric," common sense, no less than the evidence of subsequent events, tells us that here was a new beginning. The throne of Augustine, founded by Gregory, after enduring for 940 years, was cast down in the dust, and in its place Henry established another for Thomas Cranmer, the first Archbishop of the Protestant See of Canterbury. Nor is this all: as it was with Canterbury, so it was with the archiepiscopal throne of York. When, in 1544, Edward Leo, the Archbishop, died, the King not only translated Robert Holgate from Landaff to the Northern Metropolitan See, giving him power to ordain, hold synods, make visitations, and generally granting him "all spiritual and ecclesiastical jurisdiction," but by Royal Letters Patent he bestowed upon him an Archbishop's Pall, directing Cranmer to invest him with it. This the Archbishop of Canterbury did in January, 1545, at Lambeth, when he composed a blessing for his new English Pall, and by a solemn parody of the old Catholic form of investiture, placed it on Holgate's shoulders: "In honor of God, of the Blessed Virgin, of all the saints, and of the most illustrious and serene Prince Henry VIII." If continuity there be here, surely it is but a continuity of names.

But I see before me to-day evidences of something more real—of a continuity which comes not from the mere abiding in temples made by hands, mere stones heaped up, but from a faithful continuance in that ancient Church founded by our Lord Himself, built up of living stones, the souls of faithful men—stones made precious and worthy of God's sanctuary by long years of persecution. I see before me those who bear names honored, and rightly honored, in the story of our country, but more honored still by unswerving fidelity to the faith of their fathers. Yes, when our holy religion was driven out from Lincoln and from Canterbury, from St. Albans and Durham, it took refuge in the upper rooms of many a country mansion, and many a sheltered farmstead. And there in obscurity, in fear for life, was maintained in continuous, unbroken existence, the Catholic faith, the Catholic practice, the Catholic life of England. Although the sacred and most necessary rites of religion were banned and proscribed, and the very offering of Holy Mass was visited with death, still, thanks be to God! there never failed those who preferred death in this mortal body to the dying out in our country of this most sacred lamp of faith. In these heroic souls was blended the most sublime devotion which can fill the heart of man—love of God and love of country. For tell me not these were not ardent lovers of their native land. If the exercises of the Catholic religion were proscribed in England, abroad—in foreign lands—they might still be obtained, but those men chose to suffer the loss of worldly goods, to be stretched on the rack, or to die the death of felons, that England should not be robbed of its Catholic inheritance. Thanks be to God! their efforts, their self-sacrifices, in a cause which seemed desperate, has been blessed, for it is through them that we can rejoice to-day in that true, unbroken continuity of the living souls of men united in the living Church of God. To all of you will doubtless occur the names of many a house that has never fallen from the ancient faith—each one is a living evidence of this sacred continuity. And to-day two names especially—those of our own Archbishop and of him who has brought the sacred Pall from Peter's shrine—must instinctively rise up in the minds of all, as telling of unvarying, unbroken fidelity to one and the same Holy Roman Catholic Faith.

Nay, speaking before this great assembly, I know not whether I may express all that fills my mind, but this habit which I wear—all unworthy as I am—tells me—tells you, brethren—if indeed material evidence be asked, that we, and we alone, possess that true continuity of Catholic life which others would fain enjoy. For, from the day when Augustine first landed in England to the present hour, the Order of St. Benedict, proscribed as it was, ruined, scattered, was never driven from the land. Aye, this, too, is a witness of the con-

tinuity which carries us back even beyond the days of the See of Canterbury, but carries us back like it only to the See of Rome and the Chair of Peter, whence, at the command of Peter's successor, thirteen hundred years ago, the children of St. Benedict came as the apostles of the English race. Thoughts such as these make us realize the true import of this day's ceremony whereby our own Archbishop becomes the heir and representative of that illustrious line of prelates of the Church of Canterbury whose succession runs back more than two centuries before the foundation of the English, or if you will, Saxon monarchy. Has not Westminster been created in the place of St. Augustine's See by the same authority which first called Canterbury into existence? Yes, this Pall, this narrow strip of woven wool, blessed by the hands of Peter's successor, is the witness and the true title to unextinguished rights. The jurisdiction which, through it, St. Gregory conferred on St. Augustine by the word of Leo, successor to Gregory, now descends to you, my Lord Archbishop, as heir to the faith and authority of the first Apostle of our race. One word more. This morning, my brethren, as our voices join in the joyous *Te Deum*, let all our soul go out with heartfelt thanks to our God, whose loving kindness has preserved in us the faith of those glorious English saints, Augustine and Dunstan, Anselm and Thomas of Canterbury, and has kept us loyal to Rome, the centre of all unity, the only sure foundation of Catholic truth. To Him, then, "to the King of Ages, Immortal, Invisible, the only God, be honor and glory for ever and ever Amen."

BY LAW OR BY PRACTICE.

The reasoning by which the judges draw the inference that Catholics have no guaranteed rights under the Manitoba Act is supported by the fact that there was no law in existence granting Separate schools at the time of the establishment of the Province. The Dominion Parliament, in guaranteeing the rights conferred by law, could not have meant to give any guarantee whatsoever, and therefore they may not have intended to give any guarantee when they declared that the rights which were held by practice should be continued.

With due respect to the judges, we are of opinion that this reasoning is not conclusive. The words "in practice" were evidently inserted by the Parliament of Canada to cover the state of things which existed in Manitoba, precisely because the wording "by-law" did not cover the case, as it did when the British North America Act was passed in which the school question in Ontario and Quebec was dealt with. It is certain that both those members of Parliament who supported and those who opposed the clause were of opinion that this was the case, as the debate on the question proves; and even since the decision of the judges has been made public, the Hon. Wm. Macdougall, who was one of its opponents, has publicly declared that the clause was universally understood in this sense. If so understood it was so meant. It appears to us that the words "by-law" were introduced into the Manitoba Act, not for the purpose of showing that nothing was meant by the guarantee, but because it was desirable to preserve the wording of the British North America Act, and to extend its meaning so as to cover with more certainty the circumstances of Manitoba.

There may have been another reason for introducing the words "by-law." It is very possible that our legislators were aware of the glorious uncertainty of the legal decisions, and they may have been of the opinion that the custom of the unorganized territory would be held as law when it became organized and they may for this reason have introduced the words "by-law." It is, at all events, certain that the intention of Parliament was to confirm Catholics and Protestants alike in the possession of Separate schools and to exempt them from supporting schools to which they did not send their children. It was only in this way they could carry out the promises made by the Dominion Government to the people of Manitoba when the territory was opened up for settlement. We maintain, therefore, that if the law fails in expressing a guarantee, the omission should now be rectified by legislation, or by whatever means will secure the desired object. The opponents of Catholic education argue that because of the decision of the judges Catholics should let the matter rest; but we maintain that where interests so important are at stake, the decision makes it the more necessary to look for a remedy to the defect in the law.—*Catholic Record*.

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 shoes nor stockings on. I commenced using B. B. B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the bitters were the means of saving my life.

Mrs. ANNIE BARR, Crowson's Corners, Acton P.O., Ont.

THE NATIVITY OF MARY.

Child of thy mother's fast-declining years!
God's gracious gift, when every hope was dead!
Bright autumn-flower, when thought of bloom had fled,
And loneliness no longer moved to tears
The childless wife! For time, which aye endears
The good possessed, quenches in heart and head
The yearning unfulfilled, and brings instead
A dull concurrence that our sorrow scars.
'Tis well, while in sad autumn's shortening days
The year is slowly fading, Maiden blest!
To sing thy birth, which late in time redressed
Eve's fall; and in high chant His Love to praise,
Who, when had all but died in every breast
The promise made in Eden, sent man rest.

H. K. W., S. J., in *Sacred Heart Messenger*.

MINISTER EGAN'S VINDICATION.

If there be any honest American who still credits the malevolent falsehoods concocted by the *Mugwump* and other Anglomaniac papers against our Minister to Chili, and persistently reiterated during the past twelve months, we commend to him the able and exhaustive summary of the whole Chilean difficulty, by Hon. Theodore Roosevelt, in the *New York Independent*.

Mr. Roosevelt is a Republican in politics, but nobody has ever questioned his impartial honesty nor his sterling patriotism. He confesses that he "was no friend of Mr. Egan's original appointment," but says that he (Mr. Egan) "has acted as an American representative in a way that proves that he deserves well of all Americans, and I earnestly hope that his career in our diplomatic service may be long, and that in it he may rise to the highest positions." In another place, after recounting how Egan protected some revolutionists at the point of his pistol against the Balmacedists who sought their lives, he says: "It is hard for a man with a particle of American feeling in him to read Mr. Egan's action in this case without feeling his veins thrill." When the tables were turned and it became Mr. Egan's duty to protect Balmacedist refugees from their victorious foes, he proved himself equally courageous and inflexible. The American flag was not a mere "textile fabric" in his eyes.

Every charge brought by the anti-American *Mugwump* press against Minister Egan is met and refuted circumstantially in Mr. Roosevelt's admirable paper—that is, every charge save two. Mr. Roosevelt does not attempt to disprove the charge that Minister Egan's Christian name is Patrick, or, as the *Mugwump* puts it, "Pat"; nor the more grievous charge that he was a "rebel" against the government of Queen Victoria before becoming an American citizen. With those two heinous offences substantially admitted, the *Mugwump* will feel quite justified in continuing to loathe the name of Minister Egan; but real Americans, Democratic or Republican, will be glad to read with pride the ample and conclusive proofs of his patriotism and wisdom submitted by Mr. Roosevelt.

They will be equally pleased with his complete vindication of our naval officers from the lying aspersions of Trumbull and other renegade Americans. This Trumbull, it will be remembered, not only accused Minister Egan of questionable financial transactions, concerning which he now lamely says "it is impossible to get any proof," but also specifically charged Admiral Brown, U. S. N. with having acted as a spy for Balmaceda against the revolutionists. Admiral Brown furnishes full evidence that the charge is the very reverse of true, Admiral Valois of the German navy, and Captain Sampson of our own navy, as well as Admiral Viel of the Chilean service, all testifying as eye-witnesses in his support.

The reply of the *Mugwump* press to this conclusive paper is characteristic. It consists of utter silence, or of a grudging and mean concession that Admiral Brown behaved properly but, "it is surprising that he has consented to let himself remain under justifiable public suspicion so long." It does not occur to the critic that Admiral Brown, being an honorable sailor, responsible only to his superiors, may have scorned to notice his inferiors.

As we have predicted all along, the conduct of our diplomatic and naval representatives in Chili have been completely vindicated. Minister Egan did his whole duty, wisely, patriotically and fearlessly. In the light of all the facts, this adopted American citizen shows up very favorably by comparison with the denationalized Trumbulls and Fosters who slandered him, and the un-American papers which gave currency to their slanders.—*Boston Pilot*.

RAPID RELIEF.

DEAR SIRS,—I had for years been troubled with dyspepsia and sick headache, and found but little relief until I tried your Burdock Blood Bitters, which made a perfect cure. It is the best medicine I ever had in my life, and I will never be without it.

HATTIE DAVIS, CLINTON, ONT.

The expected has happened. It is announced this (Tuesday) morning that "a Protestant and Unionist" demonstration will be held the night following the Blake demonstration in this city.—*World*.

Local.

Has Moved Up.

Dr. McKenna has removed from 204 Spadina Ave. to 357 of the same aristocratic thoroughfare, where he has found fitting accommodation for the increase of business which compelled the change. We wish him all success.

Uxbridge.

Two of the successful entrance pupils at Uxbridge, and one of those who passed the 3rd class teachers' examination, were from Brechin Separate School. It is not often that a Separate or a public school does high school work. Examples like this ought to be a good offset to the cry occasionally heard that Separate Schools are not efficient.

The Federation of Catholic Societies.

The regular meeting of the Federation of Catholic Societies was held in their hall on Friday night. There was a large attendance of delegates, nearly all the Catholic benevolent societies in the city being well represented. After a number of important questions were discussed the election of officers was proceeded with, which resulted as follows: President, A. McDonald; vice-president, S. Mullard; secretary, J. J. Nightingale; treasurer, J. Dolan; tyler, W. J. Tierney. The meeting then adjourned to meet again the first Friday of October.

I. C. B. U.

At the twenty-fourth annual convention of the Irish Catholic Benevolent Union, held at Memorial Hall, Toledo, Ohio, recently, the Secretary reported as follows:

The Union now numbers 189 societies, reporting 18,174 members. There are fifteen societies which have not reported during the year. During the year the societies of the Union report having issued fourteen withdrawal cards, eighty-four travelling cards, and having admitted twenty-three on withdrawal cards. From July, 1891, to January 1, 1892, the societies reporting paid for sick and death benefits \$38,400, but 41 societies made no report of payment during that period. From January to July, 1892, the societies reporting paid \$56,112, but 72 societies made no report. Thus a total payment for relief during the year aggregates \$94,512. At latest reports the assets of the society aggregated \$157,084.

Presentation to Rev. Father O'Donohoe, C.S.B.

Rev. P. O'Donohoe, C.S.B., having been transferred from St. Michael's College in this city to a charge in Detroit, the priests of the Archdiocese at the close of their annual retreat (which was held in St. Michael's College last week) presented him with a finely illuminated address and a purse of money. Following is the address:

To the Rev. Peter O'Donohoe, C.S.B., from the priests of the Archdiocese of Toronto.

DEAR REV. FATHER,—Before you depart for a new and distant field of labor we avail ourselves of this occasion to express to you our sorrow at your severance from St. Michael's College, where you have held many important positions at different times.

To those of us who have been more intimately acquainted with you for years past the loss of your genial presence will be the more felt. Others of us who were beginning to learn your many admirable and priestly qualities will not fail to remember you as a warm-hearted and generous soul.

Though we must cheerfully obey the voice of our superiors, still it is natural that we loathe to leave pleasant and happy associations where friendship and kindly feelings help to smooth the rugged and difficult things of life.

We are about to bid you farewell for a while, and at the same time we beg to assure you that you bear with you to your new home the very best wishes that our hearts could desire for your spiritual and temporal welfare. As a souvenir of our friendship we request your acceptance of this little gift from the priests of the archdiocese.

The C. M. B. A. Convention.

(Special to THE REVIEW.)

The eighth biennial convention of the Canada Grand Council of the C. M. B. A., was held in Hamilton on the 30th ult.

The proceedings were commenced by the delegates from 180 branches representing a membership of nearly 8,000 marching in procession to St. Mary's Cathedral where High Mass was celebrated at which His Lordship Bishop Dowling assisted and a sermon appropriate to the occasion preached by Rev. Father McEray. His Lordship then bid a hearty welcome to the council, expressed his interest in their doings, and congratulated the delegates on commencing their deliberations in the most fitting of all ways—assisting at the Holy Sacrifice of the Mass.

On re-assembling in St. Mary's Hall the acting Mayor, Ald., Tilden, with Ald., Carscallan and Moore extended in able and eloquent speeches the welcome and hospitalities of the city. The Grand President, Dr. McCabe, on behalf of the convention expressed his gratification with the welcome extended. The convention having then been opened in due form the cordial and fraternal greetings of the Hamilton branches to the representatives of the strongest Catholic organization on the continent were expressed in an address read by Mr. Ronan and the hospitalities tendered accepted by Dr. McCabe on behalf of the convention.

On proceeding with the business proper, numerous amendments to the constitution were discussed and concurred in on the recommendation of the committee on laws. The burning question of separate beneficiary jurisdiction to which the Grand President referred in his opening address as the most important which has agitated the association since its organization was then taken up and discussed at length. It was formally agreed to lay the matter over until a special committee consisting of the three judges and seven lawyers present prepare and submit a report on the effect of the Ontario Insurance Act respecting friendly societies in all its bearings to the Grand and Supreme Councils and the relations of the councils to each other. The legal gentlemen made a very full and valuable report. A resolution based on it favoring a separate beneficiary jurisdiction was introduced and carried on a vote of 161 to 8.

This resolution also authorized the special committee with the Grand President, Grand Secretary and Grand Representative to interview the Supreme Council at its next convention in Montreal, and urge the necessity of granting separate beneficiary jurisdiction, and if necessary obtain the required Dominion Legislation.

During the afternoon of the second day's session His Lordship Bishop Dowling graced the proceedings with his presence and received a most enthusiastic reception. Dr. McCabe, in a few choice words, thanked his Lordship for the honor he conferred on the convention. The Bishop replied in his usual pleasing and eloquent manner, giving some sound and practical advice. In certain things he said there should be unity, in doubtful things liberty, in all things charity. His remarks were loudly applauded and he was good enough to stay for the remainder of the afternoon.

The application of the French speaking members for the appointment of a French assistant to the Grand Secretary was left in the hands of the executive. Subsequently power was given the Grand Secretary to procure such assistance.

The report presented by Grand Secretary Brown shows a satisfactorily increased membership in all the branches and rapid extension of the association to all points of the Dominion.

The trustees report of the condition of the reserve fund is very encouraging. Since its establishment in 1887 its growth in Canada is:

July 1st, 1888.....	\$2,169 68
" " 1889.....	5,566 81
" " 1890.....	9,871 14
" " 1891.....	15,553 11
" " 1892.....	23,044 01

The meeting has been the most important and successful one in the history of the C. M. B. A. in Canada.

A great interest was taken in the election of Grand Officers and that of the Presidency was stubbornly fought. The following is the result:—Archbishop Walsh, Toronto, Grand Spiritual Adviser; John A. McCabe, L. L. D., Ottawa, Chancellor; O. K. Fraser, Brockville, Grand President; Judge Landry, St. John, N. B., First Vice-President; M. F. Hackett, M. P. P., Stanstead, Que., Second Vice-President; W. G. McKee, Windsor, Treasurer; Samuel R. Brown, London, Secretary; Cornelius O'Brien, Montreal, Marshal; E. J. Reilly, Thorold, Guard.

Trustees—Lasalle Gravelle, Ottawa, elected to fill the place vacated by Mr. O. K. Fraser, for two years; Rev. Father Bardou, Cayuga, and P. J. O'Keefe, St. John, N. B., elected for four years; T. P. Tansey, Montreal, and Father Tierman, London, two years yet to serve.

Finance Committee—John Ronan, Hamilton; J. G. Morrison, Quebec city; P. F. Boyle, London.

Representatives to Supreme Council—D. J. O'Connor, Stratford; R. J. Dowdall, Almonte; J. L. Carleton, St. John, N. B.

Committee on Laws—Judge Rouleau, Calgary; Thomas P. Coffee, Guelph; J. L. Carleton, St. John, N. B.; Supervising Medical Examiner, Dr. Ryan, Kingston.

It was decided to hold the next convention at St. John, N. B.

B.

PETERBOROUGH BUSINESS COLLEGE.

Perhaps no other Business College in Canada is at present enjoying the success which falls to the lot of the above institution. This has been, no doubt, owing to the facilities afforded the students for a thorough, practical business training, to the success of its graduates in the different departments and to the undoubted ability of the gentlemen who are at the head of this college. Mr. Blanchard, one of the Principals, is a chartered accountant of Ontario as well as a professional penman and stenographer, whilst Mr. Bean holds his from the leading Canadian and American universities. Young and middle-aged men who are intending to pursue business careers, and wish to fit themselves for a situation, should not fail to write Messrs. Bean & Blanchard, Peterborough, Ont., for the college circular, as they cannot make a mistake by attending such an excellent school thoroughly endowed with experienced, skilful, practical men, devoted exclusively to a short common sense course of training of direct practical use to any man.

The Catholic Weekly Review.

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

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Late Archbishop Lynch.

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

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

The Late Rt. Rev. Bishop O'Mahony, Toronto.

And by the leading clergy of the Dominion.

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Lock Box 221. Telephone No. 1613.

TORONTO, SATURDAY, SEPT. 10, 1892

BISHOP O'MAHONEY DEAD.

His Lordship Right Reverend Bishop O'Mahoney passed from earth to the reward of his labors on Wednesday morning at 8 o'clock.

THE SILVER JUBILEE OF HIS EPISCOPATE.

HIS GRACE ARCHBISHOP WALSH celebrates on the 10th of November the twenty-fifth anniversary of his episcopal consecration. The occasion will be joyfully seized by both clergy and laity to give adequate expression to the affectionate veneration which they entertain for their beloved chief-pastor.

A MASTERLY EXPOSITION.

HON. T. W. ANGLIN has contributed to the discussion of the Manitoba School case a letter which we reproduce elsewhere. The honorable gentleman's well-known ability, and his intimate knowledge of the Catholic school question in the Maritime Provinces as well as in Ontario and his familiarity with the official interpretation of our constitutional law make his communication of immense value at the present moment.

A GUESS.

HERE is one of the guesses made at the substantial elements of the next Home Rule Bill. We since learn that it has been semi-officially discredited.

It is reported that Gladstone, McCarthy and Dillon have agreed upon the main points of the Home Rule Bill. They are as follows:

First—That the present land legislation shall not be disturbed for five years.

Second—That the police and judiciary shall be in the hands of the Dublin Parliament.

Third—That the balance of the Irish Church fund shall be at the disposal of the Irish Legislature.

Fourth—That the English Receiver-General of the Bill of 1886 be dispensed with.

Fifth—That, on the other hand, there shall be only one customs department, and that the Irish Parliament shall not have power to levy separate duties.

Sixth—That the only veto shall be the royal veto, to be exercised on the advice of the English ministry.

Seventh—That thirty Irish members shall be retained at Westminster.

AN UNFOUNDED FEAR.

A CATHOLIC contemporary was in quite a state of mind over the display last 12th of July of Orange favors by employees of a certain company doing a very public business in Toronto. It further expressed deadly fear that another Orange Lodge of gigantic proportions would soon be established in our midst, one, indeed, which would eclipse the Custom House and extinguish the Fire-Halls. Careful investigation continued since that time has convinced us that apprehensions of our esteemed and zealous contemporary were unfounded.

ASTRONOMY GLORIFIED.

WHEN we, last week, wrote of the glorification of astronomy there came to mind a portion of Sacred Scripture which recently occurred in the regular order of the liturgy of the Church. The more they glorify astronomy the heavier becomes against the atheist or the doubter the argument of the inspired writer.

All men are vain in whom there is not the knowledge of God: and who by these good things that are seen could not understand Him that is, neither by attending to the works have acknowledged who was the workman:

But have imagined either the fire or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

With whose beauty if they being delighted took them to be gods: let them know how much the Lord of them is more beautiful than they; for the first author of beauty made all those things.

Or if they admired their power and their effects let them understand by them that He made them is mightier than they:

For by the greatness of the beauty and of the creature the Creator of them may be seen so as to be known thereby;

And yet us to these they are less to be blamed. For they perhaps err seeking God, and desirous to find Him.

For being conversant among His works, they search: and they are persuaded that the things are good which are seen.

But then again they are not to be pardoned.

For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?—Wisdom, xiii. 1-9.

WHAT HAVE PROTESTANT MISSIONARIES DONE?

YEARS ago Marshall in his Christian missions tore the veil from the imposture of the sectarian mission work, and every succeeding year adds proofs, if such were needed, to support his facts, and justify his inferences. It is recent history that Protestant missionaries have stirred up civil war in Mwangua's territory in Africa, the result being wholesale slaughter of Catholics, destruction of mission property, unjustifiable rebellion against legitimate authority, and the establishment of Mussalman despotism in its stead. All this by men who constantly fling in our faces the text "Fear God, honor the King," and accuse we Catholics of avowed or covert treason to civil governments!

But the worst feature of sectarian mission work is that it substitutes a bottomless system for the truth as it is in Christ Jesus. Christ sent His Apostles with a commission to teach all nations. It follows that only they and their appointees have a right to teach in God's name and with His authority. "How can they teach unless they be sent?" says St. Paul.

If the highest crime against society is usurpation of civil power, who is able to qualify in terms sufficiently strong the unspeakable and blasphemous arrogance of "missionaries" who can lay claim to not ever a color of title to the Apostolic sending? We know that Jesus sent the eleven and Paul; we know further that these sent others to continue and perpetuate their work—work that will not cease till they who are not of the fold shall all be gathered in to form the one fold under the one Shepherd.

Let us hope that ignorance and want of reflexion—though these are but poor attributes of missionaries—shall excuse, or at least, extenuate, their crime (though a philosopher has said that ignorance, which in matters of morals extenuates the crime

is itself, in intellectual matters, a crime of the first order), who without the sending or mission given the Apostles, dare to teach in the name of the living God and usurp an authority which our Lord conferred on those only whom He had schooled and sanctified during a period of above three years.

A like schooling was given Banabas, Titus and Timothy, as a condition of their reception of the Apostolate, and for eighteen centuries the Church of God has invariably demanded a long probation in the school of self-denial, prayer and study from those whom she invested with the Apostolic mission.

The Catholic missionary goes forth speaking "as one having authority." Like his Master and the disciples, he rushes giant-like to combat and victory or death. Unencumbered with worldly goods, free from the trammels of family care, he spends his talents, his culture, his health, his life, teaching the nations not rebellion, but obedience, not the gospel of hate, but the Gospel of love. And whether, like Xavier, he falls down by the wayside and dies in the dust, or like Breboul, he is kept in the lingering agony of a slow fire to breathe out his dauntless spirit amid the jeering shouts of a savage tribe, he knows that he is going into his reward, and that his work will go on and bear fruit an hundred fold.

Is it any wonder the sectarian missionary work is barren of results? The men sent out have no probation, no calling, no Apostolic commission. They are sent by various societies but

not by God's Church the pillar and ground of truth. They are hirelings who work for a salary, and carry their earthly ties with them. The people they are to evangelize are second in their thoughts, their wives and comely children and neat residences naturally occupying first place. They have no fixed doctrine but only a bundle of opinions, and no sacramental aids to prop up the weakness of the few converts whom the prospect of food and clothing brings to their convonticles.

To savages they give us a rule of faith an erroneous translation of God's Word, a rule that has worked out, among the civilized peoples who adopted it, the complete overthrow of Christian belief; and for morality they substitute the only principle in which all heretics agree—hatred of the truth; unreasoning, stupid, bloodthirsty hatred of the Church of Christ.

If Catholic missionaries had no heretical parsons to interrupt their work Pagans would be brought to study the truth of the Gospel; but with a dozen jarring sects contradicting each other and all decrying the teaching of the self-sacrificing priests, it is no wonder the Chinese Mandarin, speaking of the bedlamic effects on himself of Methodist and Unitarian preaching, exclaimed "Who Joss (God) plover? I go back to Buddha—so many Joss men—so many pieces (!) Joss make Chinaman tired."

The fields are white for the harvest, and the sects have men and money to gather it. But what have they done in a century? With money in plenty to attract the heathen, with a code that places little restraint on his passions, and with gunboats to disarm resistance whenever necessary, Protestant missionaries cannot point to a single tribe of sincere Christians as a result of all their boasted endeavors.

Will the sects never see what the unbelieving world clearly discerns, that a religious system which discards the principle of unity can never, even humanly speaking, hope for success in the field of missionary labor.

H.

TOO MANY HOLIDAYS.

The *Mail* is agonized over the idea that this country is enjoying itself too well. It declares that many people think that "Canadians have altogether too many holidays." Moreover, especial attention is given to Quebec, "where religious anniversaries are constantly being celebrated," etc. The *Mail* contrasts this enormity with Ontario's provident legislation, by

which it says, "the days of general relaxation are wisely distributed through the summer season so as to be suitable for the masses."

Let us take the statements serially. It is not true that in Quebec religious anniversaries are being constantly celebrated. Quebec has in the year just nine religious anniversaries. Ontario has six legal holidays. There is, evidently, in the Church's celebration of three extra days in the year, no warrant for so wide a statement as that which the *Mail* makes when it says that in Quebec "religious anniversaries are being constantly celebrated."

Again, as to Ontario's more provident legislation. How can the *Mail* say that "the days of general relaxation are wisely distributed through the summer season, &c." Ontario's legal holidays are, 1 Jan., Good Friday, Easter Monday, 24 May, 1 July, 25 Dec. Of them the 24th May and 1st July alone fall in with the *Mail's* idea. Let us add Thanksgiving Day (sometime in November) and it will be even more difficult to make the list conform with the *Mail's* idea of provident legislation for summer comfort. But perhaps the *Mail* was writing sarcastically. Or perhaps it simply wanted to abuse Quebec and wrote the first nonsense that came to the head.

HON. MR. BLAKE'S RETURN.

The Irish Nationalists of Toronto are arranging to give Mr. Blake a rousing reception on the 19th inst. They will make the occasion worthy of the man and of his mission. The Young Liberals have announced their intention of banquetting him later on. They honor the man for his sturdy defence of Liberal principles, but the welcome-home of the Irish Nationalists is something of far wider scope. It should invite the co-operation of Liberal and of Conservative, of Catholic and of Protestant, because its motive is above and beyond party considerations. It is a tribute rendered to a man who is working for the freedom of a people by a people who enjoy the blessings of freedom. The ultra-Protestant organs have already commenced to growl, and they will growl in continuous *crescendo* till the success of the demonstration convinces them that there is enough honest principle in Toronto to make it appreciate virtue even in a political leader. Let us ask them a question. Suppose D'Alton McCarthy had undertaken to contest an Irish seat. Suppose Salisbury were yet maintained in power. Suppose his admirers were organizing to receive him in a way befitting his well-known ability and their own admiration for his principles. Would there be a voice raised against the introduction of Old World issues, or a word said about the obscuring of the political horizon of Canada with smoke from other battles? Not a syllable. Be consistent gentlemen; and if you can't, be as consistent as you can.

THE BOY AND THE BOY'S FATHER.

Scientists have gone so very far with their germ theories that one does not know where to hesitate, much less to stop. With keen discriminating sight, the scientist, armed with an immersion lens and backed by an unabridged dictionary, lays bare the disturbing elements of our constitutions, and, (we suppose it is all for the love of his art) gives most unpronounceable names to even the most elementary of our ailments. We are surrounded by "microbes," we are encompassed by "baccilli." All this shocks people whose whole category of disease (barring accident) ran to or from a cold, a decline, or a fever. But the microbes have come (to the surface; they were always there) and apparently, have come to stay.

Now, frankly, if the simple home-made colds and coughs and the simple home-made fevers and so on are really demonstrably traceable to microbes whose germs (vile things) were absorbed

by the subject somewhere, sometime, somehow, it occurs that several, nay, many, of the social and even religious difficulties, which are so common that they ordinarily escape notice (as the coughs and colds escape medication) may be the result of a *microbe* or *bacillus* which is preying on the minds of the unfortunate subjects of the malady.

Without endeavoring to determine the precise category in which the various germs should be placed we submit a study by a talented contributor of a few of the more strongly marked types. Samples can be had (usually without asking for them) all over the country. The first type he takes affects "The Boy and the Boy's Father"; assiduous inoculation with it finally turning the Boy into a worse crank than the original type made of the Father.

STUDIES IN GERMS.

I.

THE BOY AND THE BOY'S FATHER THE GERMS THAT ATTACK THE BOY'S FATHER.

The bacillus which affects the Boy's Father is, like other bacilli, a rod-shaped germ, but bent like a half moon, yet of uniform thickness. It is formed of colorless transparent matter, and is covered with twisted markings, which have, no doubt, some relation to the symptoms produced by its action.

This bacillus enters the body through the lungs, and by means of the blood reaches all parts of the body, producing few changes anywhere except in the brain. Here the germ finds a congenial soil and manifests its activity by a peculiar mental condition which some experts consider a form of insanity. While not favoring this extreme view, we must admit that there is present a perversion of intellect which is accompanied by a corresponding abnormality of speech and action. The mental condition does not ordinarily render the sufferer so violent as to make him liable to legal incarceration, but it produces phases of conduct which easily fall within the technical and everyday meaning of the word "nuisance."

All classes of society are exposed to the effects of this germ, but we are specially interested in Catholics who unfortunately fall under its influence.

The germ principally attacks the Boy's Father. Everybody knows the Boy. He attends the Separate School, is anywhere from 10 to 15 year's old, has often failed to pass the "Entrance," looks us mild as a lamb when visitors are in the school, but is a marvel of "cussedness" at all other times. He forgets to bring his books to school, never studies at home, and always has a smooth story for his pa. The Boy's Father is too careless to ask the teacher how the Boy is doing. Of course he ought to question the Boy himself, for he taught school and had a certificate in the good old days, when "teachers were teachers," and he has kept himself in training by a faithful devotion to the study of Cobbett's Reformation and Ward's Cantos. If his neighbor's boy passes the Entrance while his Boy just fails by 5 marks in spelling, or if the school tax is 50 cents higher than it was last year, or if the priest finds the Boy idling on the street in school hours and speaks to the Boy's Father about it, an acute change takes place in the Father, showing that the bacillus is at work. First of all he calls on the teacher and abuses him because the boy is still in his room. He will have no excuse from the teacher who is "only the servant of the people." Then he goes about among the ratepayers and runs down the school and suggests that a change of teachers is necessary. If he fails in spreading this opinion he manages to be elected on the school board and sets about forming a new scheme of education. But now that he has a chance to do something, his mind is bent on only one thing, to ruin the teacher or to oppose the priest; the latter plan being a common sign of the bacillus. He succeeds in worrying the teacher and nothing more. Disgusted that the Board is so blind to true progress, he resigns when his term is

up, and decides to keep the boy at home and teach him himself. This experiment is a failure, however; even he can do nothing with the boy. Then he declares that the early training in Catholic schools is defective, and he decides to send the boy to the Public school. About this time it is remarked that the father talks on the streets about the superiority of Protestant schools, and that after all there is something in the argument that our children should be brought up together. For this reason he hopes the Catholics of Manitoba will quietly accept the inevitable and raise no more trouble about Catholic Schools. Was not he himself, the father of his boy, brought up in a public school? He has the responsibility of his boy's training and if he is satisfied that ought to be enough. The boy being sent to the public school is kept in each form a long time, and, being now forced by the father to study at home, he, to the great joy of Pa who says they do things well in the public school, passes his "Entrance" long after he would have passed it if his father had been a man of sense and had always exercised a wise supervision at home. All the father's troubles end when the boy enters the High School, which the boy leaves in a short time fitted to be a worse crank than the father.

These are the main symptoms of what is really a disease, a mental disease caused by the germ before named. It is alarmingly prevalent and almost incurable. Cases have been known to be cured that were placed within easy range of a mule's hind legs and there left for some hours, but this heroic treatment cannot be applied amongst us, mules being scarce in Ontario.

In the hope of removing the trouble we would suggest that our experts work upon the weakness of a number of these unfortunates and endeavor to form a community of boys-Fathers, where their peculiar views might be put into practice. The fate ascribed by tradition to the cats in one of the counties of Ireland might then be given a more reliable basis, and a grateful people would willingly pension the bereaved families.

X.

THE SALVATION ARMY DISSENSIONS.

The recent split in Salvation Army circles is directing attention to its internal economy. The *News* gives the wonderful catechism reproduced in our press column. In the same column we have the opinion of the *Presbyterian Review* that the revolt is caused by the enforcing of autocratic ideas on a democratic organization. If the *Review* is right and the *News* accurate, democracy means to marry as you please, and autocracy means to marry as somebody else pleases. When we first saw the foolish pamphlet "The New Papacy" (written by an S. A. malcontent) we scarcely gave it heed. In better light it deserves better reading. It is the old story which will be ever new, of man seeking to build a divine thing on a human foundation. Genius, knowledge, ability, skill, tact, will forever strive to subdue the world, however small, which they dominate. As far as they naturally prevail they will accomplish their task. But as soon as they take on the peacock guise of supernatural mission they court the inevitable defeat. Gen. Booth would, we doubt not, have made an admirable chief of an Army, but when he appointed himself an apostle he has to take the consequences. It reminds us of what we saw recently in the report of a sharp interchange of arguments. "We are charmed with everything our adversary writes in his article except this, that he has not proved his proposition." The Salvationists were charmed with the glowing promises of a new and effective regeneration of the world by their leader's methods, but their leader failed to prove his mission; failed to convince them that he had the right to their obedience; and in his effort for a world-wide conquest he will, as Alexander, bequeath to his distracted successors, his Salvation Army world, not consolidated, not even united; simply more finely pulverised.

THE POPE AS A POET.

GIOVANNI AMADI in *North American Review* has the following: I shall close this short article on the Pope, his court and his administration, by referring to one of the remarkable points in his character, his great love for poetry. In spite of old age, of his many and telling cares and anxieties, and of broken health, his poetic vein, the freshness and vigor of his mind, seem to be inexhaustible. His mastery of the Latin classics enables him to write with the graceful ease of the great poets of the Renaissance. I have here on my desk a small *anthologia* of the latest productions of the Pontifical muse. Among the leading literary societies of Rome there is one called the Arcadia, of which Leo XIII., before his election as Pope, was an active member, under the pseudonym of Neander Heracleus. On the occasion of a solemn meeting held on December 16, 1890, to celebrate the second centennial of the Academy, the Pope sent his greetings in the form of two Latin epigrams. I beg to quote one of them *in extenso* for the perusal of young American students, reminding them that it is written by a poet nearly eighty-two years of age:—

Ad sodales Arcadicos
altero post collegium institutum
exente saeculo,
Leo XIII. P.M.
(Neander Heracleus.)

E vaticana vos, Arcades, arce Neander
Olim quem socium dulcis aiebat amor
Pieridum, salvere iubet, inga laeta Heliconis
Scandere Maoniis ludere carminibus,
Addit vota libens: in longum floreat ævum
Nominis Arcadici gloriæ, prisceus honos.

Better still, for tenderness of feeling and elegance of expression, is a poem written by him in 1890, on the occasion of the death of his brother, Cardinal Joseph Pecci. The tone of the eulogy is delicate and refined, and faith in the blessings which await the just in the future life is firmly and affectionately expressed. The poem has the form of a dialogue between the Pope and his brother in heaven:

Joseph.—Justitiae factum satis est: admissa peccati
iam Cæli mo templa tenent stellantia: sed tu
cum tot sustineas tam grandia munia, debes
tanto plura Deo, quanto majora tulisti.
Sumo animum! fidens cymbam duc sequor in altum:
Sic tibi felices, largo sic fenore digni
sint mihi sancta pro religione labores!
Attamen, ut valeas olim sublimia cæli,
Ultrices fugiens flammæ, attingere, prudens
mortali, IOACHIM, vitæ dum vesceris aura
quidquid peccatum est, lacrimis delere memento.

To which the Pope answers:

Ioachim.—Dum vivam, fessoque regat dum spiritus artus,
Enitar gemitu lacrimisque abstergere culpas.
At tu, qui Superum securus luce beatis
confectum ærunis, dexera ætate labantem
erige, et usque memor de cælo respice fratrem,
quem turbo heu! dudum premit horridus, horrida dudum
suctibus in mediis commota procella fatigat.

CATHOLIC SCHOOLS.

BISHOP SPALDING'S (Peoria, Ill.) article in the *Catholic World* on the Catholic Educational Exhibit at the Columbian Exposition, is republished in pamphlet form. We much regret that we have room for portions of it only. The Bishop carefully notes that the article considers the question of religious education from a general point of view, and in its bearings on the Catholic Educational Exhibit, without any thought of recent controversies, or any desire to offer an expression of opinion on recent utterances of the Propaganda on the subject.

All who think at all in our day, find their thoughts turn to the subject of education; for all men now understand that right education offers the best means to give being and life to our human ideals;

since all efforts to develop, strengthen, and perfect character are educational. The school, of course, is but one, though a most important one, of the agencies by which education is given. Its influence is constantly widening, and the tendency seems to be to have it supersede both the family and the church in the work of moulding men and women.

"Whatever we wish to see introduced into the life of a nation," says William von Humboldt, "must first be introduced into its schools." Now, what Catholics wish to see introduced into the national life, first of all, is true religious faith and practice. Religion is God's presence in the soul, it is the revelation of life's goodness; it is the fountain of hope and joy; it is the impulse to a noble activity in which we are conscious that failure itself means success. In happy days, it is light and perfume; and when the waters of life are bitter, it draws them heavenward, and again they are sweet. Through it the sense of duty—duty to ourselves, to others, and to God—is awakened; and the caring for duty is the vital principle in the creation of character. Hence to introduce true religious faith and practice into the national life is to introduce that which is more important than material prosperity or intellectual activity; for religion is not merely the manifestation of our kinship with God, of the divine and imperishable nature of the soul; it is the only air in which morality thrives, in which virtue becomes fervent, and goodness kindles with beauty's glow. Conduct rests upon a firm basis only when we believe in the infinite and godlike nature of the good; in a universe of moral ends in which the right is also for ever the best.

No school, therefore, is good which attempts to educate the body, or the mind, or the conscience without the aid of religion, for man is not a patchwork of parts, but a something whole and organic, which springs from God, and which can be developed into harmonious completeness only through vital union with the Author and End of its being.

Hence the church does not and cannot consent to the exclusion of religion from any educational process. As we live and move and have our being in God, the moral and intellectual atmosphere we breathe should be fragrant with the aroma of religious faith and the inspiration to goodness and duty, which comes chiefly in early years, and is imparted with most power by a voice made persuasive by an open and enlightened mind, should be received in the school-room as well as in the home and in the house of worship. To forbid the teacher who holds the child's attention during those years when aspiration is purest, when conscience speaks most clearly, when reverence is most natural, when belief in the heroic and godlike is most spontaneous, to appeal to his pupils' religious nature, and thereby to strive to awaken in them a keener sense of the divine, a more living consciousness of the sacredness and worth of life, is to repress in him precisely that form of activity which is most salutary and most helpful from an educational point of view. What is education worth if the spiritual side of our nature be permitted to lie dormant? if the sense of modesty and purity, of single-mindedness and reverence, of faithfulness and diligence, of obedience and love, be not called forth? What kind of education can be given by the teacher who may not speak of the evil of sin, of the harm wrought by vanity, jealousy, envy, cowardice, hatred, and vulgarity of thought and word? If he be forbidden to enter the inner life of man, how shall his soul ever be brought into contact with the souls of his pupils? He becomes a machine, and his living personality, in which consists his power to educate, is condemned to inaction.

When our common-school system was finally organized as exclusively secular, nothing was left for Catholics to do but to build and maintain schools of their own, in which the will, the heart, and the conscience, as well as the intellect, should be educated. If Catholic children have a right to a Catholic education it follows that the duty devolves upon Catholics to provide the means whereby it may be received; and the Catholics of the United States have accepted the task thus imposed with a spirit of generous self-sacrifice which is above all praise. They have built three thousand five hundred parochial schools, in which seven hundred thousand Catholic children now receive a Christian education. They have also established and maintained a large number of universities, seminaries, colleges, academies, reformatories, and asylums, in which religious influence is made to interpenetrate all the processes of nurture and training.

To be Continued.

THE SCHOOL QUESTION.

To the Editor of the *Globe*:

SIR, In an editorial notice of the article on the Manitoba School question which I contributed to the September number of the *Lake*, you take exception to the language used in treating of the obligation which rests upon the Government and Parliament of Canada to maintain inviolate the faith of the country, pledged when an agreement was made with the delegates of the people of the Northwest by the Canadian Government and an act to give effect to that agreement was, after due consideration, passed by the Canadian Parliament. I contend that, unless the Government and Parliament of Canada do all that is possible under present circumstances to fulfil that solemn agreement, the country must stand disgraced in the eyes of the civilized world. I am sorry you regard this as violent and inflammatory language, as I do not know how to express my opinion on this important point in milder terms. A deliberate breach of faith solemnly pledged must bring disgrace, and can bring nothing less, and a refusal or wilful neglect to do all that is possible now to implement the agreement to which the Manitoba Act was framed to give effect would assuredly be such a breach of faith.

Neither do I think that in describing a school system which deprives a large portion of the people of the rights which they enjoyed for some twenty years without injury or harm to any one, and without giving just cause of offence to any, compelling them to pay for the support of schools to which they cannot send their children, "the mutilated imperfect system of a faction," I used language that is violent and inflammatory, or in any degree too strong. A school system which is forced upon a minority by a majority, a system which the minority cannot conscientiously make use of, is but a mutilated system—the system of a faction, even though all are taxed for its support. You say you do not see "how a system of free non-sectarian education can be described as an infringement on religious liberty and conscience." But religious liberty and freedom of conscience cannot exist if any one class of persons can assume and exercise the power to determine for all others what is an infringement of religious liberty. As between man and man, the very essence of religious liberty is that each shall decide for himself what he is bound in conscience to do or not to do. I may add, perhaps, that to render a school or a set of schools absolutely "non-sectarian," as the saying goes, is extremely difficult, if not absolutely impossible, and that even if this were done such schools would not satisfy the consciences of parents who believe that religion should be inculcated in schools and that the practical observance of religious duties should be inculcated in school as well as at home, that careful training and the proper cultivation of sentiment and feeling, the religious or, as some would say, the moral sense, are more necessary than any instruction, literary or scientific, can possibly be.

I regret as much as you can that the violent acts and violent words of a portion of the people of this country have so greatly damaged its reputation and have done so much to turn the tide of emigration away from it. But that its reputation has been so injured is notorious, and it can scarcely be denied that there is some cause for the unfavorable impression which has been created abroad by the accounts, often exaggerated, of those offensive demonstrations, violent speeches and violent acts, many of which the *Globe* has been compelled to chronicle, even in recent years. These do not serve to induce emigrants to make Canada their home.

It is true that the Canadian who goes to the United States does not find there a school system as just and fair as that of Quebec, or even as that of Ontario, but it is also true that he is less exposed in that country to many things which in some parts of Canada make life less pleasant than it should be.

You say that "there is no country in the world in which Roman Catholics . . . are treated in more scrupulous fairness than in Canada." The school laws of New Brunswick, Nova Scotia, Prince Edward Island, and this latest school act of Manitoba compare very unfavorably with the school laws of England, Belgium and other countries, and are only less oppressive than the school laws of infidel France. There is scarcely any other matter on which the laws could so easily be made the means of doing injustice to Catholics. But even just laws do not always suffice to ensure scrupulous fairness. There is no law to debar the 300,000 Catholics of Ontario from fair representation in the Canadian House of Commons, yet of the representatives of this Province in that body to-day, but one, I believe, is a Catholic.

But, in dealing with this Manitoba school question, it is better to avoid everything that may divert attention from the matter at issue. What I sought to show in the article published in *The Lake* is that the minority of that Province have natural rights which should be respected; that they have rights from the agreement with the Government of Canada, ratified by the Parliament of Canada, which Government and Parliament are bound to maintain, if they would not bring disgrace on Canada, and that the violation of the faith of the country then pledged and the enforcement of the Manitoba School Act would in all probability do serious material injury to this whole country.

Toronto, Aug. 29.

T. W. ANGLIN.

Our Story.

A SIN AND ITS ATONEMENT.

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

III.—CONTINUED.

I felt the full force of the innuendo. How could I let Edward's plans suffer from what at that moment seemed to me an untrue suspicion! I raised my eyes, encountering, as I did so, a scrutinizing and scornful glance from the Freemason, and said calmly and distinctly: "My views, M. de Rechac, are absolutely one with those of my husband, and it will be my pride as well as my duty to help him in carrying them out."

There was a little murmur of applause, too subdued and well-bred to be offensive; a look from Edward which made my heart bound with delight, and then the conversation flowed on, more intimate and expansive than ever,—and the divine, pleading glance, which, through Peter has rested on every renegade who has since pierced his Master's Heart by his denial! that fearful woe which will echo through all ages till the day of doom: "Of him will the Son of man be ashamed," etc. As I write of this past time I say to myself, "Was it possible I neither saw nor heard?"

IV.

Our guests on that well-remembered occasion lingered late into the afternoon, and took their leave reluctantly, declaring they should not soon again have such a delightful meeting. Edward and I dined alone. I think all the demons of hell must have been about us that evening; such excitement had taken possession of both of us, such blindness had fallen on me! As we passed through my dressing-room on retiring for the night, the light of my oratory filled me with a strong repugnance. It was the only corner of the house where I had always been alone, apart from my husband. It was full of associations of which I did not want to be reminded.

"What would be the most reverent way of disposing of these symbols, which have done their work, and which I no longer need?" I asked, pointing to the crucifix and the figures of the saints.

"We will break them up and bury them in the earth, where nature hides her symbols of death," he answered. "I never could understand Catholics re-resenting their King in degradation when they believe Him to be reigning in triumph." And, taking a hammer from my work-table, where a medley of tools was lying, he broke up the figure on the cross, while I held a cloth to receive the fragments. "That marble statue of the Virgin is a perfect work of art," he continued; "we will keep that in the drawing-room as an exquisite ideal of pure womanhood. But that statue of St. Joseph is too hideous; that had better go into the earth with the chrysalis skins." And so saying he raised his hammer high to give a vigorous blow to the head of the statue.

Whether it was a misdirected blow, or whether the hammer flew out of his hand, I never knew, but it struck and broke the delicately carved pedestal on which the Blessed Virgin was standing. The heavy marble statute toppled forward and fell right on his upturned face. I heard a cry of agony, which rang in my ears for months afterward; I saw his head one mass of blood. For a moment my heart stood still with a horror as awful as though I had seen the heavens opened and the Finger of God stretched out to strike us both. One moment, and then his groans recalled reason, which seemed deserting me. I mastered the suffocating palpitations of my heart and set myself to the task before me.

That next dark fortnight! It stands in my memory like a long cycle of years. The best surgeon in Paris was in attendance, but for the first week it was impossible to tell whether Edward's sight was irreparably injured or not. The fine, noble countenance was covered with wounds, and I was thankful that the utter darkness in which he had to be kept shut out the sight. The pain and inflammation of his eyes brought on delirium, but even then he seemed to cling to my presence, and would quiet a little at the sound of my voice. So I sat on through the dark day and night, feeling sometimes as if the eternity of woe had begun for me. Faith had come back with overwhelming reality. For one brief moment of delirious joy God had been nothing and the creature everything. Now I saw Him all in all, as the devils do, who believe and tremble; and we two were lying crushed—ho in body and I in soul—beneath His avenging hand. I could neither think nor pray. I had to gather my whole strength to do what the surgeon suggested. And if ever a possible future in this world presented itself, it came with the conviction that things could never return to their former attitude; that there was now between him and me a substance that could never again be felt to be a shadow.

I must pass hastily on. The long illness came to an end at last

and his eyesight was spared. The skilful care of the surgeon, and (as he assured Edward) my unremitting attention had done much to prevent lasting disfigurement of countenance. But the moment he was pronounced convalescent my own strength gave way, and, in spite of all my efforts to control myself, the agony I was enduring betrayed itself.

The first effort of his strong will, as soon as he recovered his normal state of mind and body, was to ignore all that had passed, except as a pure accident, and to suppose everything exactly at the same point as before he had been struck down. He had a beautiful painting of the sea, of which I had once expressed great admiration, placed at the end of the dressing-room, where my oratory had been. I never saw such a reality of waves before or since; and over the great rolling billows gleamed an angry sky, with one spot of intense sunset brilliancy, which made the water look like fire.

Edward had been moved during his illness to the other side of the house, which was quieter, and I had never been in that room since that terrible evening. And now, on my exhausted, excited brain, the sight of those wild, howling waves in the place of all my accustomed holy things came as the last stroke, and I utterly broke down. I raved wildly, about perishing in the waters where there was no help; that I was going to die, and the little life that was twined with mine would perish with me. And then I implored Edward to promise that if my child lived it should be brought up in the true faith, and that he would not let me die without a priest. My poor husband! The doctor told me afterward he was quite heart-broken. He attributed it all to my over-exertion during his illness. "She has sacrificed herself for me! She will die!" he said.

The doctor was a kind and at the same time a positive man. "This will never do," he said to Edward. "You are mutually doing each other harm. You must go away at once, and complete your cure at the Wiesbaden waters. Send immediately for Mrs. Carylton's mother. And meantime I know a lady, an angel of goodness, who will soothe and nurse her in this crisis far better than you could. Her life depends on her being tranquilized."

I was put to bed and so strong a sedative administered that I slept for hours. When I awoke I found a very sweet-faced woman, in a widow's cap, sitting by my bedside. She seized the moment of my waking to give me something in a glass, and said in English, but with a slightly foreign accent: "The good angels have given you such a nice sleep! You will soon be better." And as she spoke she made the Sign of the Cross over the glass she was holding to my lips.

There was something so exquisitely sweet and soothing in the tones of her voice that I felt lulled into repose again. Then the awful fear and suffering rushed back like a tide, and I sat up, quivering from head to foot. "I am going to die, I think, and I have apostatized!" It was the first time I had dared to put the dreadful thought into words, even to myself. "There was such a deep, tender pity in those calm, holy eyes, that in the midst of my agitation I thought, 'Oh, she has suffered too! She has been in the deep waters!' But her manner had command in it, as she laid me back on the pillow, and said: 'I know your whole story. I have asked an English priest to come here to-day, and your burdens shall be lifted off you. But you must trust to me, and not try to think or prepare.' I lay down obediently, and tried to curb my agitation with the thought that she was caring for my soul and would not let it perish.

When the doctor came again I seemed to be asleep. I heard her say in a low voice: "There will be no real tranquility till she has seen a priest. It must be risked."—"I have profound confidence in you, madam," the doctor answered, respectfully. "Do as you think best. My patient is already in a more hopeful condition. If she can be kept perfectly quiet, I think she will pull through."

That afternoon I learned what the Sacrament of Penance truly is in the hour of deepest need. My dear, true, straightforward husband had waited to see the Duchess de Saintange before she took charge of me, and told her the whole history with the utmost frankness; and the saintly Father Edgeworth, whom she brought to my bedside, was thus able to help me to relieve my conscience with very little effort. The flood of contrition was rest and peace compared to the horror which had been upon me; and the first kiss I dared press on the feet of the crucifix after I knew I was forgiven—what words can describe what that meant to me! But that was the last effort my mind could make. I can recall nothing of the time which followed, during which I went down into the shadow of death, except that when they laid my first-born in my arms I said he should be called Christopher and belong to God alone. I knew I was in my own mother's care, and asked no questions as to what was to be done with me.

I felt neither surprise nor regret when I was told, long weeks afterward, that my husband had been obliged to sail for America, and that my mother was going to take me back to Glencairn. The tide of life had gone down to its very lowest ebb, and it was not till I had had been several months at home, breathing my native air, and soothed by the presence of my beautiful babe, that I fully realized all that had happened, and that I was the very same Margaret Doono

who had gone forth as a bride in the strength and pride of life only two years before.

My mother had several notes of anxious inquiry about me from Edward, but it was not till Christopher was six months old, and I was sufficiently recovered to begin to consider the possibilities of re-joining my husband, that I was handed his first long letter from "Mount Carlyon," the contents of which were almost as startling as that other first letter which had shaped my life. After expressing his joy at my recovery, and the well-being of his little son, he wrote:

"I feel I have need of all the generosity and trust there is in your nature when I say that I feel I made a mistake in taking you from your home to share my responsibilities before my life's work was in some measure accomplished. Before I saw you I had resolved not to marry till after I had realized my ideal; I saw that the leader of a great enterprise must be free from everything that could distract his attention from his aim for a single moment. Even what I have already gone through has, in some slight degree, weakened the vigor of will and indomitable resolution necessary for coping with the difficulties and hardships of these first beginnings, the extent of which, I frankly own, are greater than I had anticipated. To have you with me here in the present state of things, without the possibility of any religious ministrations whatever, and consequently not happy, would thoroughly unnerve me. I beseech you, therefore, to forgive me, and to show the strength of your affection for me by bearing the effects of my mistake cheerfully, and waiting in patience till I can bring you to a home here, where you can be a help and not a hindrance to my work. How long this may take to bring about it is impossible to say. I am resolved to conquer, however long the struggle may be. Of course, if that word of hope you once spoke could have been realized—if really and truly you saw things as I do, and could teach the religion of humanity to all these women clamoring for some place of worship—it would have been bliss indeed; but something tells me this will never be; and my own pain is doubled in thinking of the pain this enforced separation, temporary as it is, will cost you. Meantime I leave the education of our child entirely in your hands, and hope you will find in him both solace and support."

Perfectly open and candid as was this exposition of his intentions, I read between the lines something of which he was himself unconscious: a dread and repugnance toward that which he had formerly treated with supreme indifference.

There followed a few business arrangements; the money settled on me was transferred to the bank at Edinburgh; if I wanted money for any special purpose, I was to be sure to write to him for it. The letter ended with a cry: "Wait for me, my heart's love and only treasure! It may be long, but I will surely come."

I read this letter over and over again before I took in its whole bearing; then it slowly dawned upon me. I was to be a widowed wife till he had satisfied his ambition and reigned king over the minds of his colonists. Any influence running counter to his, even tacitly, could not be admitted. That powerful will concentrated on one object, which had so fascinated me, was now turned against our mutual happiness; and the only alternative from a long separation was active co-operation with him in propagating the "religion of humanity," which I knew so well was utterly false and hollow and opposed to the Truth of Christ.

Thank God! this did not even present itself as a temptation. From his own point of view he was perfectly right. People can dream and talk of working together without feeling the jar of difference of faith; but when it comes to the real struggle, to the mutual influence arising from the force and reality of what one is, such working in harmony becomes impossible. Our life experiment had been a mistake; touched by the breath of God, our beautiful dream had vanished. And he gave me the entire control of our child as a sort of compensation for the loss of all beside.

V.

Words can not describe the beauty of my little Christopher's childhood. He was a well-spring of delight, not only in my old home but through the whole valley. The simplicity of his faith and his loving familiarity with divine things by slow degrees dispelled all the haunting associations of my evil days, and restored me to peace and sunshine.

I so well remember his first little suit, when he was three years old; he was charmed with his new clothes, and, having shown them off to me, nothing would content him till he went to the church to show them to Our Lord in the Tabernacle. On one rare occasion, when he had had a dispute with a little playfellow named Richard, I found him on the altar-steps sobbing: "You love me! You love me! Richard doesn't!" He was much distressed when told by his nurse that the Little Jesus would not care for the marbles which he insisted on leaving before the Crib at Christmas-tide; but when we made him understand that he could give Him everything he did, if he did it to please Him, he exclaimed, radiant with delight: "Then I'll give Him my capital letters, because they're so hard to make!" Father Lindsay used to say, as he watched him: "That child is destined to be a priest, I am sure. Be faithful to your high privilege of rearing him." And the good Father's delight when, after incredible

efforts, the little fellow had learned to serve his Mass, was touching to behold.

But I soon became aware that a thread of humiliation and pain was to mingle even with this silver tissue of angelic sweetness. With all his bright intelligence and loving little heart, when it came to any learning which required memory of a technical kind his dullness was insurmountable. Many and many an anxious discussion did I have with Father Lindsay as to the best means of helping him over these insuperable difficulties, and the only grief my boy's happy child-heart ever knew was the perpetual failure in what was expected of him in the way of learning.

I was so uneasy about it that I took him once to a specialist in Edinburgh, tolling of the peculiarly powerful character of his father's mind, and the natural quickness and retentiveness of my own memory, facts which made my son's want of it the more remarkable. The doctor took a great fancy to the boy, who asked him with earnest simplicity to give him some medicine which would enable him to learn Latin grammar. "Your boy will make a grand man, and he has a splendid heart," Doctor Quin said to me when we were alone; "but you must resign all hope of his being a scholar: he has no scientific memory."

As we went back to the hotel I thought Christopher looked sad and disappointed, "What are you thinking of, my child?" I asked, feeling my own heart very heavy. "I'm thinking that perhaps I am the ass's colt the Lord had need of," he answered. "I shan't urge Our Lady any longer to make me clever; I shall just ask her to let me be a priest, though I am a dunce."

(To be Continued.)

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10. 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 14th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, not later than the 29th of each month, and marked "Competition", also give full name, address, age, and number of wrappers. Winner's names will be published in the *Toronto Mail* on first Saturday in each week.

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	Close.		Due.	
	a.m.	p.m.	a.m.	p.m.
G. T. R. East	6.15	7.05	7.15	10.20
O. and Q. Railway	8.00	8.00	8.10	9.10
G. T. R. West	7.30	3.25	12.40	7.40
N. and N. W.	7.20	4.10	10.00	8.10
T. G. and B.	6.50	4.30	10.45	8.50
Midland	7.00	3.35	12.30	9.30
C. V. R.	6.30	4.00	11.15	9.65
G. W. R.	(a.m. p.m.)		(a.m. p.m.)	
	12.00	9.00	2.00	7.30
	6.45	4.00	10.36	8.20
	10.00			
U. S. N. Y.	8.45	12.00	9.00	5.45
	4.00		10.30	11.00
U. S. West States	10.00			
	6.45	10.00	9.00	7.20
	12.00			

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for August: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 21, 22, 23, 25, 27, 29, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Saving Bank and money order business at the local office nearest to their residence, taking care to notify their correspondents to make order payable at such branch post office.

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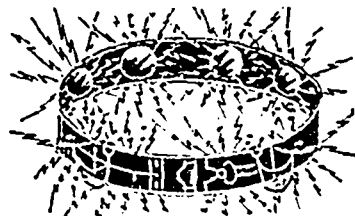
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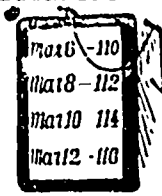
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