

The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, AUGUST 29, 1891.

NO. 671.

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London, Saturday, August 29, 1891.

EDITORIAL NOTES

We have oftentimes spoken in very plain language of the blind and unreasoning bigotry of a large section of the Protestant people of Toronto. It would not, indeed, be undeserved were we to characterize this proclivity of our neighbors as both blind and brutal, and stranger and more unaccountable still is the fact that they wear the plume of tolerance, enlightenment and liberality. They are, if we would believe the pronouncements falling from their own lips, heralds of everything noble, defenders of all kinds of liberty, loving Christian folk, who revere the word of God and strive to place it within the reach of all—delightful personages who are loaded to the muzzle with love for all mankind. But the trail of the hypocrite follows their every movement, and their actions force us to believe that their words are but sugar-coated poison.

In Toronto there is an Alderman Bell. He is a fair type of the bulk of his associates at the aldermanic Board. Alderman Bell knows, most assuredly, that the Public School Board of the Queen City have but to ask from the corporation all the money required for educational purposes, and it will be supplied. A rate is struck for that purpose, the money collected and handed over. The Separate school taxes are collected and disbursed in the same manner. There is this difference, however: the rate is struck for the requirements of the Public schools and the Separate schools will be obliged to take what is collected, no matter what may be their wants. Furthermore, Protestants cannot have their taxes given to the Separate schools, while Catholics may, if so minded, hand over their taxes to the Public schools.

In considering the acceptance of tenders for the street railway franchise it seems that Ald. Bell and many of his associates endeavored to obtain from Messrs. Kiely and Everett a promise that their taxes would go to the Public schools. It would appear that on objection was raised to this firm receiving the contract because a portion of the taxes would go to the Catholic schools. In Mr. Kiely's evidence it is sworn to that "he heard that they (the aldermen) were kicking about the Separate school business?" As the Public schools are always well provided for, what reason could have induced Mr. Bell and his associates to indulge in the kicking business? Certainly not a desire to guard the interests of the Public schools, but rather to inflict a wound on the Separate ones, and thus gain renown and applause from that mob of noisy and unlovely Ballykilbegites whose prophet is Jumbo Campbell, whose law-giver is James L. Hughes, and whose chaplain is Dr. Wild.

La Verite, of Quebec, is pegging away at Cardinal Gibbons, of Baltimore, and Archbishop Ireland, of St. Paul. Last week it had an open attack on the Cardinal for saying that priests of French or Canadian origin were provided for French parishes until such time as the people, young and old, learned to speak English and became Americanized. These are the two greatest curses that could befall a human being, at least *La Verite* so declares, especially if that human being happens to be of French-Canadian origin.

La Verite is of opinion that a dose of English, or a draught of pure Americanism, is certain poison for the average French-Canadian, and that it affects him irremediably both in body and soul. It happens, however, that Cardinal Gibbons and Archbishop Ireland know by experience that French-Canadians, living with their families in the United States, run no risk of losing their faith either by speaking English or by becoming American citizens. The Quebec paper does not believe one word of this, nor does it conceive the possibility of what is stoutly affirmed by both of those great Church dignitaries. It therefore attacks them both in no measured terms, and would make believe that they are both more American than Catholic,

more for the world than for Christ, more for mammon than for God.

In last week's issue of the Quebec *High Inquisitor* Cardinal Gibbons is taken to task for having brought about a reconciliation between the Indian missionaries and the American Commissioner Morgan. It appears that several Bishops, Mgr. Shanley, of Jamesown, Dakota, among others, complained of the one-sided conduct of Commissioner Morgan. Archbishop Ireland followed President Harrison to his watering place by the Atlantic, and secured a long hearing on the matter in question and the serious injustice done by Morgan to the Catholic Indian missions. The President, moved by the arguments of the venerable Archbishop of St. Paul, communicated with Commissioner Morgan, and insisted on a change of conduct and policy while treating with Catholic Indian schools and Jesuit missionaries. Commissioner Morgan had to eat humble pie, and come to a proper understanding with Cardinal Gibbons and Archbishop Ireland. "Thereupon," says the *Verite*, "His Eminence has just published a document, which we notice in the Baltimore *Mirror* of the 8th August, in which Morgan is virtually restored to public confidence by the Archbishop of Baltimore and by the Archbishop of St. Paul, Mgr. Ireland. This conduct is so strange that it elicited a sigh from the *Catholic Universe*, of Cleveland, which declares that Morgan's "promises are only made to be broken." *La Verite* continues: "Morgan, you see, is American and a faithful representative of Americanism. Don't touch this man or his doings, or the Church will be charged with being foreign." We would respectfully advise *La Verite* to leave Cardinal Gibbons and Archbishop Ireland where the Holy See leaves them, at peace and with full jurisdiction to manage the affairs, both temporal and spiritual, of the Catholic Church in America. The people of Quebec have just now enough on hand of their own trouble to keep them occupied for some time.

M. BRAM, a French Freemason, who is also a Deputy in the French Chamber, recently attacked the government most violently because prayers were offered up to God in some of the schools. He protested against the teaching to children that there is a God or a hereafter. The Minister of Education promised that such teaching should cease and gave orders accordingly. It is certainly strange that the Catholics of France allow themselves to be thus ruled by a clique of freethinkers.

The terrible sufferings to which the people of Ireland are subjected under bad laws may be judged from the number of eviction notices which were filed during the quarter ending June 30: 1910 were filed in the County Courts and 57 in the Superior Courts, making a total of 1967. The numbers given for each County are the following: Antrim, 21; Armagh, 80; Carlow, 7; Cavan, 156; Clare, 54; Cork, 54; Donegal, 416; Down, 51; Dublin, 1; Fermanagh, 37; Galway, 30; Kerry, 57; Kildare, 6; Kilkenny, 22; King's, 38; Leitrim, 36; Limerick, 39; Londonderry, 19; Longford, 49; Louth, 8; Mayo, 219; Meath, 18; Monaghan, 96; Queen's, 32; Roscommon, 55; Sligo, 74; Tipperary, 58; Tyrone, 53; Waterford, 12; Westmeath, 22; Wexford, 26; Wicklow, 5.

The Emperor William has given orders to have Heligoland fortified on a magnificent scale. The island is only a mile square, but it can be made so important as to give Prussia the naval and military control of the Baltic, and, indeed, of the whole North of Europe except the territory of Russia.

The dispute at Bethlehem, which we mentioned to have taken place between the Catholics and the Greeks, has been settled by the authority of the sublime Porte, and the Governor of Palestine has complied with the orders sent to him from Constantinople to forbid the Greeks to enter the Church of the Nativity by the northern stairs, which are reserved to Catholics and Armenians. The Mudir of Bethlehem has been ordered to carry out the decree by force if necessary. It is said that the Czar will probably object to this arrangement. It is, nevertheless, no more than had been long arranged by

treaty between all the parties concerned.

A writer in one of the French papers makes strong comments upon the apathy of the bulk of the Catholic people in regard to the Catholic press of France, as compared with the support given to the Catholic press of Germany. To the zeal of the German Catholics in supporting their religious press he attributes the remarkable success of the Catholic party in German politics during the last ten years, for it was the support the press received which made it develop with such rapidity, as well in influence and ability as in the number of such papers. In 1848 there were only fourteen Catholic papers published in Prussia, but there are now 150, the most remarkable increase being during the years of persecution. The whole number published in the German Empire comes up to 459. The truth of these observations is indubitable, and it is to be said of Canada also that the Catholics will not have their due influence until they give a generous and hearty support to the press which advocates Catholic rights and supports Catholic interests.

The freshman class of Princeton College have come to the sensible decision not to greet the next year's freshmen with the barbarous nocturnal visitations called hazing which have been habitual in the past. They will substitute a banquet which will certainly be more agreeable. Hazing ought to be abolished in all colleges; but it is especially inexplicable that it should have existed in a theological institution at all. Hazing is not a merely innocent amusement, but it is frequently diabolical in its cruelty. Catholics could scarcely conceive that such practices should exist in Catholic colleges at all, much less in our theological seminaries. Yet it is surprising that some people are of opinion that Protestant institutions are necessarily superior to those under Catholic direction.

As a refutation of the statement made by Herr Cahensly and others in the Luzerne memorial to the Pope, that the Irish element has monopolized the chief positions in the hierarchy to the detriment of other nationalities, it has been shown that the great majority of Archbishops and Bishops are Americans by birth, though there are eight Archbishops and thirty-five Bishops of Irish extraction, three Archbishops and sixteen Bishops of German, and two Archbishops and nineteen Bishops of other extraction. The most important cities, it is true, have prelates of Irish extraction, but their flocks are also Irish for the most part, and the prelates of other extraction also occupy most important positions, besides being more numerous according to the ratio of their original nationality to the total population. According to extraction, the Irish are 63.3 per cent., Germans 21.1 per cent., other nationalities 15.6 per cent. There is, therefore, no foundation in fact for the chief grievance alleged in the Luzerne memorial, as a reason for the establishment of National Bishops on this continent; and, on the other hand, the Propaganda is most decidedly opposed to any effort to split the Church in America into national sections, an attempt at doing which would only result in creating dissensions in parishes throughout this continent, where harmony now prevails. It cannot be denied that the American Bishops have manifested the greatest zeal in seeing every parish in their diocese supplied with priests who are able to administer the consolations of religion, and to instruct their people in such languages as they understand, but a conflict of jurisdiction between Bishops in the same territory could not but prove disastrous to the best interests of religion, and to the congregations which would thus be divided on national lines.

DR. THOS. O'GORMAN, of the Catholic University of Washington, D. C., reports from Rome that, having had interviews with many prominent ecclesiastics there, he has found them all opposed to Herr Cahensly's proposal to institute a National Episcopacy throughout the United States, having charge of the Catholics of respective nationalities which have immigrated

thither. In reference to the temporal power of the Pope, he reports Cardinal Parocchi as saying that it is not necessary that Catholics should advocate the restoration of the old regime. It will suit the ideas of Pope Leo XIII. if Rome be made a free, independent, international Catholic city.

While Mr. Timothy D. Sullivan, M. P., was present at a banquet given in Sheffield, Eng., Mr. Henry Joseph Wilson, M. P., who is also a local magistrate, presided, and invited those present to join in singing the favorite Irish patriotic song, "God Save Ireland." The local Tories are now demanding the dismissal of Mr. Wilson from the magistracy, on the ground that the song is seditious! Mr. Wilson is a staunch Home Ruler, and is determined to resist the effort to remove him on this absurd pretence. He is a wealthy and influential citizen, and a partner in the Sheffield Smelting Works, besides occupying several positions of public trust. He will make a resolute fight against those who maintain that to wish prosperity to Ireland is an evidence of disloyalty to Great Britain.

The Mormons of Utah have at last taken the first step towards giving up the predominance of their Church as a political machine. The recent election in the territory was for the first time on National party lines. Their isolation arising from making their territory a religious dominion, and from their perseverance in polygamy as a religious dogma, was hitherto the main obstacle to having the territory erected into a State, but if they will now abandon the practices which were so repulsive to the general public, the movement will undoubtedly soon begin towards giving them State rights. At the elections the Mormons were pretty evenly divided between the Republicans and Democrats. There is no doubt the Edmunds Act, which was aimed at destroying their polygamous practices, has proved too strong for their Church, and the present condition of affairs is one of its direct consequences. The people of the United States hail with great satisfaction this evidence of the power of Republican institutions.

The case of Dr. Briggs, of the New York Union Theological seminary, is not yet finished. He is now in Europe, but he will be tried for heresy before the New York Presbytery in October. He will return to America in time for the trial, and will be assisted in his defence by Dr. Francis Brown, Professor of Hebrew at the same Seminary. Dr. Brown is also in Europe, but he will return with Dr. Briggs.

Great interest is being shown in preparing for the Catholic Educational Exhibit, which will be a part of the programme of the World's Fair in 1893. The Archbishop of Chicago and many other prelates are preparing diocesan departments, and a special committee have outlined a plan on which the exhibit will be made. The Catholic schools of the United States are doing a great work, and their exhibit will undoubtedly be a most attractive feature of the fair.

A RECENT issue of the Glasgow *Observer* makes some comments on the present state of Presbyterianism in Scotland, and describes it as a "go-as-you-please creed." From the fact that the last General Assembly, by 383 votes to 73, refused to entertain the petitions of a number of Highland Presbyteries that professors and ministers should be enjoined to conform to the Church's standards, the *Observer* remarks that one may "believe anything, teach anything, believe nothing, and may still claim membership in the Church of the Reformation." The petitions made special reference to Drs. Dods and Bruce, one of whom, at least, taught that belief in Christ is not essential to salvation.

A "PRESBYTER" of the Church of England, in a recent issue of the *Mail* calls attention to a letter which appeared in the December number of the *Church of England Pulpit and Ecclesiastical Review*. The writer of the letter is in great glee because of the alleged fact that a lease of Church lands expired a few years ago, which was granted during the reign of King Alfred for nine hundred and ninety-nine years, and that by a judicial decision

the lands now revert to the Church. The writer of the letter gives this as an evidence that the Church of England of to-day has existed for at least one thousand years. We are all, of course, aware that when King Henry VIII., and later on Queen Elizabeth, invented the modern Church of England as a corporation which would suit its doctrines to their wishes in everything, they robbed the Catholic Church of all her property and vested rights and transferred them to their new-fangled concern. But it is very, very funny to assert that such a robbery gives to the bandit the quality of identity with his victim.

The Irish National Federation, which is the association which was established to take the place of the National League, and to support the party of Mr. Justin McCarthy, has instructed its registration agents to make no distinction between the Parnellite and anti-Parnellite parties in their efforts to effect the registration of voters. This instruction has been issued in view of the fact that throughout the country many late supporters of Mr. Parnell are constantly withdrawing from his party and giving their adhesion to that of Mr. McCarthy, which is now to be considered as the only Nationalist party. Mr. Parnell's party is looked upon as practically defunct, and the Nationalists may once more be regarded as being to all intents and purposes a united party.

LATEST CATHOLIC NEWS.

The Jesuit order has a total membership of 12,300, divided into 27 provinces.

We regret to learn that Archbishop Tache has again relapsed into his illness, and that he is in a precarious condition.

A recent cablegram conveys the news that three new Archbishops and five new Bishops are about to be founded in Mexico.

Cardinal Manning's dwelling place in London is not a magnificent residence, but a plain and unpretentious, though large house, which looks more like a school than a private mansion. The Protestant missionaries of Japan claim that there were in that empire 32,380 Protestants in 1890. The Catholics number 52,273 according to Werner's "Orbis Catholicus."

A commission of Cardinals has been appointed by the Holy See for the reorganization of Catholic missions. The Holy Father desires that the missions take a leading part in the civilization of the natives among whom they are operating. There are three great tribes of Red Indians in Idaho—the Nez Percés, the Owl-Heart, and the Kootenais. Last year the Catholics had among them nineteen churches, nine chapels, and sixty stations, visited regularly by fifteen priests, several of whom were Jesuits.

The statement has been made that the Holy Father has approved of the establishment in Rome of an American *Ecclesiastical Review*, which will treat solely of religious questions which concern the United States. It is proposed to establish such a *Review*, and the Pope will not be in any way responsible for its utterances. The Holy Father, who is in excellent health, although he has ceased to give public audiences, is still accessible to the many clergymen, especially from the United States, who have recently been visiting Rome. These are admitted to the Mass which he celebrates, in his private chapel, especially on Sunday mornings, after which they are received in a brief and informal audience.

The Pope, like the German Emperor, speaks better English than many Englishmen, and uses it in preference to French, the language of the Vatican, whenever he gives audience to Americans or English people. He is also well versed in German. The Holy Father has a most remarkable memory for faces, but in his case this accomplishment is a natural gift rather than an acquirement.

The monk who usually received visitors at the famous Grande Chartreuse monastery recently fell over a precipice, and lay at the bottom of the ravine two days before he was discovered and taken back to the monastery. He died from the effects of his injuries and the exposure. It is now learned that he was Gen. Nicolai, the conqueror of and Governor of the Russian Caucasus before his adoption of the monastic life.

Mr. George Skelington Usher, oldest surviving son of the late Lieutenant Colonel John Usher, formerly of H. M. 68th, and subsequently of the H. M. 50th and 95th regiments, who was solemnly baptized and received into the Holy Catholic Church by the Rev. Father Benvenutus Guy, O. S. F. C., in the Franciscan Capuchin Church of

St. Mary of Angels, Dublin, on Sunday, 19th April last. Mr. Usher is the lineal descendant of the famous Archbishop Usher of Armagh, formerly Protestant Primate of All Ireland, who was so distinguished for profound learning and historical research.

At the fire which destroyed St. Victor's Convent at St. Hilaire, P. Q., on the 9th ult., the bravery of one of the Sisters of Providence who had a charge of the institution was the means of saving one hundred and forty deaf mutes. Sister Margaret Frances, who had charge of the dormitory on the sixth floor, was awakened by the smoke. Seeing that the flames had cut off all escape by way of the stairs, she gathered her little charges about her, and after a moment's thought, had decided what to do. Seizing some bed-clothes, she made a strong rope. Then, one by one, she carefully lowered the children, and within half an hour all were safe. Sister Margaret was horribly burned, but managed to slide to the ground, where she swooned. Hardly had she escaped, when the roof of the convent fell in.

Many Irish pilgrims are now in Lourdes visiting the celebrated shrine of the Blessed Virgin in that picturesque spot. Recently after they had heard Mass, the Irish pilgrims were addressed by the Bishop of Montauban in the following beautiful and touching words: "My dear children—welcome! a thousand times welcome to this hallowed shrine, so dear to the heart of Mary's children. Yes, we French welcome you from Ireland, for we love Ireland, we love her devoted children, whom we look upon in a very special manner as our own brothers, yes, brothers in sorrow, persecution and trouble. For, my dear children, you have suffered no persecutions, neither sufferings nor persecutions could ever deprive you of that faith which you so nobly defended—yes, even with your blood."

New York papers state that the finest piece of clock mechanism in the country has been placed in the tower of the Most Holy Trinity Church, Montrose Ave., Brooklyn. It will drive the hands on the eight dials of the two massive towers and strike the hours and quarter hours on a peal of bells aggregating 10,500 pounds, the largest one weighing 5,250 pounds. The movement is set in one tower connecting overhead with the bells and one set of dials, and by shafting running across under the roof, thence up by use of gearing and dial works, to the hands on the twin tower. The clock is fitted with DeWitt's gravity escapement and a zinc and steel compensating pendulum, and everything is adjusted with such nicety that the makers, the Seth Thomas Clock Company, guarantee its time keeping within a variation of ten seconds per month, under proper care. The pendulum is fifteen feet long, and the pendulum ball weighs 500 pounds. The church itself is one of the finest church buildings in Brooklyn, and the new clock with the stone towers which have just been completed will give it a finish which will make the congregation justly proud of their work. The pastor is very Rev. Father May, V. G.

DISTRIBUTION OF THE ZOUAVE MEDALS.

The distribution of the medals awarded by the Holy Father to the Canadian Zouaves who fought for the preservation of the Pontifical States, took place on a grand scale at Tourcoing, P. Q., last week. The Hon. Count Mercier was selected by General Charrier to distribute the medals. It was very natural that Mr. Mercier should have been chosen for this occasion, as the head of the Government of Quebec, and as one who had conferred undeniable services on religion. We regret that the enquiries which have recently been made into the affairs of the Baie de Chaleurs Railway leave Hon. Mr. Mercier under any cloud, as there is certainly a strong appearance that he is implicated in an endeavor to enrich himself and others by defrauding the country out of moneys which had been voted as a subsidy to the railway in question.

We have no desire to judge Mr. Mercier before the investigation now going on, be concluded so as to show the really guilty parties, and we shall rejoice if it be shown that Mr. Mercier has nothing to do with the frauds which have been exposed before the Senate Committee, but it certainly is unfortunate that the suspicion should fall upon him just at the time when he received from the gallant commander of the Zouaves the commission to represent him on an occasion which is identified with the cause of the Holy See.

The distribution of the decorations was carried out on a magnificent scale. The Papal colors were floated to the breeze on Count Mercier's grounds and there was a magnificent pyrotechnical display.

The ceremony of distribution was preceded by High Mass, during which Mr. Mercier occupied a place in the sanctuary.

While the ceremony was going on a cablegram was received from the Pope's Secretary of State giving the Papal benediction to those taking part in the proceedings.

NAPOLÉON AND DUROC.

Incidents Which Befell Both While Walking About "Incoq."

Napoleon was very fond of walking in the streets of Paris. On these occasions he generally wore a round hat and a long blue coat, in which his appearance was not altogether prepossessing. In consequence of this, he was occasionally received with a coldness and indifference, to which, in propria persona, he was unaccustomed. One morning shortly before Christmas, he arose as early as seven, and accompanied by Duroc, Grand Marshal of the Palace (who wore the same sort of disguise as Napoleon), left the Tuilleries just as day was breaking. After a walk through the Place Vendôme, thence to the Rue de Napoleon—now called Rue de la Paix—where he much admired the splendid mansions which had been recently erected there; chattering familiarly with Duroc, he observed:

"It seems that the Parisians in this quarter are very lazy, their shops shut at this time of the day." Discouraging thus they arrived at the Chinese bath rooms, which had been recently painted and embellished. As they were criticising the exterior, the cafe which belonged to the establishments opened.

"Suppose we enter and breakfast here," said Napoleon to Duroc; "what do you say? Has not your walk given you an appetite?" "Sire, it is too early; it is only eight o'clock." "Bah! bah! your watch is always too slow! As for me, I am quite hungry. Afterwards we can return home."

And without waiting for an answer, Napoleon entered the cafe, took his seat at the table and called a waiter, and requested some mutton chops and a bottle of chamberlain wine; and having breakfasted heartily, and taken a cup of coffee, which he protested was better than he was supplied with at the Tuilleries, he called the waiter and demanded the bill, saying to Duroc:—"Pay, and let us return now," then rising and going to the door, he began to whistle an Italian recitative, endeavoring to appear at ease. The Grand Marshal rose at the same time, but after fruitlessly searching his pockets, found that having dressed in haste, he had forgotten his purse, and he well knew that Napoleon never carried any money about him. Nevertheless the waiter came and presented the bill to the Grand Marshal, who stood mute with surprise at not being able to discharge it, although the amount was only twelve francs. Napoleon not knowing what detained Duroc, and not accustomed to be kept waiting, re-entered, saying impatiently:

"Come, make haste, it is late." The Grand Marshal now comprehending the unpleasant situation in which he was placed, and thinking the best way to get out of it was to avow frankly his inability to discharge the debt, approached the mistress of the cafe (who sat silent and indifferent at the counter) and said politely and confidentially:

"Madame, my friend and myself left home this morning a little precipitately; we quite forgot to bring our purses—but I give you my word that in an hour I will send you the amount of your bill." "It may be so, sir," coldly replied the lady; "but I know neither of you, and we are every day taken in in this manner. Do you think that?" "Madame," interrupted the Grand Marshal, reddening with rage at this answer, "we are men of honor, we are officers of the guard!" "Oh, yes! fine excuses, truly; officers of the guard indeed!"

At these words, men of honor and officers of the guard, which Napoleon had overheard, he turned round and in a voice which had caused heroes to tremble, demanded:

"What is all this about?" But at a sign from Duroc, he remained impatiently where he was. The waiter now stepped forward and volunteered to be answerable for the debt, with which assurance the mistress of the cafe was satisfied. Duroc regarded the young man with surprise, and drawing from his pocket a watch encircled with brilliants, he said to him:

"My friend, you have acted nobly; keep this watch till I return to recompense you." "Sir," said the waiter, "I have no wish to take it; I feel convinced that you are a man of honor." "Good, my friend," said the Grand Marshal; "you shall never repent your confidence in us." He then rejoined the Emperor.

"Four thousand francs! that is horribly dear, madame; much too dear for me!" And, touching his hat, he was about to leave the shop, when the merchant, with her hands in her pockets, added sarcastically:

"They cost me five thousand, but it is better to sell at once than to starve. There are fine things than starve! Always war! all the now-a-days! always war! all the world complains! Business is at a stand still now, and the shopkeepers are ruined; but we do not pay less taxes." During this address, Napoleon's countenance became highly expressive—his eyes flashed, his cheeks were flushed with rage; at length he interrupted her by saying:

"Madame, have you a husband? Where is he? Can I see him?" "Eh! la! la! do not be angry, monsieur! I have a husband, thank heaven, but he has gone to seek for money. But what can you want with him when I am here?" "Enough, madame, enough! I wished to tell your husband that—perhaps I should send for these vases—"

He then left the shop, disgusted with the merchant, whose coldness and politeness had so much exasperated him. "Faith," said he, when he had rejoined Duroc, "I have had a sound lecture from a foolish woman, who seems to attend more to politics than her business! Oh! I will have her husband's head shaved; it is his fault." The Emperor and the Grand Marshal now returned to the Tuilleries, having both met with adventures, the one with a shop-keeper, and the other with a waiter.

About six weeks after these occurrences, Napoleon said one evening to Duroc:

"I have nothing to do now, suppose we go and see how the shops look. By the bye, how did you settle the affair at the Chinese Baths?" "Indeed, sire, I am glad you have mentioned the subject, for I had quite forgotten all about it." "That is wrong, Duroc, very wrong; I may be allowed to forget such trifles; but you—"

"Sire, I will immediately make the amende honorable." "Yes, do; and let it be done in a way which will please me; you understand. At the same time let the female politician be ordered to send her husband here, with the two vases which I looked at when I paid her debt. Ah! ah! his my turn now, and we shall see!" Duroc having given precise directions to one of the imperial footmen, despatched him to the Chinese Baths, when he thus addressed the mistress of the cafe:

"Madame, did not two gentlemen breakfast here about six weeks since, without settling their bill?" "Yes, monsieur," replied the lady. The very much troubled, seeing that the inquirer wore the livery of the palace. "Well, Madame, those gentlemen were the Emperor and the Grand Marshal of the palace? Can I see the waiter who became security for them?" "Yes, certainly, sir."

The mistress rang the bell, and felt uneasy; she thought of nothing less than going to the palace and imploring the forgiveness of the Emperor. When the waiter appeared, the footman gave him a roll of fifty Napoleons, and said to him:

give you eight thousand; take them. There are four for yourself. But tell your wife that if she does not attend to her domestic affairs instead of politics, she will be taken of, and you, too, to teach you both to be more silent. Go, sir; that is all I have to say to you!—Bon soir!"

THE HOSPICE OF MT. CARMEL AT NIAGARA FALLS.

By Rev. Philip A. Best, O. C. C., in Messenger of the Sacred Heart.

A new offshoot from the old trunk of the order was, a quarter of a century back, transplanted to American soil. During these twenty-five years Carmelites have come from different European provinces. They settled wherever their services were most needed; their life was more that of missionaries than that of regulars, and each house was independent of the other. In 1881 at the request of the scattered religious union was made and the different houses were formed into a Commissariate, the Rev. Anastasius J. Smits being appointed Commissary-General.

At the general chapter held in Rome in 1889, the American Commissariate was formed into a "Province," the Very Rev. R. Mayer being made first Provincial. The new province is known as the "Province of the Most Holy Heart of Mary." It embraces six houses, viz., Holy Trinity Convent, Pittsburgh, Pa.; Convent of St. John, including scholastic and novitiate, New Baltimore, Pa.; Priory of St. Joseph, Leavenworth, Kansas, and Monastery of Mount Carmel, Scipio, Kansas. The sixth is that at Niagara Falls, the only Canadian house of the Carmelites.

The Carmelites are about to build a "Hospice," and have wisely chosen Niagara Falls as the most suitable spot on which to erect it. The "Hospice" explains itself. Monasteries have been renowned for their hospitality, and Mount Carmel was, and is, no exception. From the day on which St. John Baptist sought his shelter, till now, it has never wherein were found not only rest and food for the weary body, but rest and solace for the troubled soul. How many would wish to withdraw from their distracting surroundings and seek refuge in such a haven of rest! But distance, expense and want of time prevent it. The want of such an institution in this country has been deplored. We have retreat-houses, but a Hospice is something more. It, too, is a retreat-house but possesses many other advantages peculiar to itself.

All of us, priests and people, want a Carmel in London," said Father Faber, and what the great oratorian said of the great metropolis of his country can be said of America. The Hospice of Mount Carmel at Niagara Falls will soon be a reality, and the Cape of His Eminence Cardinal Gibbons (in his beautiful letter approving the undertaking) that such an institution will "contribute to the diffusion of religion in the Western Hemisphere" will soon be accomplished.

To reproduce in this country a faithful copy of the Hospice of Mt. Carmel proper, three things are needed, viz., the monks, the locality and a house. As regards the first, let it suffice to say that the religious now at Niagara Falls are identical with the order outlined in the foregoing sketch. We re-echo the popular verdict when we affirm that no better locality could have been thought of than the one selected. If there is any place where nature more lavishly unfolds its beauty and grandeur, or a place where the hand of the Creator is more manifest, it is surely Niagara Falls, "where," to use the words of Archbishop Walsh, of Toronto, "nature itself invites to solemn thought and serious reflections, and where in very deed, one hears the voice of the Lord upon the waters." But nowhere are the religious thoughts suggested by the great exterior and its surroundings better expressed than in the beautiful Pastoral letter of the late saintly Archbishop of Toronto, Dr. Lynch. His Grace says:

"We have for many years searched for a fervent congregation of men to found a monastery and church worthy of the place and its destination. Enthusiastic pilgrims of nature's grandeur come here to enjoy its beauty; others alas! to drown remorse. We desired to have a religious house where those pilgrims would be attracted to adore nature's God in spirit and in truth, and who would there find, in solitude and rest, how great and good God is." The Fathers of the order of Our Lady of Mount Carmel, the most ancient in our Church and dear to the heart of our Blessed Mother, have commenced this good work. Our Holy Father Pius IX. has been graciously pleased to confer upon the present little church plenary Indulgences and other favors granted to the most ancient pilgrimages of the old world. The Fathers also propose, when a suitable house is built, to receive prelates and clergy of the church as well as laity to make retreats; and to provide priests, worn out in the service of their Divine Master, with a home where they can quietly prepare for eternity.

The building to be erected by the Carmelites will in many respects rival their mother-houses in Palestine. Besides the natural beauty of the place, the extensive grounds in the immediate vicinity of the house will be artistically adorned. In addition to this must be remembered that between the grounds of the monastery and the Falls is the Park, which is kept in order by the Ontario Government.

At stated periods retreats will be given by the Fathers. These spiritual

exercises will be adapted to all classes of clergy and the laity of both sexes, not excluding non-Catholics.

The Hospice of Mount Carmel will be of easy access from all parts of the country. It is but an hour's ride by rail from Buffalo, N. Y. Niagara Falls is also the terminal point of the great trunk lines, the New York Central, the Erie, West Shore, Lehigh Valley and Grand Trunk. The Michigan Central brings its passengers almost to the doors of the monastery. Its station, "Falls View," is but a stone's throw from the Hospice.

Who will defray the expense of such an undertaking? The best answer to this question is to ask, who will not help such a noble work? Surely no one devoted to Our Lady of the Scapular. All those contributing receive a certificate entitling them to a perpetual share in the Holy Sacrifice of the Mass, which is twice a week offered for them, but a monthly Mass is celebrated for those who collect the donations of others.

The names of special benefactors will be engraved on marble tablets to be placed in the halls of the Hospice. On the obverse side of the certificate is the miraculous picture of Our Lady of Mount Carmel, which is a true copy of the famous representation which, according to tradition, was painted by St. Luke. In the 12th century, the original picture was brought from Mt. Carmel to Naples by the religious of the rapacity of the Mohammedans to leave the peaceful solitude of their mystic mount by the sea, and seek refuge in less hostile lands. For upwards of a century the same painting hung over the high altar of the Church of the Carmelite friars in Naples. During the jubilee of the year 1500, it was borne processionally in the great pilgrimage to Rome.

Thronged of sick, lame, etc., lined the pathway of the pilgrims to the very gates of the Eternal City, and all along marvellous cures and miracles marked the glorious passage of the favored Madonna. The tale of these marvels preceded their arrival and reached the ears of the Sovereign Pontiff. The Pope met the pilgrims, and carried the procession to St. Peter's. Every day His Holiness blessed numberless crowds with the picture and granted many indulgences to the recitation of prayers made before it. The picture sent to benefactors is an exact reproduction of this marvellous picture of the 12th century.

In conclusion, those who in any way help the work at Niagara Falls should not forget that in becoming benefactors they spiritually benefit themselves. Not only in this life do they share in the great works of the order, but what is of more importance, after death they will be assisted by its suffrages. When, perhaps, their friends still have forgotten them, they will be remembered at the Hospice of Mount Carmel, at Niagara Falls, where as unceasingly as the roll of the mighty waters, the praises of her brethren ascend, like the spray-cloud, to the throne of Mary for their benefactors.

Against Parnell.

The National Federation of America, organized to aid the Home Rule movement in Ireland, issued an address to their friends in America on Sunday. The document, which is signed by Thomas Addis Emmet, Eugene Kelly and other officers of the federation, goes on to say that a grave danger to the Irish cause makes necessary the present address.

"Parnell can be no longer regarded as a possible leader of the Irish movement. Never did any nation offer a greater opportunity to inscribe an honored name on the page of history than Ireland afforded him in her latest conflict, but he has thrown it from his grasp unpuzzled. She made him chief and lavished honors upon him; he was the centre of her councils, the connecting link of all her political forces. She finds herself mistaken. He has followed other courses, and left her power weakened and her councils divided. It is generally so when the destinies of a nation are centred in an individual."

The address continues: "The people of Ireland must lay aside their worship of one-man power. They should be united by the force of true patriotism. Mr. Parnell should have retired. Again we have been disappointed, and we now feel that longer silence would be culpable. We can no longer conceal from ourselves that he has yielded to malign influences that threaten the destruction of the Irish cause. We are on the eve of a general election. It is concluded on all sides that the question of home rule will be settled favorably or adversely by this election for another generation at least. The advanced and enlightened thought of England is with us. Only an obstinate and autocratic aristocracy is against us. We invite all who sympathize with the cause to lend their assistance; to enroll freely in the Irish National Federation, and fill its ranks quickly, as the time is short."

Forewarned is Forearmed.

Many of the worst attacks of cholera morbus, cramps, dysentery, cold, etc., come suddenly in the night and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It cures or relieves. Mr. G. W. Maesly, Pavilion Mountain, B. C. writes: "Dr. Thomas' Electric Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without getting any benefit, until I used Dr. Thomas' Electric Oil. It has cured me several times for me, and I want another supply for my friends, etc." MILLER'S AROMATIC QUININE WINE is distinctly superior to any other as an appetizing tonic and fortifier. Atinard's Liniment cures Distemper

BEAUTIFUL TILLAMOOK.

Our Canadian Commentator Grows Rather Philosophical in his style of Language or Mode of Expression.

Tillamook, Oregon, Aug 7th. Having just arrived home from a long and tiresome journey by land and sea to the metropolis of my great Western States, I found to my great surprise a very strange letter in the columns of your esteemed journal, dated August 1st, and signed again with the honest title of Co-operator for the Poor Man. It appears strange to me for the simple reason that I fail to understand how the writer expects to convey his ideas to the people in the uncivil style of language he has adopted for the good honest purpose, no doubt, of bettering the condition of those people who "know what a day's work is, and who spend the evening hours over their paper. And these are the men who will at once detect the tinkle and tone I complain of in your article." With all the respect due to our honest co-operator of the poor man's condition, I must say that many blunders were made by the slip of his pen in his comment on my article, dated July 9th. I would not like, in the least, to hurt the feelings of my commentator, but I must say, nevertheless, that a little more knowledge of geography and a little more forethought of the present intellectual ability and capacity of his readers in general, might have saved him the trouble of recurring to those high-sounding philosophical terms of Optimistic and Pessimistic which but the few and the learned can "taste, masticate and swallow whole." The unknown writer might as well speak Latin or write in Greek or talk to the people of geometrical lunes, spherical, angular and spherical polygons, and expect them to "swallow the whole," including the "abstract and the concrete, the particular or the general" terms which are not and can not, unless explained, be understood by the majority of your readers. The unknown writer goes on to say: "Do not rely too much upon another railroad coming through to you. We cannot promise you that. But, my dear friend, what in the world do you mean? Do you really mean to say that we are in the east, such as the Canadian Pacific? If you have such ideas, please keep them as "literary food" for your own mind. Do you really know where the fair state of Oregon and beautiful Tillamook are? Do you think that we are living somewhere near the Alaskan boundary? Why say, we cannot promise you another railroad? Do you really think that we are yet on Canadian soil under the royal rule of Britannia?"

Be not deceived, my dear co-operator of the poor man, we are treading the soil of free-born Americans, who love to throw open their arms and receive the oppressed and persecuted of every nation. And when a man steps upon American soil he is supposed to conform himself to the customs, manners and language of this great Republic. Certainly, I must say, that you were under a wrong impression if you thought for one moment that we depended upon young Canada to give us any other trans-continental line. Why, do you not know that such American trans-continental lines as the Northern Pacific and Southern Pacific and Union Pacific all run either in a direct or indirect way through Oregon to Portland, the great metropolis of the North-Western States? Please do look over your geography and then you will probably know where the terminus ad quem is, an expression which, by the way, you made use of in your first letter of comment and which certainly could be "digested" only by the few and the learned. What we want is a railroad from Astoria through the country along the entire coast, so that we could have easier and faster communication with Portland and San Francisco as well as Astoria. We have now two routes left to our choice. We can reach Portland either by stage from our town to North Yamhill and then via the railroad forty-five miles to Yamhill and thirty-nine from there to Portland, or we can take a small steamer, the Augusta, from Tillamook around the Bay and on to the ocean till we finally turn into the great Columbia river and reach Astoria. There we take the steamer Telephone and go up the Columbia to Portland in about seven hours. It is, therefore, only a branch line of railroad, and this we are sure to get within a few years, and thousands of Portland's citizens will welcome and hail that day with joy as well as the Tillamookers. This, therefore, gives you an idea where we are located, and assures you that we in no way depend upon Canada. We love to see Canada prosper, and, for my part, I only wish Canada had more Monsignor Labelles and less aristocratic airs about it. Those are the men to look up to who put their whole heart and soul into the work laid down before them and fear not the clap and roar of the enemies guns nor the laugh and sneer of the world. Canada has certainly a bright future before her, but let Canadians beware of those great talkers who care more for the mighty dollar than for principle or conscience. I should like also to see a little more go-ahead in the people and a few more democratic ideas instilled into the minds of Canadian leaders. Mgr. Labelle did not shirk the duty of telling his people in plain language what they should do and he gave them a bright example. He knew the cause of much misery that existed among the people, and this he tried to combat, and that cause—let me say it at

once—is pride. Go and seek the reason of so many farms being mortgaged to ruin, and you will find, ten to one, that day and hardship and loss is due to pride. Let the leaders I say give the people a bright example, and when I say leaders I mean in every high calling of life. Why is it that here in these United States more than 2,500,000 farms are now under mortgage? The cause is pride. Farms are mortgaged to get a fine house and a nice buggy and a grand piano, etc., etc., so many extravagant things that could be dispensed with until money was in the bank. And I tell you, dear friend, we need bright examples to teach the people and turn the tide the other way. It is terrible what ravages pride and luxury are working among the poorer classes. Go and visit of rather stop for some time in the manufacturing towns of Canada and the States and what do you observe? Men and women, especially the young, often spending their hard earnings foolishly on just so many household articles that serve only to gratify the vanity of those who possess them. It is a sad and sorrowful thing. So it is in the country. How many such families do you not find. How sad it is to know that even some will go so far as to miss Mass on Sunday simply because they feared remark, or can not keep pace in beautiful feathers and hats, etc., with their neighbors who probably dress so brightly that he is almost ready to fall. There lies the great secret of so much misery in the lower classes, and such men as Mgr. Labelle knew how to ascend the pulpit and with all his power try to stem the current which has often carried away many a promising family. There is one reason why I wrote my second letter in the way I did, for I tell you we need men of energy, men of push, men who know how to save, men courageous and patient who know and understand what it is to provide their children with a prosperous future, but above all men who have understood the way of bringing up their children by good example. I have known model families, children who would save to the last cent in order to help their poor parents to get a home clear of debt. Girls, indeed, good honest girls who were not ashamed to go down to the factory gate to ask for work; and all their labor, save enough to dress modestly, would go to the help of their dear parents, and when the debt was cleared then did they return home and lead a peaceful life with their people. Enough on the subject for the present time, and I assure you, my dear Christian friend, co-operator, as you are, for the good and welfare of the poor man, that I do not in the least entertain in my heart any ill-feeling against you and I only hope that you will criticize my articles in a charitable, Christian way, and not make use of words which either tend to cast ridicule upon so noble a subject as that now in question, or embarrass your readers and keep them from understanding your train of thought. I do not wish to induce anybody out here to find things in another light than that in which I have represented them. They may stop in Canada if they judge proper, and hence it is that I have attempted to place facts before them, and I fail to see where the "smack of theory" comes into my articles. I am serious, my dear sir, as you might have already observed, and I only try to put into practice what I have just now established as a consequence. Down with superfluous household goods and extravagant personal objects and learn to do for yourself and prepare a future for those who are to come and follow in your footsteps. There are advantages in some countries that are not found in others—but God forbid that my letters should induce you into anything that you would regret. I simply lay down facts and let every reader judge for himself, for this is not a paradise, simply because a man has to work here as in any other place.

Thanking you, Mr. Editor, for the kind insertion of this article, I am, Yours respectfully, L. P. DESMARATS, priest.

To Reorganize the Missions.

The Holy See has just appointed an extraordinary commission of Cardinals to reorganize the Catholic Missions. Two years ago Cardinal Simeoni prepared and communicated to the Pope a plan of reforms, in order to better relegate the action of the Propaganda. But the coming of Gen. Simmons from England on a special mission to Pope Leo in reference to colonial questions had the effect of postponing the execution of the projected reforms, as the Propaganda did not wish to awaken the idea that the reforms were made in consequence of an arrangement with England. Any suspicion of such an arrangement would have roused the greatest jealousy in France. Pope Leo, who has always been in favor of the mission taking a leading part in the work of colonialization, has revived these projects of reform. The inquiry of the commission of Cardinals will, it is said, extend over the whole of the apostolic works.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes monthly to 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, \$5; 3rd, \$3; 4th, \$1; 5th to 10th, 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 25th of each month. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 25th of each month. Winners names will be published in the Toronto Mail on first Saturday in each month.

FREEMAN'S WORM POWDERS

destroy and remove worms without injury to adult or infant.

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The Morning Good-Bye.

A kiss he took and a backward look, And her heart grew suddenly lighter;

ERIN'S FAITH.

How It Relisted the Forces of Paganism and Protestantism.

We extract the following from the eloquent discourse delivered by Bishop Healy, of Clonfert, at the consecration of the college church at Maynooth last month:

Worldly-minded men think our history is an inglorious record, because, to a great extent, it is a history of pain and suffering; but from a spiritual point of view it is a glorious and successful struggle for the faith, and what to one will be its darkest scenes will appear to the other to be its brightest pages.

IRISH FOOTPRINTS ON THE CONTINENT OF EUROPE.

So went these Irish monks to preach the Gospel, and they went in crowds. One writer says it became a second nature to them; another says they inundated the continent of Europe like the waves of the sea.

IRELAND'S LAST GREAT BATTLE FOR THE FAITH.

Well, if the Anglo-Norman domination, and with it the Anglo-Norman Church, had extended beyond the bounds of the P. le over all Celtic Ireland, would not our Irish Church have been enslaved—and is there not every reason to fear that, when the hour of trial came, apostasy might have taken place in Ireland as took place in England and Scotland?

DO YOU SEE THE POINT?

Read this Carefully and see if You Comprehend its Meaning.

A country paper says: "We suppose many people think newspaper men are persistent duns. By way of comparison let us suppose a farmer raises 1,000 bushels of wheat a year and he sells this out to persons in all parts of the country, a great portion of them saying: 'I will hand you the dollar in a short time.'"

The great libraries of the continent now contain the literary treasures filched from those ancient Irish monasteries—but their origin cannot be questioned, for they were copied and annotated with loving care by Irish hands and in Irish characters, more than eight hundred years ago.

THE GREATEST OF IRELAND'S NATIONAL HEROES.

It was, however, all the same, one battle for the faith. And surely none will deny that the Danish wars were also one long conflict for the faith. Brian Boru was as much a battler for the faith as he was for his country.

THE MEEK AND LOWLY.

They Dominate the World Because They Care Nothing for It. Men sigh for the wings of a dove that they may fly away and be at rest. But flying away will not help us. "The Kingdom of God is within you."

WHAT DOES IT MEAN?

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PRECIOUS RELICS.

Garments, Hair and Rings of the Blessed Virgin Kept in Many Shrines.

Let us enumerate some of the most famous relics of Our Lady, and the sanctuaries enriched by their presence, says the Catholic Weekly Review.

A portion of the hair of the Blessed Virgin is all that we now possess of the body that was once the tabernacle of the Incarnate Word. Pure as the driven snow, and from the first instant of its conception invested with a grace unequalled, it was not becoming that this virgin body should be subject to any alteration either during life or after death.

EDUCATIONAL.

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THE BIBLE IN CATHOLIC SERVICES.

A favorite charge against the Catholic Church is that she keeps the Bible away from the laity. Many honest and sincere Protestants no doubt entertain this delusion. It is the duty of the Catholic press to dispel this and other errors, which have been instilled into the minds of our separated brethren.

In the first place, every reading Catholic is, or ought to be, provided with a good prayer-book with which to follow the services of the Church as they are held in the sanctuary. These prayer-books are furnished with the text of the prayers said in Latin, with an approved translation in vernacular.

Whether we understand the language of the liturgy or not, we can read what the priest says at the altar in our own language, whatever that language may be.

If, therefore, we can prove that the greater part of the liturgy of the Church is made up of selections from the Scriptures, we will have established the proposition that the Catholic laity are not debarred from reading the Bible, but that, on the contrary, they read it extensively in their public worship.

Let us first take up the Mass service and see how much of it is made up from the Bible text. When the priest begins the Mass he says the Introit, which is usually a passage from Scripture.

The Gloria in Excelsis is a Bible selection and is well known to Protestants as the "Glory be to God in the highest." The Epistle of the day generally, and this is followed by the reading of an extract from one of the Gospels.

While reading the Gospel, the congregation rise as a mark of respect for the word of God, and the officiating priest kisses the sacred text in token of homage and veneration. Our Protestant friends will please take note of this beautiful veneration of Catholics for the word of God in their act of supreme worship.

The Offertory is from the Bible. The Lancelotti is one of the Psalms of David. The words of consecration: "This is My Body, this is My Blood," are found in the Gospels. The Lord's Prayer is taken bodily from the Bible, and so is the beginning of the Gospel of St. John, with which the Mass comes to a close.

The beautiful Vesper service is composed of Psalms. The Divine office which all the priests are bound to say every day, for the most part, extracts from the Scriptures.

In view of those undeniable facts how can it be claimed that the Bible is kept from the Catholic laity? Should any of our Protestant friends desire to verify the statements that we have made, let him borrow from a Catholic acquaintance one of our complete prayer-books, and he will find Scriptural language running all through the various services.

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Dyspepsia

Few people have suffered more severely from dyspepsia than Mr. E. A. McMahon, a well known grocer of Staunton, Va. He says: "Before 1878 I was in excellent health, weighing over 200 pounds. In that year an ailment developed into acute dyspepsia, and soon I was reduced to 162 pounds, suffering burning sensations in the stomach, palpitation of the heart, nausea, and indigestion. I could not sleep, lost all heart in my work, had fits of melancholia, and for days at a time I would have welcomed death. I became morose, sullen and irritable, and for eight years life was a burden. I tried many physicians and many remedies. One day a workman employed by me suggested that I take Hood's Sarsaparilla, as it had cured his wife of dyspepsia. I did so, and before taking the whole of a bottle I began to feel like a new man. The terrible pains to which I had been subjected ceased, the palpitation of the heart subsided, my stomach became easier, nausea disappeared, and my entire system began to tone up. With returning strength came activity of mind and body. Before the fifth bottle was taken I had regained my former weight and natural condition. I am today well and I ascribe it to taking Hood's Sarsaparilla."

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8 Years

Hood's Sarsaparilla

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The Rev. Sister A. Baire, of the St. Boniface (Manitoba) General Hospital, says: "As regards Dr. Ney's Asthma Specific, I do not always cure, IT NEVER FAILS TO GIVE RELIEF."

THE HOLY COAT OF TREVES.

The Holy Coat of Treves, in Blenheim Prussia, is a sacred relic which has been preserved for many centuries in the Cathedral of that city, and which is exhibited only at long intervals for the veneration of the public. The last occasion when it was thus exhibited was in 1841, and it is now once more being publicly exhibited for the same purpose. The opening ceremony took place on Thursday, the 20th inst., in presence of an immense concourse of people.

This relic is asserted to be the same seamless garment which was worn by our Blessed Lord, and from the constancy of the tradition and weight of the testimony which attests its authenticity there is no room to doubt that it is genuine. It was deposited in the Cathedral, according to this testimony, by St. Helena, the mother of Constantine the Great, who founded the Church of Treves also, and always preserved a special affection for it. St. Helena, on the occasion of her visit to Jerusalem, after the conversion of her son to Christianity, miraculously discovered the cross on which our Divine Saviour suffered, and obtained several other relics of the passion of our Lord, and the Holy Coat is said to have been one of these memorials.

The authenticity of this and other relics is not an article of Catholic faith, and the truth is to be known in the usual way by which the credibility of ancient traditions is to be tested. But the tradition relating to this relic is so constant and firm that the veneration of it has been practically approved by many Popes, who would not have given their sanction if the evidence of its genuineness were not very strong and conclusive.

Some attempts have been made to throw doubt upon the genuineness of this memorial of our Lord's passion, but the care with which it has been preserved by the Archbishop and clergy of the Church of Treves, between whom we cannot suppose that there was any conspiracy to deceive the public, sufficiently excludes the possibility of any deception having been practiced, or any error having arisen regarding the identity. Great care has always been taken for the preservation of such priceless treasures, and the Church has expressly ordered that doubtful relics should be carefully buried out of sight so that none of this class should be offered for veneration. This decree dates as far back as the Pontificate of Innocent the Third, who was Pope towards the end of the twelfth century, but before that time the Popes and Bishops were careful not to allow the veneration of false relics; so that any relic of public fame, which is properly attested by the Bishops, must reasonably be held to be genuine.

According to the accounts given by the despatches, the ceremony of the exposition was grand and imposing. Two Knights of Malta in full costume, with drawn swords in their hands, stood on either side of the shrine enclosing the "holy coat case," which was surrounded by tall lighted candles in handsome candlesticks and surmounted by a large gold cross. Over one hundred priests assisted in the Pontifical High Mass which followed the unveiling of the coat.

The cathedral was richly decorated and was packed to the doors with people. The white surplices of the choir, the gorgeous vestments of the priests, the scarlet uniforms of the Knights of Malta, the countless lights flickering in every nook and corner, the prismatic rays filtering through the old windows, the strange congregation composed of people of many nations and all walks of life, formed a picture not often seen. Bishop Korum, during his address to the multitude, earnestly urged the faithful to unite in venerating the garment from which power and virtue proceed. The nave of the cathedral was then cleared so as to enable the municipal authorities and the parochial societies to march up to the shrine of the holy coat and venerate that relic. Treves is overflowing with pilgrims and with visitors whose curiosity alone has been excited. The streets are filled with processions of all descriptions, and sacred banners, crosses and lighted candles are to be seen on all sides. During the whole time the holy coat is on exhibition about twenty excursion trains a day will arrive at Treves. A large temporary railroad station has been erected for the pilgrims, but in order that the town may not be overcrowded the different bands of pilgrims, led by their priests, will only be permitted to remain one night in town. Nearly every private household has made arrangements for receiving visitors during the six weeks

of the exhibition. Extra horse car lines have been laid, and there will be a market held nearly every day of the six weeks.

It is expected that eighty thousand pilgrims will visit the city during the six weeks while the exhibition will continue. The Provost of the cathedral has every confidence that the visitor will be orderly, and he has declined military aid to preserve order. The guard of honor which will accompany the pilgrims will consist of volunteers from Catholic families and pupils from the priests' seminary. The Pope permits the exhibition to continue two months, but the bishop thinks six weeks will suffice. A deputation of the Knights of Malta will attend the inauguration.

It may be fully expected that Protestant journals will be filled with heart-rending accounts of the superstition of these pious pilgrims who show reverence to the sacred garment which was worn by our Lord while He lived on earth; nevertheless, reverence shown to that same garment was approved by our Lord Himself when He rewarded the sick who "sought to touch but the hem of His garment;" for "as many as touched it were made whole." (St. Matt. xiv. 36.)

Dr. Falmagne may bring from Mounts Olivet and Sinai slabs to be placed in the walls of his new church, and the members of the Epworth League may go to the house in which John Wesley lived, and they are considered to be doing a very proper thing by showing a certain reverence to these slight memorials of persons whom they revere. Father Perrone testifies in his treatise on the Veneration of Saints that he has known many Protestants who, when visiting Italy, have carried away, as memorials of the illustrious living or dead, books which belonged to them, pages of their writing, and even pieces of the walls of the houses in which they have lived. Surely it is not consistent with reason or common sense to accuse Catholics of superstition and idolatry for showing reverence to objects which have belonged to persons who are still more deserving of respect than the objects of their reverence. Yet many a pulpit will ring with these false accusations against the largest Christian community in the world. Consistency is certainly not the most prominent characteristic of Protestant parsons.

A QUESTION OF CHRISTIAN MORALITY.

Euthanasia, a Greek word signifying a pleasant death, has been used by some recent writers to express the crime of suicide committed for the purpose of escaping from the ills and sufferings of life; and at the recent session of the School of Ethics at Philadelphia, Professor Felix Adler maintained that under certain circumstances suicide is lawful, being "the only exit open" whereby to escape from the evil, especially "when honor in the moral sense is at stake."

To the Catholic who has for his guidance the teaching of the Catholic Church, which is aided and directed by the Holy Spirit of Truth, and which cannot err in her teachings, it is a comparatively easy matter to form a correct judgment on matters of morals; but for the non-Catholic there is no such facility. Rejecting the authority of the Church of God to pronounce a decisive judgment on such questions, he is literally "carried about by every wind of doctrine," or is left to his own fancy from which to draw his conclusions.

It is, therefore, scarcely a matter of surprise that Professor Adler should propose that a regular Council should be designated by the State, consisting of three judges of the Supreme Court and three eminent physicians, "and if this Council be unanimously of opinion that there is no reasonable hope of recovery, (when they have been called in to examine the condition of a sick person,) the patient should be allowed to receive the cup of relief at the hands of his attending physicians."

In plain words, a cup of poison, which will give the easiest kind of death, is to be administered to the patient to ease him of his sufferings. There is not in all this the least reference to our obligations to our Creator, who has given us being and placed us in this world to fulfil a duty, which we have no right to neglect on our own responsibility.

It is the custom in China when an infant is born with any deformity which may make its life burdensome to itself or others, to make away with it by drowning in the nearest river, or by any other method which can be most readily adopted; and Professor Adler's proposition is simply a slightly

different application of the same principle of ethics which the Chinese follow. The question is, therefore, whether we are to abandon the morality of Christianity, in order to return to that of heathenism, which has been supplanted for many centuries in all civilized countries by Christian teaching.

A recent speech made by Kaiser William of Germany to the military students in the universities inculcated the practice of duelling, not merely as deserving to be connived at or tolerated, but as an obligation incumbent on men of honor wishing to vindicate themselves from the least aspersion thrown upon their good name. As a result of this teaching, which has not now for the first time been inculcated by the Kaiser, it is positively said that at the military academies there is scarcely a student to be seen who is not mutilated, or at least greatly disfigured by ghastly wounds upon his person, which have been inflicted in the duels which he has fought.

The Kaiser, besides being the head of the State, is the supreme authority in the Protestant Church of Prussia. It is, therefore, no far-fetched conclusion if we infer that even with regard to the commandment of the decalogue, "Thou shalt not kill," one of the results of the rejection of the authority of the Catholic Church by the Protestantism of to-day, will be a partial relapse into the barbarous ethics of heathenism. The Kaiser justifies his view of duelling on the plea that it is needed for the building up of a courageous generation of men who will be ready to defend their country when the necessity arises. Professor Adler is of opinion that the sufferings caused by an incurable malady are sufficient to justify the sick to look for, and the physicians to inflict, a speedy death. The obligations imposed by the fifth precept of the decalogue are to be ignored, according to these new theories. Our duties to God are not to be regarded as affecting the case.

If these principles are correct, we do not see any reason why the Chinese method of getting rid of deformed children should not be adopted also under the new ethical code.

The uncertainty of the conclusions at which we are likely to arrive if we ignore the authority of the Church, while considering such a matter as this, may be judged from the fact that in reference to the fifth commandment the most contradictory views have been held. St. Augustine informs us that the ancient Manichees maintained that this precept applies equally to men and irrational animals, so that it is unlawful to kill either one or the other under any circumstances. The great doctor, however, refutes at length the Manichean doctrine in his treatise on the City of God. St. Thomas also proves in the *Summa Theologica* that God gave to man dominion over animals, so that we may use them either for laboring, or for food, which cannot be done unless they are killed.

Others have maintained that it is not lawful even to put malefactors to death either by public or private authority. Catholic theology preserves the proper medium. It is never lawful to kill the innocent by direct intention; yet in certain circumstances, as in the waging of a just war, the innocent may be killed as well as the guilty, because under such circumstances it is impossible to distinguish between them, and the death of the innocent is not intended or desired. But it is lawful for the public authority to condemn malefactors to death on account of their crimes, when the safety of society requires that such punishment be inflicted. This doctrine is in accordance with the teaching of Holy Scripture, and the practice of Christian nations.

Under the Old Law God commanded: "Thou shalt not suffer evildoers to live;" and under the New Law, St. Paul says of secular princes and judges: "For princes are not a terror to the good work, but to the evil." (for the prince) is God's minister to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister, an avenger to execute wrath upon him that doth evil. (Rom. xiii, 3, 4.) By private authority, however, it is not lawful to put any one to death, unless it be in necessary self-defence against an unjust aggressor, as the capital punishment of malefactors is permissible, only inasmuch as it is ordered for the safety of the whole community. The infliction of such a punishment, therefore, belongs only to him to whom is committed the care of the community. Hence St. Augustine says very properly that, "he who

without public authority puts a malefactor to death is to be judged as a murderer, and for so much the greater reason, because he has dared to usurp a power which God did not confer upon him."

In regard to depriving the innocent of life, Holy Scripture is equally clear: "The innocent and just person thou shalt not put to death." (Exod. xxiii, 7; Daniel xiii, 53.)

From these correct principles the un-Christian character of Kaiser William's teaching to the students, and of Felix Adler's doctrine maintained before the school of Ethics, may be seen. St. Augustine's doctrine applies not only to those who deprive others of life, but also to those who would take away their own lives. Self-destruction is even more opposed to the law of charity than the murder of another, because we are naturally constituted to love ourselves, and to preserve our own existence. Hence our Lord makes our love for ourselves the standard and measure of the love we should have for our neighbor: "Thou shalt love thy neighbor as thyself." In fact the judgment of life and death belongs peculiarly to God according to Deuteronomy xxxii, 6, 39: "Is not He thy Father that hath possessed thee, and made thee, and created thee?" And, God says, "I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand."

Man is, therefore, not the master of his own life, any more than of the life of others. It may be lawful to take away the life of another in punishment for crime, but no one can be the judge in his own cause, and there are no circumstances which can justify a man in committing suicide. Hence Professor Adler's hypothetical Council of judges and physicians cannot themselves lawfully inflict death upon the patient who is supposed to ask for it, nor can the patient himself lawfully consent that he be put to death.

But it is not necessary to argue on such a case as has been supposed. They who are desirous of committing suicide will not at any time thus consent to the calm consideration of the point whether their sickness comes under the category of causes which the Council will recognize as sufficient justification for suicide. He would be rather disposed to act on his own judgment in a matter which thus concerns himself more than any one else; so that such a Council as the professor has imagined would not be required to act in real life. There is, however, something supremely absurd in requiring that the Council should reach its decision unanimously. If it be assembled lawfully, why should not a two-thirds majority, or a mere plurality suffice; as now-a-days most deliberative assemblies consider a majority sufficient that a decision be arrived at?

THE TYRANT BALMACEDA HELD AT BAY.

Early in the opening of the civil war, now raging in Chili, we essayed to interest our readers in the destinies of that heaven-favored portion of Christendom, now so fearfully rent and plundered and drenched in blood by the crimes and ambition of one reckless man. The tyrant Balmaceda, not satisfied with having ruled over the fair provinces of Chili during five long years of bigoted intolerance and Masonic tyranny, has taken the reins of power into his own wicked hands, dissolved Parliament, dismissed the representatives of the people in Congress assembled, and proclaimed himself dictator. Fifty millions of dollars which he found in the public treasury were eagerly seized upon, and squandered in bribing the officers and rank and file of the Republican army, which but a few years ago achieved many brilliant victories in the subjugation of the haughty Peruvians. With the support of all the armed troops in the country, and with all the national treasury at his disposal, the usurper fancied he would have a pleasant and easy time in terrorizing his fellow-countrymen and proclaiming himself as the future monarch of a new empire. It is comforting to learn that he reckoned without his host. The members of Con-

gress, whom he dismissed so shamefully, fled from the capital and appealed to the freemen of the northern provinces, where an array of volunteers was very soon mustered, and preparations were made to resist lawlessness and tyranny. Against these Balmaceda despatched a *corps d'armee* under the leadership of Leon of Tarapaca.

After some preliminary skirmishes the latter was finally attacked by the overpowering numbers of an armed peasantry who rose to the call of arms, and drove back the invader with very serious losses. General Camus again tried issue with the same indignant armed population of the North, and with the same result. His army fled at the approach of the conquerors of Leon of Tarapaca. In fact a want of arms and ammunition alone prevented the Parliamentary party from pursuing the discomfited Balmacedans to the gates of the capital. Meanwhile it is learned that a reign of terror holds sway in Valparaiso, where the tyrant reigns, and in all the southern provinces under his sway. The prisons are crowded with suspects; even foreigners, whether English or American, are not spared. Several have been already put to the torture to extract confessions from them, and after long confinement in dungeons have been put to death. The rack, the thumb-screw and the gibbet have been employed to extort admissions of treason or conspiracy against the tyrant's government. A portion of the people, who at the outset favored Balmaceda's proceedings, because they were against the Church, are now disgusted with his inhumanity, and will rebel against his authority, and join the people's forces at the first approach of the volunteer army of liberation. Already several officers with their companies have deserted and gone over to the Revolutionists; admirals with their ships and generals with their troops have joined the insurgents.

A manifesto has lately been issued by the Revolutionary party, in which many reasons are given why Balmaceda has been so long able to terrorize the country, and keep it in subjection. It might be well here to ask why should the party of the people with their chosen representatives be styled "The Revolutionary party." Surely the man Balmaceda, who, to satisfy the cravings of unbridled passion and of insatiable ambition, tramples upon every law and outrages every right, surely he alone among the contending factions is the "Revolutionist." When he refused to abide by the decisions of Congress lawfully assembled, and appealed to arms against the legally expressed will of the people, he thereby forfeited all claims to the people's allegiance and became the traitor; he alone should be branded "the Revolutionist." While discussing the merits or the crimes of the contending parties in the Republic of Chili, it should be borne in mind that Balmaceda is countenanced and cheered on by the infidels in Chili who proclaim war against Catholic education, and against priestly authority, and who would set up in that country the Masonic lodge, while monasteries and churches were being levelled to the ground. The war in Chili is as much between the Christian religion and infidelity as it is between the people's representatives and the tyrant Balmaceda.

A Poem in Marble.

A memorial altar, commemorative of the late Mr. John Scott, has just been placed in position in St. Catharine's Catholic Church in this city. It is a monument of exquisitely fine workmanship, that rises to the dignity of art. The body of the altar is constructed of Italian marble, resting against a recess carved in geometrical patterns, forming a charming arabesque. The table of the altar is supported by four Tuscan pilasters of the purest Mexican onyx, strengthened at each end with metal collars plated in gold. The architrave resting on these columns, the frieze above it and the entablature are of imported Italian marble. To the facade of the altar is attached a rare and beautiful piece of Cararra marble, throwing out in basso relievo the letters I. H. S. entwining a cross, symbolizing the redemption of the world. This we believe to be the finest piece of marble carving in this city, and would of itself repay a visit from connoisseurs in the art. On the door of the tabernacle, which is also of Mexican onyx, is the representation of a dove coming down from the clouds, symbolizing the descent of the Holy Ghost at the baptism of our Saviour. The tabernacle supports a block of smoothly polished Parian marble, which forms a pedestal for a statue of St. Joseph, done in *carte en pierre* that surmounts the whole work. We understand that the altar is the work of Loutz & Company, the celebrated altar builders of Buffalo, N. Y. — *St. Catharine's Journal*, Aug. 7.

First Communion at Norwood.

There was a very gratifying sight for the congregation of St. Paul's Church here on Sunday, August 23. Thirty-seven children received their first holy Communion after a whole week's preparation by our beloved pastor, Rev. Father Conway, who never spares himself when the spiritual or temporal interests of his congregation can be benefited. The girls, seventeen in number, were dressed in white, with long white veils. The Rev. Father preached a very eloquent and instructive sermon on the occasion. PARENT.

Norwood, August 19, 1891.



CUTICURA SOAP. For Bad Complexions, Itchy Skin, Rough Hands, Red, Raw, and Baby Humors. Itchy skin, red, raw, and baby humors, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is incomparable as a skin purifying soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps. Price, 25c. Send for "How to Cure Skin Diseases." Address PORTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

GRAND TRUNK RAILWAY. Annual Fall Excursion.

August 28th, 29th, 30th and 31st, 1891.

Table with excursion ticket prices for various routes including Kingston, Montreal, and Quebec.

Fares from other stations in proportion. Tickets valid for return until 21st Sept. 1891. This excursion will afford an opportunity for visitors to remain over to see the Province of Quebec Exhibition at Montreal, Sept. 17th to the 25th, or to join in the seaside excursion, leaving on Aug. 31st and Sept. 1st; returning until Sept. 15th, for which tickets may be purchased in Montreal at round trip fare of \$8 to Portland, Me., and \$10 to St. Andrews, N. B.

WESTERN LONDON, ONT. FAIR.

Sep. 17th to 26th, 1891. CANADA'S FAVORITE Live Stock, Agricultural, Industrial and Art Exhibition.

Arrangements are complete for the largest and most exhaustive exhibit ever seen in Ontario. Entries are rapidly coming in. The first in secure the best spaces. The Art exhibit will be magnificent and comprises pictures valued at £150,000 sterling, Special Barber Making, Cross-cut Sawing and Fire Engine Contest. The Attractions are without doubt simply immense.

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DR. PRICE'S Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

CHRISTIAN DOCTORS.

The Power of the Medical Faculty for Good or Evil - Physician and Priest Side by Side.

Where there are three doctors, there are two atheists," say the Italians. And the truth is, the medical profession more than any other, seems to expose its members to the danger of moral and religious shipwreck.

Now though it be true, to borrow the rule laid down by Saint Ignatius of Loyola for the conduct of life: "In all things we must act as if God did not exist, and as if we were entirely dependent on ourselves, we should not forget the second part of the same rule, that we must at the same time "act as if everything depended on God, and as if we were for nothing in the work in hand."

Where this spirit goes farther and becomes, as it were, a system, influencing the views of the physician, and ruling his practice, it is not only folly; it becomes a clear menace to society and to religion. What sense of responsibility can we expect in a doctor, who practically denies the existence of God, the immortality of the soul, the dignity of human nature? Pain is, in his view, a pure and unadulterated evil.

Greatly then do we need to pray for Christian doctors. We need men not inferior in attainments to the best; men who can speak with authority to their professional brethren. We need them to lighten the mass. Already in one of our large cities a movement has been set on foot among the Catholic physicians to induce promising Catholic young men to take up the study of medicine.

Indeed it is not without deep significance that our Blessed Lord is called the Physician of Souls or that He pointed out the parallelism between His work among men and that of the doctor.

And if we take him out of the sick-room and put him in the laboratory, what service may he not render the cause of truth, that is of Jesus Christ. To watch the tactics of the open enemies of religion and revelation; to follow them step by step in the researches and experiments on which they rely to disprove and dethrone God; to point out their fallacies and misrepresentations of facts; to put himself in the van of discovery and to force the world to

see that truth cannot be opposed to truth, that the God Who created medicines out of them to men, is the same God Who at sundry times and in divers manners spoke in times past to the fathers by the prophets; and last of all, in these days hath spoken to us by His Son, Whom He hath appointed heir of all things.

THE CARDINAL ARCHBISHOP ON THE LABOR QUESTION.

The Cardinal Archbishop has sent an article on the labor question to the Dublin Review. His Eminence comments at length on a passage in the Encyclical which declares the lawfulness of strikes. We have, he says, been dazed for years by the phrases "free contract," "independence of adult labor;" let working men maintain their independence of one another, and of all associations and of all unions, and of all united action, and of all intervention of law on their behalf.

The Cardinal goes on, the more independent of all defenders, the more independent they are of capitalists. Starving men may be locked out with impunity. The hunger of their wives, the cries of their children, their own want of food, will compel them to come in. It is evident that between a capitalist and a working man there can be no true freedom of contract. The capitalist is invulnerable in his wealth. The working man without bread has no choice but either to agree or to hunger in his hungry home.

TO HUNGER IN HIS HUNGRY HOME. For this cause "Freedom of contract" has been the gospel of employers, and they have resented hotly the intervention of any peacemaker. They have claimed that no one can come between them and their men; that their relation to them is a private, almost a domestic, affair. They forget that thousands of women and children suffer while they are refusing to grant a penny more in wages or an hour less in work. It is, then, no private matter, but a public evil, which excites the public condemnation. And more than this—a handful of miserable men, harshly treated, grows to a mob, and a mob soon grows to a multitude, and a multitude soon grows beyond its own control, and when bated by police and angered by the ostentatious presence of soldiers, breaks into flight and scours the streets, wrecking, robbing, and looting, without aim or reason.

SHARPENED BY DISAPPOINTMENT and irritated by the refusal of an additional penny an hour. At any moment a drunkard, or a madman, or a fool might have set fire to the docks and warehouses. The commercial wealth of London and the merchandise of the world, the banks and wharves of the Thames might have been pillaged. And all this because a strike is "a matter between us and our men." They were reminded that there were two other parties interested beside masters and men—the multitude of suffering women and children, and the whole peaceful population of London. At a certain stage of such a conflict either or both of these parties have a social, civil, and natural right to intervene to protect the public safety.

Leo XIII. continues the Cardinal, goes beyond the intervention of peacemakers in a voluntary effort to reconcile contending parties. He affirms that the State may intervene. "If," he says, "by a strike or other combination of workmen, there should be imminent danger of disturbance to public peace or if circumstances were such that among the laboring population were relaxed. Finally, if health were endangered by excessive labor, or by work unsuited to sex or age, in these cases there can be no question that within certain limits it would be right to call in the help and authority of the law."

A Protestant Writer Pays Tribute to the Monks. The monks who in their early purity and zeal, won land after land for Christ, were as poor as the Apostles or as their Lord. St. Anthony, their virtual archetype, has been moved by command to sell all he has and give it to the poor, and order after order acted by the same heavenly counsel. The love with which these poor brethren, the "Friars," or "Freres," were clothed was the secret of their reaching the masses as they did. None could be poorer than they, but they sought out the leper, the diseased, the fever-stricken, the dying, the multitudinous army of the wicked, to give them human sympathy and tender ministrations. Silver and gold they had none, any more than the Apostles, but they had better and gave it freely. They spent and were spent in secret offices of Christian love and piety.—Rev. Dr. Galkie.

The system is rendered malaria-proof when the blood is kept pure and vigorous by the use of Ayer's Sarsaparilla. At this season, all should have this admirable preparation on hand. Malarial poison is harmless when Ayer's Sarsaparilla is used.

SILVER JUBILEE OF REV. T. F. BARRY.

Bathurst, N. B., Aug. 10th, 1891. Quite an interesting event took place last evening at the residence of Very Rev. T. F. Barry, the priest in charge of the Catholic Church of the Sacred Heart, Bathurst.

About 7 o'clock p. m. a number of the reverend gentlemen's friends and parishioners waited upon him and the following address was read by Mr. J. J. Harrington: To Very Rev. Thomas F. Barry on the occasion of the 25th anniversary of his ordination to the priesthood.

VERY REV. AND DEAR SIR—As your spiritual children we humbly beg to tender you our sincere and respectful congratulations on your attainment to the twenty-fifth anniversary of your ordination to the holy priesthood. A quarter of a century's service as the active and faithful "ambassador of God to men" is a record to inspire yourself and friends with sublime thoughts on the dignity and importance to mankind of your sacred office and with gratitude to the giver of all good gifts, who has showered such blessings on your path.

It is true that we have reaped the benefit of little more than one-fifth of so long and fruitful a period of your life, but in that short space of time how much you have labored for the spiritual and material interests of your charge, only the recording angel can tell. The spiritual work alone of your ministry is sufficient to absorb all the time of the most zealous priest. When, in addition to these duties, we consider all you have done during the five years you have been in Bathurst with such slender and precarious means, and without embarrassing the congregation with debt, in the building of a large stone church, of a new stone presbytery, which, when completed, will rank as the best in the diocese, in the enlargement of the convent and the purchase of a site for a convent, you simply stand amazed at the success of your administration which must be attributed to your remarkable financial ability.

Let the priests who rule well be esteemed worthy of double honor, says Holy Writ. We, therefore, very Rev. Father, on this happy occasion, wish to honor you for this express our appreciation of your two-fold administration of this parish. You are right and day at your post and assiduous in the discharge of all your spiritual duties; and at the same time, with the aid of a wise business man you promote and provide for the instruction of church and other necessary parochial institutions in this new parish where everything has to be created.

The numerous calls to these works make on our limited resources alone prove to us from expressing by a general and more tangible testimony, the joy we all feel in your work. Very Rev. Father, in the celebration of the silver jubilee of your ordination. The words of Isidore: "we have the privilege of addressing you are the unanimous expression of all your spiritual children; the small gift of an inkstand, chair and silver lamp, which we accept as a memorial of this joyful circumstance in your life, is from a few of your devoted parishioners and friends.

We pray our Heavenly Father to grant you, very Rev. Father, to continue your labors in His vineyard for very many years yet to come. Signed on behalf of the congregation, Wm. J. Melancon, Wm. P. J. Burns, Jos. A. Melancon, E. L. O'Brien and John J. Harrington, com. act.

The Rev. Father made a lengthy oral reply. He said he did not like to scold or make reproaches on the occasion of a silver wedding any more than at any other time; but he felt compelled to tell them that in their excessive goodness and generosity they had not rightly interpreted his intentions or conformed to his wishes on this jubilee feast. He believed a few prayers in quiet retreat the best way for both priests and people to celebrate their wedding anniversaries—hence his absence for the past few days; and now that the 5th of August, the beautiful feast of "Our Lady of the Snows" and the anniversary day of his ordination to holy priesthood had passed and gone so nicely, it should not, he thought, be brought back again by this new though not unusual manifestation of their liberality and warm feelings. He could then truly say that their visit in such large numbers this evening completely surprised him, and was due solely to that well known irrepresible generosity on their part which he had already experienced on so many occasions.

Now, having said this much, he would beg to thank them most heartily for this new proof of their esteem and affection, apart from the personal compliments of the address which told him what he should be rather than what he really was. The sentiments which they had expressed were indeed admirable. They recalled to his mind most vividly how thankful he should be to God on this day for the great graces and favors he had received. Twenty-five years in the active ministry of the priesthood, with fair success in every undertaking, with the uninterrupted good will and wishes of the people, with the approbation and blessing of the chief pastor of the diocese on all parochial works, made thanksgiving and gratitude an imperative duty on his part—a duty which he trusted they would enable him to fulfil, by extending to him the charity of their prayers in the same measure of earnestness and liberality in which they had always seconded his efforts for the temporal and spiritual welfare of the parish.

A happy feature of the occasion was the presentation to him by Rev. Wm. Varrily, of Bathurst Village, of a gold pen, holder, etc. The last named gentleman came in while Rev. Father Barry was concluding his reply, and in a neat speech made his personal presentation. The congratulations of all present were paid to Father Barry and the party dispersed.

Oh, this ringing in the ears! Oh, this humming in the head! Having, slowly, snoring, gasping, watering eyes and throat a rasping, health impaired and comfort red.

What folly to suffer so with catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the fount, by removing the cause of offence, heals the sore and inflamed passages, and perfects a lasting cure.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me." Minard's Liniment cures Garget in Cows.

THE EXISTENCE OF THE DEVIL.

From the N. Y. Sun.

The Rev. Professor Briggs and other upholders of the "higher criticism" in theology, who are assailing several of the established tenets of orthodox Protestantism, have thus far steered clear of the devil. That is to say, they have not yet set about the work of undermining the old belief in his existence and his personality. For some reason or other they have refrained from taking up his case and applying their modern exegesis to the great and awful questions relating to his nature and history.

The higher Biblical students of Germany, whose methods our progressive theologians profess to follow, got rid of the devil, or thought they got rid of him, long ago. They have shown that he is not referred to in the Apostles' Creed, and have striven to prove that they are able to give a new meaning to the allusion to him in the Scriptures. Why have the American progressives kept quiet on this question? So far as we have noticed, only one of them has taken it up, and it is his opinion that he has been successful in abolishing the devil.

Of course the Rev. Dr. Talmage, of Brooklyn, believes in the devil. He had much to say about him in his sermon last Sunday morning. He argued that it is Satan who is stirring up the present anarchy in the Protestant Churches. He maintained that, until recently, Satan had been having "dull times" in hell on account of the spread of religion, through which many souls were saved; "and so," cried Talmage, "Satan rose upon his throne one day and said, 'Ye powers of darkness, hear!' Thereupon, according to Talmage, these powers hastened to Andover, and to the Union Theological Seminary in New York, and to the Presbyterian General Assembly, and to the old Episcopal Church, and to that old Methodist Church, and got up squabbles and raised storms in them, whereby the influences of religion are destroyed. So that Satan can now again rejoice in getting his full quota of victims.

About a business devil of this kind, with a horde of imps at his command, there can be no misunderstanding. If the Rev. Dr. Talmage has not seen him in hell, it is hard to tell how he could give such a vivid and terrorizing description of him and his works as he gave in the Brooklyn Tabernacle last Sunday. But the higher critics of these times, especially those of Germany, disbelieve in a devil of the kind described by Talmage. It is safe to say that among the unbelievers in him in this country are such men as the Rev. Prof. Briggs, the Rev. Phillips Brooks, the Rev. Dr. Rainsford, the Rev. Heber Newton, the Rev. Howard MacQuary and others. For reasons known to themselves, however, they have not come out against the devil.

They will very soon be compelled to declare their opinions on the devil question under the higher criticism which they uphold. They will be forced to make answer to a number of questions that are of profound interest to all mankind. Is there a personal devil? Do the Scriptures of the Old or the New Testament really teach that there is such a being? Are those passages from which his hypostatic existence has been inferred, to be taken literally, or are they to be understood as alluding merely to a principle of evil by which the human race is perpetually tempted?

These are grave questions for the higher critics in the United States and elsewhere. The theologians who are wasting time in wrangling about impenetrable mysteries cannot be permitted to dodge the devil in this practical age.

Eleven liberal Catholics have donated \$5,000 each toward the erection of the magnificent new church of St. Xavier, St. Louis, Mo.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child. Biting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

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

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

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