LONDON, ONTARIO, SATURDAY, AUGUST 27, 1892.

My W ce Rose.

My window was opt one starry night,
When a little white rose looked in,
And nestline lay in the moon's pale light,
A blush her sweet heart within :
Methought as I woke that an angel fair,
Had passed thro' my silent room
And a strangely sweet perfume
But twas only the wind thro' the myrtle be
That murmuring came from the sea.
To linger awhile by my beauteous flower
And whisper in dreams to me.

My heart was the window yon starry night,
The little white rose my love
That nestling came with a heavenly light
And a voice of a gentle dove;
She was spotless and pure as the silvery snow,
Her April of life was my pride,
But the envious night-wind laid her low
And kissed her away from my side,
And I watched 'neath the moon's pale lingering

dream
That can never be dreamed again.
—Louisa Gray

### CATHOLIC PRESS.

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N. Y. Catholic Review Our separated brethren think that to pray to the saints is virtually to deny that there is but one mediator between God and man, the Man Christ Jesus. They claim that they alone keep ever in but through the merits of a crucified Redeemer. And yet more is heard of Christ crucified in the Catholic Church in a month than is heard in any other in a twelvemonth. This may seem a strange statement ; but it is confirmed by the experience of all converts to the Catholic faith. This vital difference is in fact the natural result of an intrinsic difference in the constitution of the Catholic Church and that of any other. The Catholic Church is a living organism, a Mystical Body, of which each individual Catholic is made a member by a sacramental partaking of the Body and Blood of Christ. All his faculities-his memory, his suscepti bility to the impressions of symbolism, his social instincts-are all taken up into and effected by this mystical union with Christ. The power of an abiding faith in Him manifests itself through each of them, as its means of expression, just as the vivifying power of the sap in the stem manifests itself in every leaf and tendril of the vine.

Buffalo Union and Times. The scene in the House of Commons last Thursday when the Tories had to pack and go beggars description. Chamberlain, atrabillious in his accumulated hate of Gladstone and Ireland, launched forth a parting poisoned shaft against Home Rule, and was angered anew at the scene lift which his invective was received by the despatch tells us, "at the despatch tells us, spleen over the "Irish alliance" which overthrow the Salisbury miniswhich overthrow the Sansbury ministry. But it was left for a person named Macartney from Antrim to sound the full blast of Orange hate when he exclaimed that the Home Rule member from Dublin, Mr. Field, it wanted to wade in Protectant blood. wanted to wade in Protestant blood. Altogether the memories of that fateful night will long furnish food for merriment to those who were present; and,

Tory Government, which has just been deposed from power after six years of "This is the party, brutal misrule he said, "which has suppressed our constitutional right of public meeting; they have defiled our seats of justice packed juries and partisan judges; they have trampled upon our wounded soldiers—the evicted tenants; they have jailed our noblest leaders, priests and laymen; they have quenched, by bullet or bayonet or prison torture some of the bravest hearts that ever throbbed for Ireland; and the reign of Balfour and Balfour shall forever sink in the nos trils of the Irish race as a synonym for one of the meanest, cruel and most hypocritical tyrannies by which our English rulers have ever sought to enslave and degrade our land " - a comment at once sharp, terse and

Catholic Columbian. Rev. Sam. Jones has been hired to deliver a series of sermons at the Urbana Camp Meeting now going on. The secular press freely denounces the management as being more solicitous for the almighty dollar than the salvation of souls. When it was proposed to raise the price of admission to the grounds, there was a vigorous protest, which was met by "Rev. in the following pulpit expostulation:
"You stingy old devil, you talk "You stingy old devil, you talk about going to Heaven. Why, you old dog, you are too stingy to get into Heaven. You kicked because you thought you had to pay an extra five cents to get into the grounds. I just hold him out by the collar and let him kick himself to death." At another time, when evidences of an unChristianrebellion were manifest, he became equally boisterous: "A dude," he said, "talks about killing me; why, I would just spit on him and drewn him. Is it any wonder that self-respecting Protestants are becoming disgusted with mountebank methods of preaching

Look over a picture gallery of fam- and ous men and you will see physiques to be admired. Large heads and bull necks predominate. Holmes says he has noticed that brainy men as a class have big necks and chests; that upon occasions of severe brain exertion the arteries distend with a supply of blood going to the brain. To the young man who would have a truly useful and successful career the first essential is health. Sound health is the first wealth. Who ever invigorates his health has already obtained one of the great guarantees of mental superiority and moral wholesomeness. That contrast of the healthy fool and the That sick Solomon is misleading. He is no fool who is healthy and no genuine Solomon is sick. Get health. No of pure blood and vigorous circulation. No good university is without its wellappointed gymnasium, its boat crew and its ball team. If it be true, as diamonds dimmed "—the college of to-day has a way of dimming the diamond with first-class ball players. Physical wholesomeness is the true "gold cure," not only for the craving for stimulants, but for a host of other evils to which the flesh is heir. And regular bathing and exercise, plenty of pure air and good food, would lift many a man and woman above the reach of temptations that, because of improper hygienic conditions, are now too strong.

Irish World. In his speech last week in the House of Commons, in the debate on the "no confidence" motion, Mr. Gladstone, referring to the evicted tenants in Ireland, "expressed a hope," as the cable despatch informed us, "that during the Autumn a voluntary arrangement between landlords and tenants would obviate the necessity for such legislation as would become inevitable if no arrangements were made." One would think that this ought to have been tolerably satisfactory to all reasonable men, the clear meaning of it being that if the landlords do not voluntarily do justice to the tenants they will be compelled by legislative enactment to do so. What more could Mr. Gladstone have promised? But Mr. John Redmond, we are told,

ing what his own "attitude" towards the evicted tenants has been. Mr. Redmond and his faction have kept and still keep locked up in a bank in Paris \$200,000, which was subscribed by the Irish of America and elsewhere for the help of the evicted, tenants. The factionists and their leader will not allow a cent of this money to be drawn to relieve the suffering tenants. ment to those who were present unlike the synagogue which was buried with honor, Salisbury's government was coffined and epitaphed amid an was coffined and epitaphed amid an of the land war "—but the Parnellites of the land war "—but the land war "—but the Parnellites of the land war "—but the lan Mr. Justin McCarthy has repeatedly applause.

Boston Pilot.

The Rev. P. M. Furlong, of Wexford, Ireland, in a speech a few months ago, made this pungent arraignment of the formulation of the formulat have the astounding effrontery to stand up in the House of Commons and attack Mr. Gladstone for his "attitude" towards the tenants, which attitude is, the miserable and infernal false-

> N. Y. Catholic Review What an earthly paradise is a refined Catholic home! The parents belong to some of the church societies and the older children are members of the sodality. The sacraments keep them innocent, and the Sacrament of sacraments gives them the ineffable peace of Christ. Quiet, order, gentle-ness and kindness are the guardian angels of the household, and education brings in its accomplishments to add their charms to the ordinary monotony of life. The souls of all the member of the family are growing in grace; their minds are open to what is most choice in science and art; and, in their material surroundings, they enjoy all the comforts and some of the luxuries of nineteenth century exist-ence. Troubles may come and troubles may go, but the hearts in such a home are tranquil.

Ave Maria. In the course of an article on the recent magnificent celebration at the Canadian shrine of Ste. Anne de Beaupre our excellent contempory, is that a Medical Bureau be established like to catch an old dog like you and purpose similar to that of the Board of examining physicians at Lourdes The doctors of the Bureau would give official and authoritative statements of the condition of patients on their arrival at Beaupre and on their departure therefrom. By this means really supernatural cures would be distinguished from mere ameliorations effected by purely natural causes. Miracles have undoubtedly been wrought at Beaupre; but their

authenticity would be more manifest, and their glory immeasurably enhanced, had a competent board of physicians brought their science to bear upon the physical conditions of the patients before and after cure.
Lourdes challenges the scoffer at miracles; may Beaupre speedily be in

a position likewise! Boston Republic.
One of the bits of court gossip which Solomon is sick. Get health. No labor, no pains, no temperance, diet or exercise that can gain it must be professes to fear that Home Rule for grudged. The college men of the Ireland would subject the Protestants country have come to know the value of Ulster to most harsh and unjust Ingersoll say, that colleges are places His Grace's example, the Protestant where "brick-bats are polished and minority in the North would, indeed,

as we have seen, a pledge that justice hood be banished forever. I sent shall be done by law to those tenants this telegram to the Grand Old if the landlords won't do it without Man, Gladstone: - "Congratulations of Him who bringeth peace. Glory to God in the Highest! On earth

peace and good will toward men. My last words refer to that illustrious American whom everbody knows and every man of honor loves, James G. Blaine. Great-souled leader, would that thy voice might again be heard marshaling our hosts to victory When the last great sorrow came upon him I saw Democrats and Republicans, in the Milan hotels, weep like children. All patriotic Americans cast their eyes upon the sorrow-crowned statesman the sad spectacle of his bereavements. That tears which the light of Revelation had almost dried should again gush forth by the death of a son so bright, so hopeful, and so full of life and full of joy—this last dread blow has melted all our hearts and bowed all our heads. And never was sorrow more beautifully and appropriately expressed than when the Democratic Convention passed that resolution of sympathy for one who had been for years their greatest living opponent.

Thirty one converts were received at the Church of Immaculate Conception, Boston, during the year from July 1891 to 1892.

Australia has one Cardinal Archbishop, 26 Bishops, 1,000 priests, 105 brothers, 2,806 sisters, 2 ecclesiastical seminaries, and a Catholic population of 700,000. Every noble heart has been touched at

### THE SEPARATE SCHOOLS' CASE.

EDITOR CITIZEN:—I have read with much interest the full text of the judgment of their Lordships of the Privy Council in the Manitoba Separate schools' case, as published in this morning's Citizen.

Naturally, as a lawyer, I expected to read a luminous exposition of the constitutional question involved in this important appeal, but I regret to have to confess my disappointment.

but I regret to have to contess my disappointment.

The Board of the Judicial Committee have
more than once surprised us with their
strange constructions of statutory enactments
relating to Canada, but among the many inconsequential decisions delivered by them
it can be well questioned if any judgment
of theirs stands so thoroughly without foundation as the decision in this Manitoba school
case.

d is remarkably reticent upon this point, question of ante union exemption is rely dealt with at all. Yet this is the privilege that was the substantial idege at stake upon this appeal.

I one passage he does indeed refer to it his way. Speaking of the right of Cathoto denominational schools he says:
Possibly this right, if it had been defined recognized by positive enactment, might reattached to it, as a necessary and or private incident the right of exemption many contribution under any circumness to schools of a different denominative.

on "
Surely if the privilege gained by practice
of equally effective with a privilege gained
by law, there can be no reason in the world
rawing a distinction between them on
the question of exemption. In drawing such drawing a distinction between them of question of exemption. In drawing such listinction His Lordship violates the manguage of the Manitoba Act, which we privileges acquired by practice upon gonal footing with privileges recognized aw. If, therefore, the right to denominal schools, when recognized by law, if involve the incident of exemption, rly a similar right acquired by practice dearry with it the same incident of pition.

privileges which it was the plain object of the framers of the Maniteba Act to safe-

the framers of the Maintoba Act to Sale guard.

Lord Macnaghten refers to this as a sav-ing clause. In the light of his decision this is a misnomer. It has not proved a saving clause. It has saved nothing. It has been effectively reduced to a perfect nullity.

Yours, etc., EDWARD MAHON.

Ottawa, Aug. 15, 1892.

## DIOCESE OF PETERBOROUGH.

See The Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of the Sixt of Court powers which is a control of Court power which is a control of Court powers which is a control of Court po

## Death in the Monastery.

Quebec, Aug. 16. - Very general announced that a venerable member of the Ursuline Monastery, the Reverend Mother St. Catherine, had breathed positions in that religious establishment, and it was during her incum COMMUNITY OF THE SISTERS OF ST. dency of that of Superior that the Ursuline of Quebec established the now

Welland Tribune.

Half a thousand dollars were netted at the annual picute held here on Thursday of last the annual picute held here on Thursday of last mount of the property of the univaverable weather. The annual picute held here on Thursday of last prices (Father MeLuice) we noticed the following clergymen present: Very Rev. Dean Harris of St. Catharines, Father Grant of St. Joseph cathedral, Buffalo, Father Long of Buffalo, and Father McCaul of Fort Eric. Visitors were here from all sister towns, and the Columbia follow. The tables were freighted with there was an abundant of the strick of the Work. The society is known in Paris as Les Dames de la Retraite, and its object is to provide a proper place where ladies of position brought some two hundred and fivy from Buffalo. The tables were freighted with there was an abundant could be considered to the strick of the work of the tables were freighted with there was an abundant could be considered to the strick of the work of the tables were freighted with the work of the

Archbishop Vaughn has instituted an order of priests for open-air preaching. They are called "the Fathers of St. Gregory the Great."

olic charities, his labors in the advancement of Catholic education, and his zeal in the propagation of the faith of his fathers has frequently won him recognition from the Vatican in the past.

IS not only a distressing complaint, of itself, but, by causing the blood to become deprayed and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when comp cated with Liver Complaint,

when comp 'cated with Liver Complaint, is proved by the following testimony from Mrb. Joseph Lake, of Brockway Centre, Mich.:—

"Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength incondition. My appetite began to return and with it came the ability to digest all the food taken, my strength im-proved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to aftend to all household duties. The medicine has given me a new lease of life."

# Ayer's Sarsaparilla,

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

THE-

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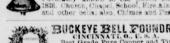
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cian of many years' practice, writes as

been using DR. NEY'S ANTIBILIOUS fied with their use.

I cannot do otherwise than praise the composition of these pills which you have made known to me. Containing no mercury, they can be taken without danger in many causes where mercurial pills would anger in many causes where mercurial pills would need to be the mercurial pills need to

danger in many causes where being danger in many changerous.

Not only do I make considerable use of these pills in my practice, but I have used them many times for myself with the mest gratifying results. It is therefore a pleasure for my verommend Dn. Nav's ANTIBLEOUS PILLS to those who require a MILD, EFFECTIVE AND HARMLESS purgative.

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fou would hardly dream, to look at it there, So faded and brown and old, "hat the soul of a poet's music rare, Those dusty strings could hold.

But tune those strings and draw the bow, And forth from their hiding place Steal dim, sad ghosts of the long ago, With old-time light and grace.

In a tremulous fall the notes expire, Like the mean of a spirit lost; Or the passionate pain of a soul's desire, By fate and failure crossed.

Tis said that away in bygone years, A poet touched these strings, And the sorrow that filled his eyes with tears, Still in their music rings.

He loved a lady bright and fair, But sought her love in vain, For her heart was light and she had no care That his soul was steeped in pain.

And you hear in the music's fall and rise, Like the ceaseless song of the sea. The soul of a sorrow that never dies, Entwined with the melody.

And the voice that speaks in this violin
Is sadder than human tears,
For an unseen spirit wakes within.
Whose sorrow mocks the years.
—Lucy McKeone Stapleton. From the Catholic World.

> THE LOST LODE. A STORY OF MEXICO.

By CHRISTIAN REID.

V.-CONTINUED.

"You will allow me?" he said, taking out his cigar-case after having finally finished the cup of chocolate. 'It is a charming characteristic of Mexican ladies that they never object to tobacco-and I cannot resist the pleasure of resting here a little longer. The ride to the mine is a fatiguing

"You found everything going well at the mine, I hope," she said with the wistfulness of glance he had already noted, and a hesitation of manner nev "And my cousin-he executes your orders according to your

'Admirably," answered Vyner, who felt for once disposed to make himself amiable. "He is the most capable subordinate that I have ever understands at once what I wish done and sees that my orders are executed promptly and faithfully. I shall always be grateful to Don Fernando for the relief from annoyance which he has secured to me," he added, turning his face aside to let out a delicate cloud of blue, fragrant smoke from between

Because his face was turned he did not see the swift expression that crossed Guadalupe's. In truth his words of praise for Fernando smote her with a hot sense of shame and reproach, as if herself had been a traitor; and these feelings were were mirrored for an instant in her sensitive counten-But she she clasped her hands together tightly in her lap, under cover of the table, and spoke with her isual quietness:

And the lost lode-is there a pros pect that you will find it?"

He smiled. "It is only a question

of time finding that," he said lightly. 'It was lost because there was no scientific knowledge in the method of working the mine. We are approaching the spot where I expect to strike it; and in a few days I shall be able to nanza is left."

A flash of hope came into her eyes, account for it. Ah, if this were but in his plans, or whether he had abandoned them, did not matter very much so long as the mercy of Heaver saved him from actual treachery and dishonor. A wonderful sweetness was in her face as she looked at Vyner.

'I hope that it may be so, senor, she said earnestly. "I trust that you may find the lode very soon. For you must be in much suspense until it is reached, not knowing if it has been chausted or not. My cousin does not pare himself in your service," she dded, glad not to shrink from to shrink from entioning Fernando's connection with "We hardly see him at all. e mine. Night as well as day he is at the

"Don Fernando is very vigilant," said Vyner, "but I am not responsible or monopolizing so much of his time, enorita. Of late we have not been working in the mine at night."

He did not think of the significance his words might bear until he was startled by their effect upon her. The light died out of her eyes as suddenly as the flame of the candle is extin gushed, and she turned pale to the Vyner could not doubt that his information had dealt a blow - how deep he could only guess by the expres sion of her face. He saw at once that Fernando had cloaked absences from home by a pretext of work in the mine that did not exist: but why Guadalupe should be so much concerned thereat he did not know. He was only sorry that he had so abruptly enlightened

"It is possible," he added, hesitating a little, in his doubt what to say, "that he may have been working some of the men at night without consulting me. He, too, is very anxious to find the lode.

'Yes," said Guadalupe. Her lips felt dry and stiff, as she uttered the word that seemed to her to contain a terrible irony of assent. Anxious to find the lode! That, then, was what Fernando was doing in the long nights when she had lain awake, listening vainly for his coming and praying for Her heart turned sick with the revulsion from the hope of a moment before, and she dropped her eyes that

Vyner might not read in them the fear that filled her soul.

He read enough, however, to se that she was much disturbed, and that his pleasant hour was over. With a very sincere inward malediction upon

Fernando, he rose to go. "There is some mystery," he thought, as he rode away. "That cousin of hers is after away. "That cousin of hers is after some mischief, which she suspects. But what is it to her?"

In the strange chances of human affairs it is sometimes difficult to say what is due to accident, and what to that powerful yet seemingly blind in fluence which the ancients called Fate and for which the moderns have found no better name; but it was apparently an accident, pure and simple, that turned Vyner's conjectures regarding Guadalupe, and her concern over he cousin's absence, into the channel of

the town, riding slowly in the short but exquisite interval between sunset and nightfall, that he overtook a man walking and saluted him. Vynerknew him at once as one of the miners, whose stalwart frame and intelligent face he had often remarked, and in this idle moment there seemed nothing better to do than to draw rein by his side and exchange a few words, while observing the effective picture he made as he kept step easily with the horsea tail, straight, finely-formed figure with head superbly poised and features of striking regularity, the clear bronze of his skin contrasting with his white cotton garments and the red blanket he carried flung over his shoulder.

"And so, Antonio," said Vyner, you are on your way into town. is a long walk after a day's work ; do you take it every night?"
"Yes, senor," the man answered,

looking up with dark, liquid eyes under the shade of his wide Since we no longer work in the mine at night, I prefer to go to town. walk is little to me-I am strong. And Don Fernando does not wish the men to remain at the mine," he added, after a pause long enough to give a shade of significance to the words. Vyner was conscious of a sense of surprise, but he did not answer for a moment. Then he said quietly, "Why

does he object to their remaining? The man lifted his shoulders with the gesture which signifies many different things. "Quien sabe?" he re-plied in the invariable formula of his people. "We only know that it is his wish that no one but the watchman should remain near the mine at night so most of the men sleep in the village at the foot of the mountain, but I pre fer to go to the town.'

There was a moment's pause, while the man's feet beat time together on the dusty road and the last fires of sunset burned above the blue mountain Vyner was looking straigh crests. before him, but he did not see either the light, flamed-tinted clouds, or the broad, white highway that stretched to the vellow walls and masses of green foliage which marked the town. stead, he saw, without a conscious effort of memory, Guadalupe's pale face report how much of the old, fabulous with its startled expression; and an instinct was borne in upon him that there was some connection between giving them a sudden radiance that that expression and the information h was not lost upon Vyner, though he wondered a little what he had said to so strangely, so like one who had received a blow, when she heard that the mine was not worked at night? Sound! "Madre de Dois, grant that And why should Fernando object to the it may be so!" the girl whispered to men remaining there at night? its closed doors and high-encircling herself. Whether Fernando had failed Vyner's mind was acute enough when wall, the house presented the appearonce roused, and although he did not leap to a conclusion sufficiently to say motionless and so clear sound is carried to himself that some treachery was on foot, he felt a defined suspicion of his accomplished subordinate which he determined to lose no time in putting to question the miner farther, or to allow him to suppose that matters were going on in the mine of which he (Vyner's was ignorant, although there something in the man's glance which seemed to convey a hint of warning But this sign of intelligence only made the young Englishman more resolved to give no opportunity for additional disclosures. Whatever was to be earned, he would learn for himself, not from servants or spies. When he spoke again, therefore, it was to ask ome indifferent question connected with the progress of the work, and a few minutes later, as they were close upon the town, he touched his horse

with the spur and rode on. But it was impossible to ride away from the thoughts which had been sug gested, and indeed he had no desire to His languid indifference fel from him like a garment; the mere suspicion of being fooled and betrayed roused all the fire that was in his nature, and he did not look like alman who would be very pleasant to with, as with bent brows and set lips. he rode through the streets of the town to his own house.

There, three hours later, be sat or the corridor before the sala, through the open door of which a reading-lamp and table covered with books and papers showed invitingly. But these things had no attraction for him to night. He preferred the semi-obscur lty of the wide corridor, where he say smoking and looking at the flower filled patio flooded with lustrous moon light, for, like a great silver balloon the moon was riding high in the viole heaven. Of the beauty of lunar radi ance in these regions, elevated so far above the surface of the earth into the tropical sky, language can give no idea. But just as the sunlight possesses here a glory which lower and colder lands never know, often weighdown the eyelids by dazzling excess of

light, so moonlight becomes an almost unearthly splendor, a divine white lustre which renders the old familiar earth a veritable land of enchantment, and turns night into a fairer, sub-limated day. Nothing could have been better than this brilliant light for the purpose which Vyner was meditating, and when about half-past ten o'clock a servant came to inquire if he hould close the house, he was astonished to receive an order to saddle a

"Two horses, senor?" the man asked, hesitating an instant. "No," Vyner answered. should I want with two horses?" Why "I thought that since he is going out in the night, the senor would wish

me to accompany him," the mozo replied, with a surprise that was evi-But Vyner, like most of his race,

was physically fearless; and the thought of taking the man as a matter suspicion regarding the mine.

It was about an hour after he had left the hacienda, as he was nearing had no idea of confiding to any one, and he replied peremptorily that he wanted only one horse and would go alone. Alone therefore, at an hour later, he rode away, bidding the servant be on guard to admit him without delay when he returned.

The lustre of the moonlight made everything as clearly perceptible as at high noonday, when he rode along the silent streets, between lines of closebarred, flat-roofed houses with sharply accentuated shadows, around the plaza with its empty stone benches, notionless trees and plants, and the basin of its fountain lying like a mirror in which the sailing queen of night might see her fairness reflected, down the streets where occasional groups of people were gathered about a still open doorway, or a picturesquely draped man stood talking through the window bars to an invisible girl within. Once a party of young men passed, singing softly with low, full-throated sounds and touching lightly now and then the strings of a guitar which one of them held. But for the most part the streets were deserted, with only the bark of a dog or the ring of his horse's hoofs to break their stillness, as he passed on out into the open country, where th white glory lay spread over the wide plain and encircling heights, revealing every feature of the scene with magi cal clearness, while not a leaf stirred

or animal moved. The air was deliciously cool and fresh, the moisture of the night sufficient to keep the light dust from rising and the expedition began to commend itself to Vyner as a rather enjoyable experience. For reflection had almos convinced him that the suspicion which had suggested itself was absurd, that nothing could be going on at the mine of which he was ignorant. But it was as well to satisfy himself. Guadalupe's face still rose before him in disagree-able connection with the words of the miner ; and if the Senor Don Fernando Sandoval was indeed playing any tricks, he should speedily discover that ne (Vyner) was not a safe man to play them upon. So he rode on, along the broad, white road, through the silent alley, while the night seemed to grow more brilliant with every passing hour, o wonderful was the radiance that

rested like a mantle of silver over the far-reaching landscape. He entered as usual the gates of La Providencia, skirting the hill on which the casa stood, but rising to a level with it as he reached the rear of its large enclosure. Everything here was wrapped in a stillness as profound as that which rested elsewhere; and with far with wonderful distinctness, and it was not surprising that the clatter of the horse's feet on the stony hillside which struck loud on Vyner's own ear should have penetrated with almost a much clearness to another ear, strung tense with painful listening in the apparently sleeping house.

For Guadalupe, lying wide awake,

heard the first distant hoof-stroke and sprang at once erect, saying to herself Fernando!" An instant carried he to the open window, and there, as the sound came nearer, she recognized that the horseman was not approching the house but passing by. She leaned out, listening eagerly, all her senses quickened by apprehension, and in a few moments was convinced that the rider, whoever he might be, was going to the mine, since he rode toward the mountain, and where else in those solitudes could any one be bound? Was he Fernando? No one else (except Vyner, of whom she did not think was likely to be on horseback. If it were Fernando, where had he been, and where was he going now? Might she not intercept him and stop him, induce him to listen to her prayers and abandon the dark work he had in hand? She knew the road; it passed around the hill and after a wide curve passed near the corrals at the back of the house. Could she not speak to him there? It was at least worth while to make the effort, far better than to remain passive in powerlessness misery. She paused only to thrust her feet into slippers and throw a shawl around her, then quickly and noise lessly sped out into the moonlightflooded patio, where the air was heavy with the languorous perfume of flowers. though the back courts, past the stable where the mules and horses stood. through a corral where the great oxer lay sleeping heavily near their vokes and carts, into another where the cows brought up for the evening's milking, lifted their heads and glanced at her, and so came to the wall which was the outward boundary of the premises. Here she listened for a moment. Yes. she was in time. The horseman was no sign of this functionary was visible.

drawing near. Sharp and clear the horse's hoofs rang now on the stillness of the night as the rider leisurely nounted the acclivity and followed the road which would bring him within a few feet of the wall.

But how should she communicate

with him through the wall, which was at least ten feet high, and in which there was no gate? This she had already settled in her mind. The wall was built of rough, unplastered adobes very thick, but worn and broken in many places with the action of time and weather, thus offering a rough surface on the inner side which it was possible for any one with great agility, and indifference to abrasions of skin to climb. Guadalupe felt certain that, nerved by her present purpose, she could climb it. She swept one glance over the surface to ascertain the best place for her venture, and then began to climb, clutching the points offered by the rough bricks with her delicate hands, and setting her small feet with desperate energy into the cavities from which they too often slipped. At another moment she must have failed, for the effort was indeed a desperate

one : but the sound of those nearing hoof-strokes filled her with the strength and courage of despair. Another instant and Fernando must be gone bewond her reach. What did anything else matter in comparison to saying ne word to him, one word which might have the power to move him! Clasping afresh the sharp and brittle points of brick, she raised herself with convulsive energy and looked over the wall. The rider was just abreast with the spot where she stood, and in the white radiance of the moonlight she saw him clearly. For a moment she hung, motionless as if suddenly carved in stone, with the words she had been about to utter frozen, as it were, on her lips. Her dark eyes distended as she looked at him; but he rode by, un conscious of their gaze, and when she saw him turn up the mountain toward the mine she dropped, heedless of her torn and bleeding hands, to the foot of the wall and lay there for an instant tering hastily, had laid the key care-

as if she had fainted.

But it was only for an instant. Terror roused her quickly to action and life. She grasped the situation almost without thought. Vyner had heard or suspected something, and was on his way to the mine to verify the report or suspicion. And Fernando was there! Of that she was sure. What he was doing she did not know only an instinct assured her that it was something which would make a meet ng with Vyner of terrible danger to What could she do? Ah both men. pitying God, what could she do? Go and warn Fernando? Was that pos sible? Yes, she said to herself, Heaven helping her, it was possible. Vyner, it is true, was on horseback but the road was circuitous and very steep that wound up the mountain, and he must ride slowly, while she knew the path which the miners always followed in ascending and descending : a straight and terrible climb up the the witness. mountain's side, but counting barely two miles, while the road covered five. If she could make those two miles be fore Vyner accomplished his five, she is no name in the hat. might even yet save Fernando from-God alone knew what! Detection and the early printed version of the lecture dishonor certainly, and crime perhaps, told how Mr. O'Connell turned the for if the two men met who could say what result might follow?

"I can but try," she thought; and gathering herself up, she fled swiftly as she had come, passing like a spirit through the sleeping animals, through the odorous patio where the arches and pillars of the corridor lay in sharp, black outlines of shadow on the paveent, and the household slumbered peacefully behind their closed doors, and on the great front door, the mas-sive portals of which were closely while a mozo lay sleeping on his mat in the arched passage that led no report of Parliament the next day to it. This man was the only difficulty. If he waked—well, she must run the risk of that, and hope in such case to induce him to be silent, but he slept heavily, and murmuring prayers, that slipped from her lips like the beads of a rosary through the fingers, she undid the bolts and bars that at another time would have defined her strength, swung open the heavy door and darted away like a greyhound into the white, silent night, taking the lonely and difficult path that led up the moun-

tain's steep ascent. VII. Little suspecting whose eyes had been bent upon him as he passed the corrals of the haciendo, Vyner rode up the mountain, pausing now and again at the turns of the winding way to cast a glance over the wide prospect that lay below him flooded with silver The marvellous beauty of th mist. scene, bathed in this unearthly radiance, touched even his sluggish faculty of admiration; and as he mounted higher and the wonderful panorama unrolled to its farthest mountain barriers, while the air grew fresher and the violet heaven seemed bend ing nearer, he admitted to himself that he was well repaid for this midnight ride even if he discovered nothing. And when he reached the mine it did not appear as if he were likely to iscover anything, or indeed as it there was anything to be discovered All was wrapped in the deep silence and absolute desertion. In the brilliant moonlight the roughly-arched entrance of the tunnel which led into the mine, with its massive door closed and locked, had something weird in its appearance; and unimaginative as he Vyner thought of Old

legends of gnomes and elves and their reasures buried in the deep hearts of

the mountains. He dismounted from

his horse and, fastening the animal,

looked around for the watchman, but

"Asleep I suppose," the young man said to himself, feeling more and more convinced that there was no foundation for the suspicion which had been ex satisfy himself that the watchman was on the ground, he walked toward a hut near the mouth of the tunnel, where the man had his quarters. The moonlight poured in at the open door and showed his recumbent form wrapped in his blanket and stretched on the mat which makes the sole bed of the laboring class of Mexico. His deep breathing was sufficient evidence that he slept heavily, and Vyner's quick sense of odor assured him that there was a special reason for this heaviness of slumber. The peculiar pungent fumes of the vino de mescal filled the small apartment, and testified that it might be easier to waken a log than he man who lay sleeping under its in luence. Vyner stood for a moment looking down upon him. He was evidently intoxicated, oblivious and un scious of everything; and on perceiv ing this suspicion again wakened in the young man's mind. guardian anything was possible. He felt now that he could not leave the mine without assuring himself farthe that no treachery was going on. But how could he enter? tress-like door was locked, and the key was of course in the possession of Fernando Sandoval. He felt so sure of this that it was with no intention of searching for, or hope of finding it, that his glance swept over the inside of the hut and was attracted by a gleam of metal, as the moon-beams fell upon a rude bench opposite the door. Revealed by their touch, something lay shining there that bore the appear ance of one of the great keys that are fashioned in Mexico for the

TO BE CONTINUED

door set in the frowning rock.

### O'Connell's Wit.

nary locks, and that might serve for

the gates of a mediæval city. He

made a step forward and took it up. Yes, it was the key; but why it should

be lying there beside the sleeping

watchman raised another question in

his mind. It was as if some one, en

lessly down and forgotten it. But who? Vyner did not pause to con-

sider the question. With the key in

his possession entrance to the mine was assured, and turning quickly he left

the hut and walked toward the massive

In an article in the Critic on Wendell Phillips, Mr. Wingate tells a couple of good stories about Daniel O'Connell

One of these long missing anecdotes refers to Mr. O'Connell's overthrow of the testimony of a witness who swore that he found by a murdered man's body the hat of Mr. O'Connell's client. Taking up the hat in court, O'Connell, looking inside. the name J-a-m-e-s. "Did you s this name in the hat?" he inquired "Faith I did, when picked it up," replied that worthy. Instantly Mr. O'Connell turned to the judge. "Your honor," he said, "there

Another of the anecdotes omitted in table on the London Times. Times had declared that it would never allow the Irish agitator's name to go into its columns, and therefore when he arose to speak in the House of Commons the Times reporters threw down their pencils, folded their arms, and leaned back at ease. But at once up rose a friend of the orator, and called the attention of the speaker to the fact that there were strangers in the gallery. Instantly the rule of the House prevailed, and out the reporters were hustled. Consequently the Times had A little later, "Bull Run" Russell called on Mr. O'Connell, and, eating humble pie, said the Times would like to report his speech at a certain meet With great cordiality Mr O'Connell agreed to allow the report, invited Mr. Russell to ride with in his carriage to his place of speaking, had a convenient place allotted to there, and table and ink brought to his

deliver an eloquent oration in Irish. People who give Hood's Sarsaparilla a fair trial realize its great merit and are glad to say a good word for it. Have you tried it?

convenience-and then proceeded to

Pipe Smokers. You may be satisfied with the brands of tobaccos you have been using for years Grant it; that you are satis-As there is always room for improvement, we ask you to try our OLD CHUM PLUG, or cut smoking tobacco, and we believe you will be BETTER satisfied. In any case a trial won't hurt you. Don't delay upon the order of buying, but buy at once.

Diarrhea And Vomiting. GENTLEMEN,—About five weeks ago I was taken with a very severe attack of diarrhea and vomiting. The pain was almost unbearable and I thought I could not live till morning, but after I had taken the third dose of Fowler's Wild Strawberry the vomiting ceased, and after the sixth dose the diarrhea stopped, and I have not had the least symptom of it since.

MRS. ALICE HOPKINS, Hamilton, Ont.

The Children's Friend.

MRS. ALICE HOPKINS, Hamilton, Onf.
The Children's Friend.
GENTLEMEN,—Last summer our children were very bad with summer complaint, and the only remedy that did them any good was Dr. Fowler's Extract of Wild Strawberry. We used twelve bottles during the warm weather and would not be without it at five times the cost.

JAS. HEALEY, New Edinburgh, Ont.
The Four Carainal Points.

The Four Cardinal Points.

The four cardinal points of health are the stomach, liver, bowels and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health and removing disease. The Four Cardinal Points.

Minard's Liniment is used by Physic

THE TEST OF C A Letter to a Protest BY PHILIP O'N

**AUGUST 27, 18** 

Lactantius wrote: " proach us with this there not among you slaves and masters? 1 difference amongst ye none ; and for this rea each other the name of 1 we believe ourselves to from the moment whe learnt to look at thin eyes of the body but w spirit, we may perceit there may be differ material condition, y brothers, and so we na while we are all bone Here I may remark indices regarding colo

States is unknown in t can States. The Chur sacraments, has produc Lecky tells us, in sale of Church ornan Acacius to reseue the Persian prisoners, th horrors of the Vandal i tis, Bishop of Carthag step to ransom the R Augustine, St. St. Caesariu Great. Exuperius of Toulouse Remi, all melted dov church vases to free Cyprian sent a large purpose to the Bishe St. Epiphanius and S junction with a ric named Svagia, are sa thousands. St. Eloi object his entire fortu of Nola, displayed a si When, long afterwar dan conquests in a mo the calamities of the sions, the same unwe founded by John of twelfth century, we release of Christian other society was for same object by Pete following century.

> hunting heretics to Still the Church is De Maistre wrote: ant, says that he blu forgery has been th the Reformation, and didly acknowledges a single instance ha ing them (Catholics) or the channels of grossly, not to sa rupted." In his his and England Sir Fr serves that the stand

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loctrine of the sac of marriage, and t the marriage tie. husband and wife their marriage wa of Christ with His She became a help relation of life as with him in the matrimony. In her sphere and n Ennobled by the t strove to realize it thendom regarde the prospective of the State. woman that her cl by God, predestin and entrusted to instruction. Th footsteps to the h Heathenism beli devoid of reason Church lifted her status and made The Church taug religious being, ca of reaching a sul tity. For her C the Church and ments. The Vi was held up to every virtue. and by the Churc ally be ennoble taught to worshi of sensuality. modesty of wom

this creed. Sl shame was her g sunk her to th the Church rais to lift her eves controlling caus and purity to-da The sixteen centurie ated yet. Inste prostitute amon taught to vener tures, Mary. women who as 1800 years as

if he would tak

## THE TEST OF CHARITY.

A Letter to a Protestant Neighbor.

BY PHILIP O'NEILL. we believe ourselves to be equal; for, from the moment when we have all

Here I may remark that the prejudices regarding color in these United States is unknown in the South American States. The Church, through her sacraments, has produced the difference. Lecky tells us, in reference to the sale of Church ornaments by Bishop

Acacius to reseue the seven thousand Persian prisoners, that "during the horrors of the Vandal invasion, Deogratis. Bishop of Carthage, took a similar step to ransom the Roman prisoners.
St. Augustine, St. Gregory the
Great, St. Caesarius of Arles, St.
Exuperius of Toulouse, St. Hilary, St. Remi, all melted down or sold their church vases to free prisoners. St. Cyprian sent a large sum for the same purpose to the Bishop of Nicomedia. St. Epiphanius and St. Avitus, in conjunction with a rich Gaulish lady sisterhoods in the Church. Some count named Syagia, are said to have rescued their members by thousands all under thousands. St. Eloi devoted to this the government of one head, a woman, object his entire fortune. St. Paulinus and elected by themselves for life. of Nola, displayed a similar generosity. When, long afterward, the Mohammedisplayed. The Trinitarian monks, founded by John of Matha, in the following century."

Still the Church is represented as a monster of cruelty during those ages. De Maistre wrote: "For three centuries has been one grand conspiracy against truth." Whitaker, a Protestant, says that he blushes to admit that forgery has been the characteristic of the Reformation, and Nightingale candidly acknowledges that "in scarcely a single instance has the case concern ing them (Catholics) been fairly stated, or the channels of history not been grossly, not to say wickedly, corrupted." In his history of Normandy and England Sir Francis Palgrave observes that the standard works of British authors have tainted the national

English history has yet to be rewrit ten in the interest of truth. Protest-

the Pope against mighty monarchs in behalf of injured wives, and in maintenance of the sanctity of marriage. woman rose in the person of the Virgin power carried into effect the divine doctrine of the sacramental character the object of a reverential homage of marriage, and the indissolubility of the marriage tie. Out of this doctrine springs the dignity of woman. The husband and wife were taught that their provinges and the indiscolubility of the Middle Ages, alludes to their husband and wife were taught that their provinges are the object of a reverential homage of drinking assemblies called scot-ales. (A scot-ale was a sort of picnic, at which spirituous liquors were used to influence on the desired of the Monks of the Middle Ages, alludes to their influence on the desired another and a character was a sort of picnic, at which spirituous liquors were used to facilitate contributions toward charit-like and the object of a reverential homage of drinking assemblies called scot-ales. (A scot-ale was a sort of picnic, at which spirituous liquors were used to facilitate contributions toward charit-like action and invigorat facilitate contributions toward charit-like action and invigorat facilitate contributions toward charit-like action and invigorat facilitate contributions toward charit-like action of the bowels. How which spirituous liquors were used to facilitate contributions toward charit-like action of the bowels. How which spirituous liquors were used to facilitate contributions toward charit-like action of the bowels. How which spirituous liquors were used to facilitate contributions toward charit-like action of the bowels. How we was a sort of picnic, at which spirituous liquors were used to facilitate contributions toward charit-like action of the bowels. How we was a sort of picnic, at which spirituous liquors were used to facilitate contributions toward charit-like action of the bowels. How we was a sort of picnic, at which spirituous liquors were used to facilitate contributions toward charit-like action of the bowels. How we we shall be action of the bowels. How we we still action of the bowels. How we we The Church in the first dawn of her their marriage was a type of the union of Christ with His bride the Church. She became a helper to man in every relation of life as being made one flesh with him in the holy sacrament of matrimony. In the light of this faith her sphere and mission grew wider. Ennobled by the truth that she typified the Church's union with Christ, she strove to realize it in her life. Heathendom regarded children only as the prospective members of the army of the State. The Church taught woman that her children were begotten by God, predestined to immortal life, and entrusted to her for religious instruction. Thus she guided their footsteps to the home of eternal joy. Heathenism believed woman to be status and made her the equal of man. The Church taught that woman is a religious being, capable, through grace of reaching a sublime degree of sanc-tity. For her Christ died, established the Church and instituted the sacra-ments. The Virgin Mother of God

sunk her to the deepest depths until

they were found worthy even of the most extraordinary suffering for faith. Woman has been an able coadjutor to Lactantius wrote: "Let no one reling. As the Christian altar has been cated commits a mortal sin. 2 Who-Lactantius wrote: "Let no one reproach us with this question, 'Are there not among you poor and rich, slaves and masters? Is there then no difference amongst you?" There is none; and for this reason we give to each other the name of brother, because we believe ourselves to be equal; for, from the moment when we have all still protects woman against Protestant. learnt to look at things not with the eyes of the body but with those of the communistic doctrines of modern of the correction of this vicious habit eyes of the body but with those of the spirit, we may perceive that though there may be differences in the material condition, yet amongst us there are no slaves, but all are held as brothers, and so we name one another brothers, and so we name one another brothers.

> have it, arose. THE TESTIMONY OF A CONVERT WHO to cause distress to his family, HAD BEEN A DISCIPLE OF FREE

THOUGHT.
The late founder of the Paulist order, Very Rev. Isaac T. Hecker, in his last work, "The Church and the Age," tells in the following style the appre-ciation the Catholic Church has always accorded woman and her work:

"One has but to open his eyes and read the pages of ecclesiastical history to be convinced that in the Catholic Church there has been no lack of freedom of action for women. Look for a moment at the countless number of sisterhoods in the Church. Some count

"Then there is no kind of labor, When, long afterward, the Mohamme-dan conquests in a measure reproduced the calamities of the barbarian inva-not engage, according to their abilities sions, the same unwearied charity was and strength. Who shall enumerate displayed. The Trinitarian monks, the different kinds of literary institutions, schools and academies, under their twelfth century, were devoted to the release of Christian captives, and an their kind? Who shall count the hosother society was founded with the pitals, the orphanages, the reforma-same object by Peter Nolasco, in the tories, the insane asylums, and other similar institutions, where they proved So much for the work of the Church their capacity to be above that of men? in behalf of humanity and liberty in All roads in the Church are open to the ages when, according to some of her enemies, its chief business was hunting heretics to burn them at the dom; and, what is more, she is equally aware that whatever she has to do will receive from the Church encouragement, sanction and that honor which is due to her labor, her devotion and

her genius.
"Few great undertakings in the Church have been conceived and carchurch have been concerved and ried on to success without the co-operation, in some shape, of women. The great majority of her saints are of their sex, and they are honored and placed on her altars equally with men." Mr. Lecky, in his "History of Ration-

alism in Europe "on the effect of devo-tion to the Blessed Virgin in Europe during the ages of Faith, says: "The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound, and, on the whole, a more salutary influence than the mediæval conception of the Virgin. For the first time In a former article I gave striking historical instances of the inference of the Pope against mighty monarch. was recognized as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with ideas of degradation and sensuality, woman rose in the person of the Virgin

"To this we may add another and a stronger claim to our respect and mortal sympathies. The protection The protection and the better education given to woman in these early communities; the venerable and distinguished rank assigned to them when, as governesses of their order, they became in a manner dignitaries of the Church ; the introduction of their beautiful and saintly effigies, clothed with all the insignia of sanctity and authority, into the decoration of places of worship and books of devotion-did more, perhaps, for the general cause o womanhood than all the boasted institu-

tions of chivalry."
THE CHURCH AND TEMPERANCE. Rev. A. C. Peck, with the sanction devoid of reason and conscience. The Church lifted her from this degrading Dowell, wrote the following: "How much does the Church differ in different places! In Italy our severest task is to make converted priests give up their wine. In the against temperance - the battle greatest of the age-the Papal Church, ments. The Virgin Mother of God by its history, its appetites when feastwas held up to her as a model for ing and when fasting, and by the exevery virtue. In the honor paid to ample of those high in power and in-the Blessed Virgin by the Trinity, fluence, will be on the side with the think that heathen maidens were taught to worship Venus, the goddess of sensuality. The innate purity and modesty of women were destroyed by this creed. She thought that her

this creed. She thought that her shame was her glory. This foul idea praised the Italian clergy.

The greatest temperance movement the Church raised her and taught her the world ever saw was inaugurated to lift her eyes to the spotless Mother by an Irish Catholic priest, who led over one million men to total abstinence. of the Most High. And this is the Total abstinence as a method of reand purity to-day, however sects may doubt it. The Catholic training of sixteen centuries has not been obliterated yet. Instead of adoring a deified ated yet. Instead of adoring a deified prostitute among Pagans, woman was taught to venerate the purest of creatures, Mary. The roll of Catholic women who adorned the Church for 1800 years as virgins, martyrs and saints, would astonish even Ingersoll if he would take the trouble to enquire.

Pius IX., of blessed memory, and accept this theology from the kingdom below.

The Bishop of Arizona, Episcopal, for instance, who says that "that doctrine (eucharistic adoration) is a priests to encourage the formation of novelty in theology." But there is St. Ambrose, whilom Bishop of Milan, who says, "We adore the flesh of Christ in

seek for a more honorable occupation.

CHURCH DECISIONS. 1. Whosoever drinks deliberately communistic doctrines of modern of drunkenness remains in a continual Rationalism, Faourierism and the state of sin. 4. Whosoever entices upheld and preserved. By insisting supply to any individual that he on it, the Church formed society into knows will be intoxicated therewith on it, the Church formed society line families and kin, throwing about them defences and safeguards of liberty and happiness; and out of the Christian family the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking, though the civilized State, such as we guilty of excess in drinking. not to intoxication, in such a way as squandering that which is needed for their support, commits a mortal sin against charity and justice. In like manner whosoever renders himself unable to pay his lawful debts. although he may not drink to intoxi-cation, commits a mortal sin.

CHURCH DECREES ON TEMPERANCE.

Apostolical Canons.—If any cleric shall have been found eating or drink-ing in a tavern, let him be deprived Communion, unless the neces of travel may have compelled him to

enter an inn.

Decree of Pope Eutychianus in Third
Century.—We command the Christians to guard themselves by all means against the great evil of drunkenness, from which all vices emanate. He who shall refuse to avoid this evil, must be excommunicated until satisfactory amendment shall have been

Council of Laodicea in 364.—Those who are dedicated to the sacred ministry, from priests to dea-cons, and the remaining ecclesiastical orders, namely, sub-deacons, electors, chanters, exorcists and those who intend to take vows of celibacy, shall

not enter taverns.

Council of Vanness in 461.—No one can be a competent master over his body and soul who shows himself, whilst in the captivity of wine, a stranger to all sense, and allows him-self to be led by the bent of this passion whilst the mind is defective. Such a one runs the risk of committing sin or crime before he knows it. this ignorance, which evidently flows from a wilful insanity, does not ex-cuse from guilt. Therefore, we decree that he who shall have been found drunk must be kept from Com-munion for the space of thirty days or

undergo a corporal punishment.
Third Council of Tours in 813.--The faithful must not follow surfeiting and drunkenness. Men, indeed, make little of these vices; but it is difficult to comprehend the magnitude of the evils which are usually generated by these vices. Physicians attest that some of the more fatal diseases are caused by drunkenness. And it is not easy to estimate the ravages produced in the mind by drunkenness, which is the cause and origin of nearly all the acts which men commit rashly

Instructions of the Bishop of Lincoln in 1236. Because no one can succeed in subduing other vices, who has not controlled gluttony and drunkenness,

able or other purposes.)
These decrees emanated from the Pope and were ratified by him. it would seem that the "Papal Church" was ahead in the temperance move ment. Here are some proofs. The Rev. A. C. Peck merely makes assertions which are supported only by his prejudices. In opposition and as a set-off to Rev. A. C. Peck's statement, I give the tribute of an enemy even as bitter as he could be. It refers to a time when the plague was in Naples.

A TRIBUTE TO ITALIAN PRIESTS.

The following eulogy of the Italian clergy is doubly valuable, coming as it does from the radical organ of Rome,

the Capitan Fracassa: "In contrast with our rulers, who know not how to secure obedience, there arises in these days of trial a grand, an austere, a terrible figure-the priest. Behold him! He courage ously advances to meet the worst, and puts down his life as the stake. matters death to those that labor for the future, and whose warrant is a past

of nineteen hundred years! "To the weakness and the timidity of the Government they oppose a dis ciplined, intelligent, energetic action. They cannot establish gordons or im-

ness against Italy because she refused

the reform heresy. ANTI-CHRIST AND THE REAL PRESENCE. It seems natural to suppose that anti-Christ would oppose a belief in the real presence because this would render the Mass inefficacious. For this he convinced Zuinglius and Luther that

In every walk of religious perfection of saloon-keeping, and were arged to the mysteries." There is St. Gregory of Nazianzum, not recently, indeed, but most truly Bishop of Constantinople,

who used this expression, "Calling upon him who is worshipped upon the altar. "There is the poor Bishop of Hippo, Augustine by name, who, unfortunately for his reputation, com-mitted himself to the declaration that "no one eateth that flesh till he hath first adored." And how many other Bishops great and small, there are who have acted upon that dictum of the mis guided African, God only knows! The Bishop of Central New York declares the doctrine and the practice which it implies are most certainly unauthorized by Holy Scripture, and entirely aside from the purposes for which

the holy Sacrament was instituted." But St. Paul said in Holy Scripture benediction which we bless, is it not the communion of the blood of Christ And the Bread which we break, is it not the partaking of the Body of the Lord? For we being many are one Lord? For we being many are one bread, one body, all that partake of one bread."

THE LITURGY OF JERUSALEM. In the liturgy of St. James, God is thus addressed: "Send Thy Holy Spirit over us, and Thy offerings, in order that He may change this bread into the sacred body of Christ, through His holy, beneficent and glorious presence. Amen. And this chalice into the precious blood of Christ. Amen.

THE LITURGY OF ALEXANDRIA. In the liturgy of St. Mark a similar prayer is made; and after the con secration the people prostrate them-selves upon the ground, and the priest recites the Creed: "I believe, believe and confess to the last breath of my life, that this is the living body of Thy only Son, our Lord, God and Redeemer, Jesus Christ, which He took from the holy and Blessed Mary, and united with His Godhead, without confusion, intermixture or change."

The Bishop of Delaware unites with the Bishop of Connecticut in saying that "the doctrine and the practice which it implies are most dangerous in their tendencies.

St. Ignatius had seen our Lord after His resurrection, had been instructed by the Apostles, and was consecrated Bishop in the same manner as Timothy and Titus. There are still extant a few of the letters which he wrote to various Christian Churches. In his pastoral to the Church of Smyrna, he speaks of "erroneous doctrines which ought to have been avoided, because they did not admit the Holy Eucharist to be the flesh of our Redeemer Jesus Christ, or that it was the same as that which suffered for our sins, and rose again.

Now the first General Council of the Church, that of Nicaea, A. D. 325, was regarded, even by Luther and Calvin, as regular. But what does it say of the Holy Eucharist? (Concl. Nic. I.) It issues this decree: "We must elevate our spirit by faith, and ac-knowledge that upon that holy table lies the Lamb of God that taketh away the sins of the world, and is offered in an unbloody manner by the priests. And when we actually receive His

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Arrears must be paid in full before the paper can be stopped.

## London, Saturday, Aug. 27, 1892.

A NEW SALVATION ARMY TROUBLE. About three years ago considerable

excitement was aroused in the ranks of the Salvation Army by the statements of certain officers or officials of complained of the arbitrary manner in must be taken in preference to that of which the internal affairs of the Army accused persons under all circumwere conducted. Complaint was then stances. made that General Booth and his family so managed matters that themselves were enriched at the expense of the branches throughout the world, while the subordinate officers who ilar to that of his superior. The immewere doing the local work were kept diate result was the resignation of on starvation wages, and in many twenty-seven officers who sympathize instances no attention was paid to their representations and remonstrances. Some peculiarly authority is vested in the hands of one own use, thus showing that they conirresponsible man, which appears to be the case in regard to General Booth.

It is very possible that the complaints then made were exaggerated, for the General is usually spoken of as a man having his work of the reformation of the worst classes of society very much at heart. Nevertheless there is danger of great abuses where the entire control of so extensive an organization is in the hands of a single self-appointed head. This control might possibly be exercised discreetly by General Booth, but there is no guarantee that his successor will be free from suspicion; and if we are to believe the complainants, there have already been gross mis appropriations of funds to a different purpose from that for which they have been subscribed. Thus it was said to use the human methods which Genthat for the sending away of certain missionaries to foreign lands, the amount necessary for the support of the same missionary had in some instances been subscribed by several persons, so that the extra subscriptions were thrown into the general fund of the society. This fund, together with all title deeds to property, is solely at the disposal of the General.

ion of the Army, and were readily those who were discontented, but last to reward unworthy favorites of the week circumstances brought about a crown. In spite of all these losses the renewal of these complaints in a form Church continues to this day her good which menaces the continued existence of the Army in Canada at least.

the dismissal of one of the Toronto tion in asserting that in proportion to officers, who is styled "Brigadier' Phillpot. The charge which led to are more efficient than those which his dismissal was that he had been disloyal to his superiors, in consequence of which he was commanded patrons who have contributed large either to submit to be lowered to the rank of captain and to leave Toronto,

or to quit the Army.

The disloyalty consisted in certain protests made by Mr. Phillpot last year to Commissioner Rees against the higher officers of the Army on lines very similar to the protests which were higher officers, while many of the subordinates are in actual destitution, or in a state bordering thereon. Commissioner Rees, it is said, resented this The friends of the Brigadier state that struct mankind in His one true faith. when Commandant Booth came to this (Eph., iv.) country he had a fixed impression as soon as opportunity presented itself. ation of a rival Army.

When the Brigadier received the It may thus be seen that there markable. It was to the following were concerned, these schools were communication by which he was to be is a germ of disorganization effect: lowered in rank he was on the point of in all religious or semi-religious "That we consider the friends of the parents of the children, and partly would be held as law when it became during the campaign, and those which

addressing a meeting of the Army, and associations which are not based in his speech he intimated to the meeting that he intended to resign. There was much astonishment when this Church. There can be no true Chrisannouncement was made, and much indignation was expressed when the particulars were made known. His colleagues, thirty-seven in number, in the See of Peter. drew up and signed a remonstrance to Commandant Booth, asking him to give Mr. Phillpot a fair trial before the officers of the Army, but their request was peremptorily refused. A deputation of officers after this called on Mr. Booth to urge their request; but they were at first refused the opportunity to see him. At last, however, after a long consultation with his counsellors, the Commandant consented to an interview. He spoke with much warmth, declaring that it would be lowering the dignity of his office and of the superior officers to make the explanations demanded in presence of the accused. · His word must be accepted at all the organization who at that time times without hesitation or cavil, and An interview was afterwards had by

the deputation with Colonel Mackenzie, who is Commandant Booth's chief confidant. The Colonel's answer was simwith Brigadier Phillpot; and it is expected that nearly the whole Toronto Army will secede from General Booth's rending examples were related wherein jurisdiction and form an organization this was the case. Such things are of their own. The seceding officers very likely to happen when too much have already rented a church for their Sider the breach final.

AS VIEWED BY CATHOLICS.

Here the question may occur to some, How is the Salvation Army to be re garded by Catholics?"

We are free to admit that the Army has had considerable influence upon a certain class of nominal Christians to give up the practice of some habitual vices, especially that of intemperance, and we do not deny that General Booth's scheme for the amelioration of the worst classes in "darkest England" is a praiseworthy effort of philanthropy, which deserves to succeed better than it has done. But it must be re- time in progress for the purchase of membered that true religion is not to be superseded by mere enthusiasm. The Catholic Church has not neglected eral Booth employs for the relief of the suffering and poor and the reform of the depraved, and she has hospitals, reformatories, orphanages, houses of refuge, and other institutions to meet these purposes, being limited only by insufficiency of resources from making such institutions as efficient as they ought to be. It is a well-known fact that such institutions were doing a The complaints to which we have great work before the English Reformahere referred were made by a small tion, at which time they were seized by Henry VIII, and subsequen hushed up by the elimination of monarchs to fill the royal treasury and

work in England, and similar institutions have been established wherever The cause of the present trouble was it exists; and we have no hesitathe means at command, such institutions General Booth has succeeded in establishing through the generosity of kind sums toward carrying out his plans. But true religion does not consist solely in this kind of work. Its first object

manner He has appointed for man to follow, and in this respect such organizations as the Salvation Army are by no means a fit substitute for religion made three years ago. He objected It has not the sacraments which Christ to the extravagant mode of life of the left to His Church as the channels of His grace. It has not the Sacrifice of the Mass, which is the great act of public worship which Christ has instituted. Enthusiasm and sensationalism can action of the Brigadier as an infringe- never supply these deficiencies. Cathoment on the dignity which should lies are well aware of all this, and they surround the superior officers; and cannot attach themselves to such associ-Commandant Booth, a son of General ations. It is to guard them against Booth, who has been for some months the danger of whatever is attactive in in Canada as head of the Canadian such organizations, to preserve them in branch of the Army, has taken the the unity of faith, and to guard them matter up by summarily insisting that against "being carried about with the disloyal Brigadier shall submit every wind of doctrine" that a to one or the other of the alternatives, hierarchy and priesthood were estabwhich have been placed before him. lished by Christ in His Church to in-

The result of the new trouble in the that Mr. Phillpot was a disloyal sub- Salvation camp cannot be fereseen at their pay in hard cash. ject and a dangerous man, and that it present; but it is expected that the was his defermination to remove him immediate consequence will be the form-

upon the firm rock on which, as on its foundation, Christ built His tian unity which does not emanate from the centre of unity which is to be found only in the Catholic Church, and

We must add that on the present occasion the course followed by the higher officers of the society appears to have been exceedingly high-handed and arbitrary. We are not surprised at the dissatisfaction it has created. It is a curious fact that such are the vagaries of the human mind that many men are disposed to reject the legitimate authority of the successors of St. Peter, and yet are willing to submit to the absolute sway of the first pretender who presents himself. The "courts martial" of the "Salvation Army " are without appeal, and the judgments of the officers are as final as those of the Czar or the Shah of Persia.

ULSTER AND HOME RULE.

It is a very noticeable fact that since the British elections the Ulster Orangemen have become much more moderate in tone than they were previously. The Belfast convention, which was said to be representative of Ulster sentiment, was very outspoken in its professions that Home Rule will positively not be accepted by the Protestant minority of Ireland, and that they would rise in armed resistance rather than submit to it. Threats were freely uttered by leading Orangemen of the Colonel Saunderson and T. W. Russell stamp that the Queen's crown would be kicked into the Boyne rather than that Ulster should be ruled by the Catholic majority of the people of Ireland, and the speeches of Lord Salisbury and the Duke of Devonshire gave encouragement to the hypothesis that the English Tories would make common cause with those of Ireland in the threatened resistance.

It was among the things threatened that if Mr. Gladstone were sustained by a majority at the polls, drilling would be at once begun on a large scale to prepare the Ulstermen for the emergency, and it was even understood that negotiations were at one arms to enable the Ulstermen to begin operations at once on a large scale. Enthusiasm was lacking, however, and the arms were not bought for want of funds.

More than a month has elapsed since the results of the general election have been known, and there has been not the slightest concealment on the part of the Liberals regarding their intention of passing a Home Rule measure which will be satisfactory to Ireland. Even Mr. Justin McCarthy, having learned from personal communications with Mr. Gladstone the details of the Home Rule measure which is to be submitted to Parliament, has declared that it would be perfectly satisfactory and acceptable to Mr. Parnell if that gentleman were still living. Yet the Ulster Orangemen have shown no sign that they intend to put their noisy threats into execution. There is no appearance of any intended effort to line the ditches with Orange heroes to resist Mr. Gladstone and Home Rule. The truth is that the threats of resistance which were so ostentatiously uttered were merely intended as a ruse to influence the elections, but as they have failed in their purpose they will in all probability be now dropped. At all events there is now nothing to is the worship of Almighty God in the indicate that they will be renewed, and the battle for and against Home Rule will be fought in Parliament and not on the gory fields of actual combat

The Ulster Orangemen have sense enough not to undertake a hopeless insurrectionary movement. It is said that history repeats itself, and this is Logan. certainly the case with regard to Orange threats in Ireland. Before the union the Orangemen were as noisy in their opposition to that measure as they are now in favor of it. They opposed it because they thought that their ascendancy over the Catholics of Ireland, which was then complete, would be destroyed by the absorption of Ireland which would be effected by that measure. But when it was passed they accepted it meekly; some of the noisiest of their anti-unionist orators even bartering their pretended patriotism by accepting office as the price for their acceptance of the proposition of the Government, and others taking

Among the resolutions in which the union was condemned, that of the and others by various Protestant Dublin lodges in May, 1800, was re- denominations. As far as Catholics of the legal decisions, and they may

that abominable measure, the union of Great Britain and Ireland, as the greatest enemies to our most gracious sovereign - a measure which would destroy our existence as a nation, and eventually involve the rights and liberties, and even the lives, of the people of Ireland."

The Orangemen at that time took a view of the question which time has proved to be correct. But they had in mind a reason for their opposition quite different from a desire for the prosperity of Ireland, though this does not appear in the Dublin resolution. At that time the Parliament of Ireland was entirely Protestant, and was for the most part composed of Orangemen, in accordance with the penal code then in force, by which Catholics were not only ineligible as members of Parliament, but were also disqualified from voting. Hence the Orange thought was that their ascendancy would pass away from them; and, further, there was, even in a Parliament so elected, a National sentiment sufficiently strong to have prevented them from accepting tain denominational schools, and that the union if they had not been purchased by the most unblushing bribery It is a curious spectacle to find the

Orangemen now advocating the continuance of a system which they once condemned so strongly, but the same motive is at the bottom of their pres ent attitude. They found that they were still dominant after the Union, and they see that Home Rule will destroy their dominancy. Hence their opposition to it. But if they find the prospect of the rule of the majority of the people of Ireland so odious, they might well imagine how odious is the rule of the minority as it has existed for three centuries. Whatever may be said of majority rule, minority rule is insufferable.

There is not the least danger of an uprising against Home Rule. The Orangemen know very well that it would be a hopeless attempt. The boast that they will ignore an Irish Parliament is but emply bluster, like all that to which utterance was given when the Anglican Church was disestablished. Protestant as well as Catho lic Irishmen will soon find out that the autonomy of Ireland does not mean that their religious liberties will be interfered with : but with the returnng prosperity of the country which is sure to follow self-government, it may be presumed that within a very short time the Irish Protestants will be the foremost friends of the new order of things.

THE PRIVY COUNCIL'S DECIS-

The text of the judgment of the Privy Council's Judicial Committee is at hand, as we announced last week, and it proves to be as full of surprises as we anticipated from the short account of its contents which was sent by cable despatches.

The judgment of the Court was Lords Watson, Hobhouse, Macnaghten Morris, Hannen and Shand. There were two cases appealed, viz., the city of Winnipeg vs. Barrett on behalf of the Catholic schools, and the city of Winnipeg vs. Logan, on behalf of the Church of England schools of the Province. For the city of Winnipeg, the counsel were Sir Horace Davey, Q. C., Mr. Dalton McCarthy, Q. C., and Mr. Martin, Q. C. For the respondents, Attorney General Webster, Mr. S. Blake, Q. C., and Mr. J. S. Ewart, Q. C., besides whom Mr. F. C. Gore appeared for Mr. Barrett, and Mr. Ram for Mr. Logan.

On behalf of the Church of England, Mr. Logan was content to rely upon the argument advanced in behalf of the Catholic schools. Mr. Barrett's advisers preferred that they should stand alone, as they were not prepared to make common cause with Mr.

The judgment of the Supreme Court of Canada was set aside, and also another of the Court of Queen's bench of Manitoba, founded thereon, and the committee decided that the Manitoba Legislature has not exceeded its powers by the passing of the School Acts of 1890. The question of what was the prac

tice in Manitoba at the time it wa established as a Province of Canada was easily settled, as the statement of Archbishop Tache on this point was accepted by all concerned as accurate statement, the schools of Manitoba were denominational at the time of the union, some of them being controlled by the Roman Catholic Church, opported partly by fees received from

by Church funds contributed by the people. There were no Public schools, in the sense of State schools. The Catholics supported the schools of their the intention of Parliament was to own Church for the benefit of Catholic children, and did not contribute to in the possession of Separate schools the support of any other schools.

The Privy Council Committee adjudge, on the basis of this statement, that if the condition of legalized, Catholics would establish schools at their own expense, to maintain their schools by school fees or voluntary contributions, and to conduct them in accordance with their own religious tenets." They infer that as a consequence of this we must of in the Manitoba Act, which guaranteed to denominations a thing which shall not be interfered with, goes no further than to this same extent. But they add that the establishment of a national system of education is not at all inconsistent with the right to mainthe Legislature has therefore the authority to establish such a system.

But as Catholics before now were not compelled to support a second set of schools, beside those in which their own children were educated, it is interesting to notice by what process of reasoning the judges think that they must do so now, and that still their rights remain intact.

The judges argue that the Legisla ture would have a very limited sphere in which to operate if the denominational system were to prevail to the exclusion of a non-sectarian system. They conclude that the legislative powers must therefore be more extensive than the denominational contention would make them out to be. This method of reasoning by which

the judges infer extensive rights from the narrow limits within which rights would be confined if another interpretation were given is expressly repudiated by them in another part of their judgment, where the application of the principle would have been favorable to the Catholic claim. They state that it has been objected

that if their decision be correct Catholics enjoy under the Manitoba Act only the rights which all men enjoy under the laws of nature. They answer virtually that such is really the case. The Manitoba Act gives no guarantee whatsoever that Catholics shall have some further remarks to are to be protected.

Is it possible that a sectarian bias has led the judges to use this form of argument in one case, while they reject it as quite inconclusive in the

The reasoning by which the judges draw the inference that Catholics have no guaranteed rights under the Manitoba Act is supported by the fact that there was no law in existence granting Separate schools at the time as a statesman of the highest order; nanimous, the judges present being of the establishment of the Province. teeing the rights conferred by law, could not have meant to give any guarantee whatsoever, and therefore they may not have intended to give any guarantee when they declared are over, and Mr. John Morley has that the rights which were held by practice should be continued.

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

There may have been another reason for introducing the words "by law." It is very possible that our legislators were aware of the glorious uncertainty have been of the opinion that the custom of the unorganized territory

reason have introduced the words "by law." It is, at all events, certain that confirm Catholics and Protestants alike and to exempt them from supporting schools to which they did not send their children. It was only in this way they could carry out the promises things thus described had even made by the Dominion Government to the people of Manitoba when the terrisimply "have had by law the right to tory was opened up for settlement, We maintain, therefore, that if the law fails in expressing a guarantee. the omission should now be rectified by legislation, or by whatever means will secure the desired object. The opponents of Catholic education argue hold that the practice which is spoken that because of the decision of the judges Catholics should let the matter rest; but we maintain that where interests so important are at stake the decision makes it the more necessary to look for a remedy to the defect

in the law.

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

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

It will be seen that we do not regard the Privy Council as infallible, though we admit that the opinions of the learned judges who compose the Judicial Committee are of considerable weight on merely legal matters. We make on their decision in a future issue of the RECORD.

HON. E. BLAKE AND THE HOME RULE BILL.

According to the intelligence from England and Ireland, the Hon. E. Blake has already made a deep impression throughout Great Britain and Ireland by his eloquence and ability and our readers will not be greatly surprised to learn that his name has been placed upon the advisory Committee, to which will be committed the task of preparing a Home Rule Bill.

The days of coercive administration entered upon the duties of the chief Secretaryship for Ireland, relieving of the burden Mr. Arthur Balfour, the father of the worst of all the Coercion Acts under which Ireland has been deprived of liberty of the press, liberty thought. Mr. Morley is already at work preparing the Home Rule Bill, which will undoubtedly be passed by the House of Commons. Mr. Gladstone will preside over the work, which is especially his own, and a commtitee consisting of Chancellor Bryce, Justin McCarthy, and Hon. Edward Blake, are entrusted with the task of assisting in the framing of the measure, so as to make it fair and equitable to all classes.

Under such auspices the Bill is sure to be acceptable to Irishmen generally. It is not to be expected that it will be agreeable to those malcontents who are opposed to the self-government of Ireland in any form, and who wish to preserve the iniquitous rule of the minority; but all fair-minded Irishmen, whatever may be their creed, must come to admit that Home Rule will be an immense advantage to the country, when they see that every guarantee which a reasonable minority can expect will be given to the Protestants of Ireland, that under the new constitution their rights and liberties will be thoroughly guarded, so that it will be impossible for the Catholic majority to interfere with the religion of the minority, even if they entertained the desire so to do:

The speeches of Mr. Edward Blake

he made at the Ho Eighty Club meeti him the greatest press, not even organs. In Mr. Blake's

AUGUST 2

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THE CATHOLIC RECORD

STATE AND ADDRESS OF THE CATHOLIC RECORD

STATE A

Go, feel what I have felt, Go, hear what I have borne; Sink 'neath a blow a father dealt, And all the cold world's scorn. Thus struggle on from year to year, Thy sole relief the scalding tear.

Go, weep as I have wept.
O'er a loved tather's fall.
See every cherished promise swept.
Youth's sweetness changed to gall;
Hope's faded flowers strewed all the way
That led me up to woman's day.

Go, kneel as I have knelt— Implore, beseech and pray; Strive the hesotted heart to melt, The downward course to stay; Be cast with bitter curse aside. Thy prayers burlesqued, thy tears defied

Go, stand as I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow.
Go, catch his wandering glance, and see
There mirrored his soul's misery.

Go, hear what I have heard:
The sobs of wild despair.
As memory's feeling fount hath stirred,
And its revealings there
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go to my mother's side And her crushed spirit cheer; Thine own deep anguish from her hide, Wipe from her cheek the tear; Mark her dimmed eye and furrowed brow The grey that streaks her dark hair now-

The grey that stream and trembling limb, And trace the ruin back to him Whose plighted faith in early youth Promised eternal love and truth; But who, forsworn, hath yielded up That promise to the deadly cup. And led her down from love and light. From all that made her pathway bright. And chained her there inid want and strife—That lowly thing—a drunkard's wife. And stamped on childhood's brow so mild That withering blight—"a drunkard's child;" Go, hear and see, and feel, and know, All that my soul hath felt and known;

All that my soul hath felt and known;
Then see within the wine cup's glow—
For this and more, can it atone?
Think if its flavor you would try
If all proclaimed: "This drink and die!

Tell me I hate the bowl!
Hate is a feeble word—
I loathe, abhor—my very soul
By strong disgust is stirred
Whene er I see, or hear, or tell,
Of the dark beverage of hell.

### CATHOLICITY AND THE AMERI-CAN MIND.

By George Parsons Lathrop, of New London CONCLUDED.

If we look for negative or passive tributes, what better could we ask than

They show that the non-Catholic Yankee mind and in fact the Ameri can mind, is in search of a religious truth wich it has not yet found. gropes; it dimly guesses at a revela-tion from God, present in the world today, which it has not been able to lay hold of in evangelical bodies. The American mind, all through the United States, contains a foundation element of strong and earnest religious feeling. Religious reading and aspiration occupy much of its attention. This be seen from the character of some of our most widely popular novels and other works of current literature; also from the prevalence of meetings and movements based on natural religion, or upon a partial, fragmentary perception of perfect and supernatural religion. Great numbers of people, the most American of Americans, from the very beginning of our national history down to the present day, have perceived, and loyally accepted, the divine truth of a supernatural and universal religion, as set forth by the one true and Catholic Church. The non-Catholic American mind in general is really ripe for this divine truth: yet it is clouded still by mists of pre judice, indifference and careless cus-

Now, the parish priest cannot possibly, with his multifarious duties, go forth and attend to the needs of non-Catholics. Of course the church building is open to them as to all. They may come there and try to learn and try to worship. But, while the temple is crowded with the faithful, the others come rarely or by accident and do not even understand the simple. holy rite when they do come.

I would suggest that in every parish there should be a small, efficient organization of laymen, who could take charge of the business of explaining publicly Catholicity whenever it is misinterpreted. A local Truth Society would fill the bill; and in our parish, we have begun to talk of forming one. or a Columbian Reading Circle, or both Now, the main practical difficulties of non-Catholics, even when they are convinced of our consistency and that our logic is impregnable, seem to be these two bugbears: That the church wishes to overthrow or unfairly capture the Public schools, and that it seeks to subvert American institutions.

Millions of Catholics contribute to the support of the Public schools under an un-American system of taxation almost without representation, since they are so little represented on the school beards, and still show their sincerity by voluntarily maintaining schools of their own, besides. Catho-lics were the first settlers in this country, the bringers of civilization. They were loyal to the American Revolution when many, and perhaps most, Episcopalians and Methodists were on the Tory side. Many scores of thousands of Catholics have laid down their lives in war for the upholding of American institutions and liberty. Catholics are absolutely loyal to the consitution, laws, government, and spirit of this Republic to-day, and they prove it in every way that it is possible to offer proof, by act and Yet all this seems to count for nothing when the prejudices above mentioned come into play. If so brilliant a man as Gladstone in England could so misapprehend the Vatican decrees as to imagine they might sap the loyalty of Englishmen, what are we to expect from the ignorant here? It will not do to dismiss them by saying that they are too dense to be enlightened. We must find a way to reach them, and to make them see and know us as we actually are. Am I, whose

The Plea of a Drunkard's Daughter.

Go. feel what I have felt,
Go. bear what I have borne;

ardent and steady patriotism no one doubted before; whose family, of Puritan origin, has produced a line of evangelical ministers and has been solidly American for two hundred and formed into a disloyal citizen when I become a Catholic? An eminent man said to me: "You have turned your back on your own countrymen." I replied: "No sir, I am now the best kind of American these is." And with

For what can make a man so good a citizen as the religion which teaches him the oneness of truth, fidelity to God, to his country, to marriage, to conscience, and applies itself directly every day to strengthening those forces which conserve or purify society and exalt the soul?

It is this that we must bring home to their minds.

And, while the circulation of books and documents is of immense use, there are other means of reaching those who will not read. ong ago there came to New London one of those scamps who make a living by sensational lectures maligning all that is most sacred to Catho People who, all the year round, would never come near us to ask for a plain, candid, intelligent explanation of Catholic faith and practice, flocked to hear this deliberate falsifier. lecture delivered against any other religious body would have caused a and the riot would have been generally excused by the nature of the insult offered. As it was, we were all indignant and talked of letters to the daily papers-both of which in New London are owned or edited by Catholics-and of a public meeting. But we feared possible disturbance or futile bitterness, and so we remained silent. Now, a local committee of the sort suggested could, have held that meeting; with calm, well-considered speeches; could have got the general public there; had the thing fully reported, and so, without hurting any

ingly gentle rebuke and let loose a great deal of life-giving truth. Still another point. Secular and national holidays belong just as much to us as they do to all other Americans. Why should not local committees of Catholic laymen call public meetings to celebrate the Fourth of July. Thanksgiving Day, and other fitting occasions, when their patriotism would be made apparent along with the high,

one, could have administered a crush

religious spirit that animates it?
I would have lay Catholics take the initiative in celebrating the New England Forefathers' Day in such manner as to pay tribute to the great merits of the Massachusetts Pilgrims, and at the same time bring out the service of other settlers of the United States, notably the Catholic founders of Maryland, who established there the complete sway of religious toleration, while the founders of Massachusetts based their State on infolerance. All this could be done in a friendly way, and would be very instructive.

It would have been a great thing if Catholic laymen all over the country had seized the 1891 anniversary of Columbus's landing, as a time for general celebration, and had emphasized the fact that the discoverer of America planted the holy cross here one hundred and twenty-eight years before the Pilgrims set foot on Plymouth Rock. The secular daily press would be a

powerful agency for the correction of misstatements, for the popular news-paper reaches the eyes of many who would never consent to examine a Catholic book or journal. But, while there are great numbers of Catholics streamed like a torrent, and with an employed on the daily newspapers, they are not their own masters. hostile editors they do not enjoy the re-puted American privileges of free speech. Everything they write is carefully examined, sifted, and cut down where there is the slightest chance that they may be saying any thing which will make the Catholic position clear and place Catholicity in a fair impartial light. In many news paper offices it seems to be a maxim that a man who believes nothing is a perfectly safe person to entrust with Catholic matters. It is also held to be a merit in any Protestant writer on the staff to do what he can towards reporting and presenting Protestantism favorably; but for a Catholic to put his convictions into what he writes for the daily columns, or to shed light upon the truth of his religion, is treated as something in the nature of a conspir

The chief organized way in which you can use the secular press now, is for local committees to prepare short letters to the editor in due emergencies, and when such letters are not accepted, pay for them at advertising rates. Many editors will gladly publish them

The American people are honest and open-minded, and when once they realize that a large number of their fellow-citizens are asking to properly heard and understood in this matter, they will not only listen, but will insist upon hearing more.

I know of one daily prayer that has gone up for months past, that the mass of the American people should be led into the one fold of the one Shepherd, the true Church. Why do I pray that the American people should become Catholics? Because it is their natural destiny. The best people on earth ought to be loyal believers in the best religion. Catholic faith, in my opinion, is the only force that can save our national character and national greatness, already threatened by many

dangerous elements and tendencies, from the peril of disintegration.

I, too, believe that the next century sweeping the majority of our country. Hind. Liniment, Lumberman's

men into the Holy Catholic Church. At this Epiphany season how shine the words of Isaias: "Arise, be enlightened, O Jerusalem, for thy Light is come!" Those words the prophet uttered seven hundred years before the incarnation of Christ, yet he saw the event so clearly that he spoke of it as already present. We American Catholics of to-day do not need a tithe of his prophetic power to declare to our countrymen that their Light is come entire modesty—for the merit is not mine—I believe this to be true.

## FENELON.

One of the Noblest and Sweetest Char-acters in French History.

We find the following interesting, appreciative sketch of the great Fenelon, by T. J. C., in the current number of Dr. Conaty's excellent Catholic School and Home Magazine:

"We all love gentleness of character, and especially when combined with greatness of intellect. When such a man spends his life among the poor and devotes himself to the education of nal tendency and effecting a restorayouth, we are not surprised to find his tion to normal conditions. name a blessed one. Fenelon was just in French history. He was born in France in 1651, of a distinguished family, and received all the column at the standard standard standard attention all over this contacted attention at the contacted a family, and received all the advantages of the best education the Jesuit schools could give. Delicate and sensitive, his early training only developed that gentleness which became the leading trait of his life. His ecclesiastical instruction was received at St. Sulpice that famous nursery of the priesthood of France and other countries. He gave his life to the poor in the education of youth, and in his early days wrote his famous letters to "Young Women" and to "Young Men," which are not only models of elegance in style, but also full of exquisite spiritual thought. on a mission to the Provinces to convert the Protestants, he won such success by his moderation and piety that the king selected him as tutor to his son. Fenelon's ambition was to make him a second St. Louis. He wrote for him the beautiful and classic story of the "Adventures of Tele-machus," which is to-day one of the most choice bits of French literature. In 1695 he became Archbishop of Cambrai. There was at that time in the Church of France, another great eccles iastic, the immortal Bossuet, whose name is the synonym for eloquenee and learning. From friends they be came rivals in eloquence and learning and these two Archbishops shared the love and reverence of France. Fenelon became somewhat captivated by certain theories of the spiritual life then in vogue in France, and wrote a book in advocacy of them. It was at tacked by Bossuet, and condemned by the Church. Fenelon, the very idol of the people, showed his greatness and his piety by retracing his errors and publicly condemning his own book because the Church had book because the Church had spoken. His life was afterwards spent with the poor. He seemed to live to ennoble the life of the French peasant whom he loved. He was loved by all, and died in the universal respect of all France. Rich and poor did him homage. Eloquence honors him as an eloquent preacher of God's Word. Science honors him as possessed of great learning. Mankind loves him for his greatness and love towards God's poor, and the young look to him as one of the great friends of youth. A writer expression of face such as one could never forget; with manners of exquis ite charm and modesty, he fairly cap-tivated his contemporaries.' The

There is no power of love so hard to get and keep as a kind voice. A kind voice is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels and it is so hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and sticks to him through life, and stirs up ill-will and griefs, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea.

A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines.

gentle Fenelon, his name is one of the

sweetest in French ecclesiastical his-

Other sufferers from cold in the head and catarrh have been promptly cured, why not you? Capt. D. H. Lyon, manager and proprietor of the C. P. R., and R. W. and O. car ferry, Prescott, Ont., says: I used Nasal Balm for a prolonged case of cold in the head. Two applications effected a complete cure in less than 24 hours. I would not take \$100 for my bottle of Nasal Balm if I could not replace it.

There is, pathing count to Mother Graves'

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfection.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only cests the small sum of twenty-five cents. A SURE AND PLEASANT TONIC, and invigorating appetizer — Milburn's Aromatic Quinine Wine.

No bogus testimonials, no bogus Doctors' letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely

## THE SINS OF PARENTS.

Some sage has said that if a man wishes to be truly great he must first have the earnest co-operation of his great grand-parents. The mind is born with its limitations and its tendencies. We have all heard of the Juke family—a single family of criminals that in forty-five years cost the State of New York a million and a half of dollars. The information that comes from jails and prisons, from hospitals and insane asylums, where the jetsam and flotsam of human wrecks find lodgement, is such as to make us feel that education at best is but a building on foundations laid in former generations. The number of beings who come into existence weighted with the "sins of parents" is not small.

"We know how vice her venom wreaks On the frail babe hefore he speaks, And how heredity enslaves With ghostly hands that reach from graves.

The force of this inherited bias has come to be recognized in reformatory institutions, and efforts are now directed toward eliminating the crimi-

One of the most interesting experi attention all over this country and Europe. The youthful tough and hoodlum of New York City, young boys from fourteen to twenty years of age-the products of generations of utter worthlessness or criminality-are sent to this institution to be reformed Instead of continuing the old regime of cells and chain-step and shoe pegging, the doctor conceived the nove idea of trying to make some of these boys all over again. As a preliminary he stripped the thirty boys selected washed them, weighed them, and measured theirs heads, chests and biceps. Then for six months they were subjected to a rigid treatment to build brains, to improve their physical condition and moral nature. They slept so many hours each day, they worked, played and studied in strict accordance with a plan mos likely to be fruitful of good results They were fed so many ounces o brain making and so many cunces bone and muscle-making food. They were steamed and fumigated and

rubbed and slapped and exercised. At the end of six months most of them were new boys. They had new clean skin, healthy complexions and clear eyes. Their muscles and chests were larger, the circumference of the head was greater. In many cases depressions in the head had dis appeared. The whole moral nature had changed. Furtive hang dog indolence was replaced by habits of regularity and industry. Dull boys had increased their capacity to learn, and cunning boys were made honestly brighter. Best of all, a year's trial showed that these changes, except in a few cases, were permanent.—Catholic

Some people are constantly troubled with boils—no sooner does one heal than another makes its appeasance. A thorough course of Ayer's Sarsap-arilla, the best of blood-purifiers, effectually puts an end to this annoy ance. We recommend a trial.

Monthly Prizes for Boys and Girls Monthly Prizes for Boys and Girls.

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

Saturday in each month.

When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr. James Stanley, Merchant, at Constance, writes: "My wife has taken two bottles of Northrop & Lyman's Vegetable Discovery for Dyspepsia, and it has done her more good than anything she has ever used."

The Worst Form.

DEAR SIRS.—About three years ago I

DEAR SIRS,—About three years ago I was troubled with dyspepsia in its worst form, neither food nor medicine would stay on my stomach, and it seemed impossible to get relief. Finally I took one bottle of B. B. and one box of Burdock Pills, and they cured me completely.
MRS. S. B. SMITH, Emsdale, Ont.
"Clear Havana Cigars"

"German Syrup"

Martinsville, N.J., Methodist Parsonage. "My acquaintance with your remedy, Boschee's German Syrup, was made about fourteen years ago, when I contracted a Cold which resulted in a Hoarseness and a Cough which disabled me from filling my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relief-I cannot ay now what remedy he prescribed —I saw the advertisement of your remedy and obtained a bottle. I received such quick and permanent help from it that whenever we have had Throat or Bronchial troubles since in our family, Boschee's German Syrup has been our favorite remedy and always with favorable results. I have never hesitated to eport my experience of its use to others when I have found them roubled in like manner." REV. W. H. HAGGARTY, of the Newark, New A Safe Jersey, M.E. Confer-Remedy. ence, April 25, '90.

C. G. CREEN, Sole Man'fr, Woodbury, N.J.

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New York Catholic Agency
The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN.

Catholic Agency, 42 Barclay St. New York

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Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.
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THE-

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CAPT. A. W. PORTE, THOS. A. BROWNE, President. 719-7w

Grand Excursion to Italy. By the elegant and palatial steamer WERRA," of the Norddeutscher Lloyd LEAVING NEW YORK OCTOBER 1st. Arriving in Genoa October 13th, returning by the sister steamer "EMS" of the same line. LEAVING GENOA NOVEMBER 9th, allowing 26 days in Italy, October and November, two finest months in the year to visit Italy. The excursionists will arrive in time to see the great festivities that "Genoa, la Saperba" celebrates in honor of her son Christopher Columbus in commemoration of the

400th Anniversary of the Discovery of America. of the Discovery of the Discovery of America.

And the Italo-American Exhibition which closes in December. Chevalier A. M. F. Glanelli, who will accompany the party, has made arrangements that will result in making this excursion through Italy the most complete which has ever been organized on this side of the Atlantic.

A limited number of cabins have been secured for this excursion and will be kept on reserve up to the "3th of this month. Return tickets will be valid on any of the steamers of the North German Lloyd, via Southampton.

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Permanent Positions with good now open for a few industrious, reliable C tholics willing to travel short distances. Apply with references to BENZIGER BROS., 36 and 38 Barciay st., New York City. 714-8w

FIVE-MINUTE

Twelth Sunday a THE GOOD SA

Go and do thou in like How few of us, bre naturally of a self-sa tion! How few act example, the offices

or so much as a little to an afflicted friend That is why our this day's gospel, beautiful parable of tan. Although a he tic against the law chosen as a model

tender, compassiona

willing to put hims expense for his neig The corporal v to the love of God. admiring the mem orders, who, for the the sick and the ag the orphans; often this is good as a life is not bad as an occ virtue for us living around us there are under weary bu breaking with ins yes, even in one How often do men the pleasure of the Sunday comes, go chance companions poor mother to min miss Mass, and sit livelong day. H young men think of sisters to some re amusement rather

the freezing point. But, brethren, that is the place of Jerusalem and Jer women are oftenes direst distress. H very sick? If so, of a little good nu was just recover dangerous sickne when his head w fever he would wil hundred thousand ing, restful relie the nurse rea for him. And if you ca

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you should not pa to the sick-room. pleasant quarter o conversation. Yo poor, weary watch may get a little the ailing child mother's arms a and rest her stiff church and refre You can bring s soothe the sick I can read some pr bed morning or know that in time impossible to pray lend a hand to se dishes, or run ar store or grocery ; vou can say a wo of resignation words cheap to receive.

And when at l presence may be fort. Then is th promptly and he tian corpse; to beside that stran coffin; and, wl three gathered courage to lead for the soul's ha I know, bret many kind hear

tise these lovel are others, espec who nearly qui others still who and only after obtain a kind heart, and afte excuses, is like face is pretty v Brethren, let by the Samarit

with persons s sickness, death like the Sama their nationalit or religion: something in c itude and God's repay you. Few children physic withou

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Dr. Thomas' Echand increasing:
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Her husband thi
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A perfect co indigestible for cooks and cons prevalent. You as much as you Blood Bitters, digestion or dys

### FIVE-MINUTE SERMONS.

Twelth Sunday after Pentecost.

THE GOOD SAMARITAN. Go and do thou in like manner. (St. Luke

How few of us, brethren, are really naturally of a self-sacrificing disposi-tion! How few actually enjoy, for example, the offices of the sick-room, or so much as a little visit of condolence

or so much as a little visit of collaborate to an afflicted friend!

That is why our Blessed Lord, in this day's gospel, has given us the beautiful parable of the good Samaribeautiful parable of the good Samari tan. Although a heretic and schismatic against the law of Moses, he is chosen as a model because he had a home, but I'm giving her a chance to tender, compassionate heart, and was willing to put himself to trouble and expense for his neighbor's welfare.

The corporal works of mercy, brethren, are the easiest of the ways to the love of God. People are fond of admiring the members of religious orders, who, for the love of God, serve the sick and the aged, the insane and the orphans; often forgetting that if this is good as a life-work for them, it is not bad as an occasional practise of virtue for us living in the world. around us there are shoulders bending under weary burdens and hearts breaking with insupportable cares yes, even in one's own household. How often do men deny their wives the pleasure of their company; when Sunday comes, going off with any chance companions, and leaving the poor mother to mind the children, to miss Mass, and sit lonely at home the livelong day. How very often do livelong day. How very often do young men think of taking anybody's sisters to some respectable place of amusement rather than their own sisters! I think that if a spiritual thermometor were dipped into such men's hearts they would be found pretty near the freezing point.

But, brethren, the sick-room-ah! that is the place on the road between Jerusalem and Jericho where men and women are oftenest found lying in the direst distress. Have you ever been very sick? If so, you know the value of a little good nursing. A man who was just recovering from a very dangerous sickness told me once that when his head was burning with the fever he would willingly have given a hundred thousand dollars for the cooling, restful relief he enjoyed every time the nurse rearranged the pillows for him.

And if you cannot be a regular nurse for the sick, there is no reason you should not pay an occasional visit to the sick-room. You can spend a pleasant quarter of an hour in cheerful conversation. You can relieve some poor, weary watcher, so that she or he may get a little rest. You can take the ailing child from the worn-out mother's arms and let her lie down and rest her stiffened limb, or go to church and refresh ner anxious. You can bring some little delicacy to church and refresh her anxious soul. soothe the sick person's palate. You can read some prayers beside the sick bed morning or night; for we all know that in time of illness it is almost impossible to pray one's self. You can lend a hand to set things to rights, to ten law so constantly violated. cook a meal of victual, or wash the dishes, or run an errand to the drugstore or grocery; and ever and always you can say a word of comfort, of hope, of resignation to the divine willwords cheap to give but precious to It not only indicates due gratitude for

And when at last death is come, your presence may be of the deepest comfort. Then is the time to come forward and gentleman. promptly and help to lay out the Christian corpse; to set up for a night beside that strange, silent guest in the coffin; and, when you find two or three gathered about it, to have the courage to lead in reciting the rosary for the soul's happy repose.

I know, brethren, that there are

many kind hearts who zealously prac-tise these lovely virtues. But there are others, especially among the men, who nearly quite forget them. And others still who do them grudingly, and only after many entreaties. obtain a kind act from an unwilling heart, and after encountering many excuses, is like blowing a dying fire: before you see the bright coals your face is pretty well covered with ashes

Brethren, let us not be put to shame by the Samaritan. When confronted with persons suffering from poverty, sickness, death, or any misfortune, do like the Samaritan-forget all about their nationality, or acquaintanceship or religion: say something or do something in charity and for the love Your neighbor's deepest gratitude and God's sure reward will amply repay you.

Few children can be induced to take physic without a struggle, and no wonder — most drugs are extremely nauseating. Ayer's Pills, on the contrary, being sugar-coated, are easily swallowed by the little ones, and are, therefore, the favorite family medicine.

therefore, the favorite family medicine.

Jos. Beaudin, M. D., Hull, P. Q., writes:
Dr. Thomas' Eclectric Oil commands a large
and increasing sale, which it richly merits.
I have always found it exceedingly helpful:
I use it in all cases of rheumatism, as well
as fractures and dislocations. I made use of
it myself to calm the pains of a broken leg
with dislocations of the foot, and in two days
I was entirely relieved of the pain.

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Blood Diseases and Eruptions of the Skin,
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Her husband thinks there is nothing equal to
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A Perfect Cook. A Perfect Cook.

A perfect cook never presents us with indigestible food. There are few perfect cooks and consequently indigestion is very prevalent. You can eat what you like and as much as you want after you use Burduck Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

### OUR BOYS AND GIRLS.

Right Kind of a Girl.

An Eastern paper tells of a pretty and talented girl who had completed her school course with credit, and by reason of rather special talents had re ceived more attention and admiration than falls to the lot of most girls, was asked the other day how she was enjoying her vacation.

Oh, I'm enjoying it very much, "I'm doing the housework and let-

Your mother is away on a vacation.

then?" was the natural question. rest in the morning, and to dress up and sit out on the piazza when she feels like it. I think it will do her good to have a little change."

Self Forgetfulness.

We all possess some little talent-or rather let us call it accomplishment, for talent is a rare gift akin to genius. We have a portfolio of drawings; we can recite a pleasing poem; we can play or sing; we have perhaps only some fine sewing. Well, one and all, let us banish the "I can't, excuse me," system, and adopt the preferable one that forgets one's self in the desire to give pleasure to those who surround us in social intercourse. I have heard the remark, "She sings very nicely, but it is not worth all the coaxing." Our accomplishments may be well in themselves, but they are not worth the weariness of body and mind it costs to make them give pleasure to others when begging and teasing is the price paid for them. This is what we call selfishness. Half the so-called bashfulness is nothing more than the constant thinking of one's self. us be thankful if we can give a moment's enjoyment to our friends by thinking of them instead of ourselves.

A Great Unwritten Law.

Promptness at meals is a virtue of which absence has caused deep anguish of spirit to countless long-suffering housewives. The tardiness at breakfast from indulgence in a last nap, or at luncheon from a too protracted shopping expedition, or at a dinner from an over-extended round of calls, may seem a trifle to the delinquent, but Harper's Bazar reminds sinners in this respect that to the housekeeper it means injury to the food and disturbance of her own peace of mind. The The habit of always being ready when a meal is announced should be especially binding upon a guest. For one who is receiving the hospitality of a home to requite it by disregarding its customs is the extreme of ill breeding. Conformity to the rules of the house in this respect, and in the particular of not presenting one's self in the drawing room at an uncanny hour in the morning, should be observed by all visitors, while the duty of being always ready on time when invited to take a drive or to go to some entertainment would seem too obvious to be mentioned were it not that one sees this unwrit-

"Thank You."

It is so easy to say these simple words. The effort it costs is so little, words. and yet the expression means so much life which distinguish the true lady

deeds acquire added worth when performed with gentleness and grace, rather than in a rude, uncouth manner. The diamond possesses intrinsic value in the rough, but its worth is immensely heightened when the gem is polished. The gold from the mine is also valuable, but how greatly is its worth increased when it is purified and

stamped into coin, or wrought into ornaments by the skill of the artist.

A kindly "Thank you," to your parents, to your brothers and sisters, to anyone to whom you may be indebted for the slightest attention, will tell greatly upon yourself in making you more gentle and refined, and encouraging a proper degree of respect in the estimation of others for you; and this habit once formed you will find it very easy of practice; indeed, the difficulty will become to omit rather than express

obligation for courtesy received.

To cultivate this habitual politeness you should constantly address those in the home circle precisely as you would strangers to whom you wished to be particularly well behaved. When this habit of constant politeness is well established at home, you will be freed in society from a hundred awkward embarrassments to which young people are often subject because of their defec tive training in the home.

No Wonder.

Why should it be so often repeated that it is the surest, promptest, best remedy, when doctors are surprised at its effects.—Lawrence, Kans, U. S. A., "George Patterson fell from a second story window striking a fence. I found him using St. Jacobo Oil. He used it freely all over his hurts, and I saw him next morning at work. All the blue spots finally disappeared, leaving neither pain, scar nor swelling.

C. K. NEUMANN, M. D.

C. K. NEIMANN, M. D.

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They declare by their patronage of Dr.
Thomas' Eclectric Oil, that they believe it
to be an article of genuine merit, adapted to
the cure of rheumatism, as well as relieves
the pains of fractures and dislocations, external injuries, corns, bunions, piles, and other
maladies.

COUNTY LEADS TO COPFIN unless

COUGING LEADS TO COFFIN unless stopped by Dr. Wood's Norway Pine Syrup The bes cure for Cough, Colds and Lung Troubles. Ask for Minard's, and take no other.

"Open, Dear Lord! 'Tis Only I!" BY ANGELIQUE DE LANDE.

A little blue-eyed child of four.
With gleams of sunshine in his hair.
Entered the lowly chapel door
Between the Mass and Vesper prayer.

He looked not to the left nor right, But trod the aisle with eager pace, Past the dim sanctuary light. Until he reached the holy place.

Then at the tabernacle door, His chubby hand uplifted high, Heknocked, repeating o'er and o'er "Open, dear Lord! "Tis only I!"

A while he paused, then turned aside. With happy smile yet thoughtful mien A light his features glorlied. As though a vision he had seen.

Who knows? Perchance the Holy Face With loving glance looked into his, And for a blissful moment's space His baby lips met Jesus' kiss.

O little, guiless, trusting child, Would that thy perfect faith were mine, That I might meet the Undefiled, And look into His Face divine. So let me live the world within, Yet far above its sordid strife, Clinging to Him who knew no sin, Yet calls the sinner back to life;

That I. life's weary exile o'er, With loving trust may gladly cry, Knocking at heaven's high entrance door, "Open, dear Lord! "Tis only I!"

## INFIDELITY.

Infidels boast of their devotion to reason. Christianity, in their view, is a system of superstition. They plume themselves on their superiority to the "slave" of a professed supernatural system, which is quite beneath their superior wisdom, and contrary to nature and to reason. This very assumption is the height of unreason. For what is the meaning of it? Why, it is simply the assumption on the part of the infidel that his reason is superior to mine. There is not the slightest a priori probability in his favor. He has absolutely no reasonable right to assume that he is wiser than I am, or that he is more likely to be right in his conclusions than I am in mine. It is not because he forms different conclusions from mine that I object, but simply that assumed air of superiority—that spirit of sneering contempt with which he presumes to look down upon me, and ridicule my opinions and belief as unreasonable and superstitious, as if the mere assertion of superior type of the infidels as unreasonable and superstitious, as if the mere assertion of superior type of the mere assertion of superior type of the mere assertion of superior type in the mere assertion of superior type in the minute of them. It was a foregone conclusion with them that He was an imposter. He went against their prejudices, which they, no doubt, like our modern Infidels, mistook for reason; and when our Lord actually performed the miracle of healing before their eyes, it is said: "They were filled with madness, and they talked one with the other what they ought to do Lesus." He had established His claim to divine authority against their "reason." and He must, of course, be an imposter. At any rate they were been they were been they were declaim to divine authority against their "reason." and He must, of course, be an imposter. At any rate they were been they were been to do Jesus." He had established His claim to divine authority against their "reason." and He must, of course, be an imposter. At any rate they were been they were been the with the

charge against me.

If it be a matter of authority, I think
I have the advantage of him. Admitting that infidelity is as old as Christing that infidelity is a christing that infidelity i tianity, I have the weight of numbers and of intellect in my favor. Compared with the great lights of the Church, infidels are "nowhere"—they are absolutely of no account. In the first place there is no positive system of truth taught by infidels. The work nature.

It not only indicates due gratitude for favors received, but it shows a proper observance of those small courtesies of life which distinguish the true lady and gentleman.

There are, of course, things of far greater value than mere polish or glitter. Solid deeds are of vastly more consequence. But even the best of more defining than the plant of the polish or greater value than mere polish or glitter. Solid deeds are of vastly more consequence. But even the best of friends as great increments of chastening. And yet is it not true that these may be the greatest blessings which a mentary and contradictory teachings of Protestantism. If Protestantism were indeed true Christianity they could not be blamed, for there is nother could necessary as a great increments of chastening. And yet is it not true that these may be the greatest blessings which a segment increments of chastening. And yet is it not true that these may be the greatest blessings which a segment increments of chastening. tantism, and it gives a fair handle to support themselves in their opposition. But they have no right to take for granted that Protestantism is true bowed over your sorrow, perhaps with the open Bible on your knees, your the exponent and embodiment of true Christianity. She is in possession. Protestantism is a revolt from true Christianity. The burden of proof lies upon it. To an unprejudiced enquirer the a priori probability lies with the Catholic Church.

By the acknowledgment of all, she down to us in regular and unbroken succession from the beginning. Her system of teaching is the grandest intellectual development the world has ever produced. It is unique, harmonious, and perfectly consistent and dove-tailed in all its parts. It is the embodiment of the combined wisdom of the ages, and has commanded the assent, the homage and the admiration of the greatest minds, the profoundest thinkers, that has ever constributed to the instruction and enlightenment of mankind. In spite of the fearful persecution of three hundred years, that glorious system still survives in pristine vigor, and still commands the homage of the candid, the intellectual and sincere lovers of truth, who are daily declaring their adhesion to it.

But our Infidel friends refuse to acknowledge or to have anything to do succession from the beginning. Her system of teaching is the grandest

But our Infidel friends refuse to acknowledge or to have anything to do with it. To them, looking at it

deed certain a priori arguments in its favor, which lie upon the surface, which really impose upon all candid men the obligation of at least honest enquiry and investigation. There are, for instance, the miraculous demonstrations which are occurring in different places and at different imes, furnishing times, furnishing convincing testimony to the supernatural character of the Church. But all these things are passed over, ignored, and even sneered at, by our Infidel friends as only additional proofs of the superstition of our Church. The fact is they do not want to believe, and they would not be con-

vinced though one rose from the dead. Their case reminds us of the effect of the miracle of healing performed by our Lord in the presence of the Scribes and Pharisees. He had offended the prejudices of these self-sufficient, hidebound people by doing works of mercy on the Sabbath day, and they watched Him to see whether He would heal a poor paralytic. He appealed to their THE UNREASONABLENESS OF reason, their sense of propriety and their better feelings, but it had no effect upon them. It was a foregone conclusion with them that He was an

lief as unreasonable and superstitious, ises with which they were deceived. as if the mere assertion of superior reasonableness on his part gave him the right to put me in the wrong. As between man and man I have just as much right to claim reason for my opinion as he has for his, and I have more right to charge him with being the control of the right to charge him with being the control of the reasonable more right to charge him with being the control of the reasonable more right to charge him with being the control of the reasonable more right to charge him with being the control of the reasonable more right to charge him with being the reasonable more right to charge him with being the reasonable more right to charge him with the reasonable more right to charge him with they were deceived. We only say they must not take for granted that they alone have reason on their side. One of the highest dictates of reason and common sense is that they should not feel at liberty to denounce Christianity as unreasonable more right to charge him with being and superstitious until they have made unreasonable than he has to bring the charge against me.

Heavenly Riches.

pain, as they certainly would a legacy The work rises to poison the friendship of two of the infidel is personal and it is negative—criticising, finding fault, raising objections against that grand system of truth taught by the Church. It is truth taught by the Church of the church o truth taught by the Church.

The friends will never suspect you of bein easy to start objections and find fault proud of your wounds; never gratui with every system of truth—even with ously attribute haughty self-gratule. ously attribute haughty self-gratula the order of Providence as manifested in the constitution and course of superiority, plume yourself as one superiority, plume yourself as one Ature.

One reason, no doubt, why infidels of all the sudden acquirements which find fault with Christianity is that they do not understand it. They do not comprehend it, because they have never sisters, cousins, and "best of friends"

antism, and it gives a fair handle to one saying within himself. You infidels with which to attack it, and to may grow very, very rich in these heavenly riches and not excite my Indeed, suppose you sit omforting neighbor enters to say, The Lord must love you very much, nce He so distinguishes you with the chastenings that make eternal wealth.

Something, may be, dear old believer, would rise within you to whisper, "Tell him that he is welcome to your share, if he could only take it was the original Church, and has come and leave you a poor man again.'
down to us in regular and unbroken Still, if we had faith, would we not

be eager for heavenly riches.

ALWAYS TRUE.

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Official. GRAND COUNCIL OF THE CATHOLIC MUTUAL BENEFIT ASSOCIATION OF CANADA.

MUTUAL BENEFIT ASSOCIATION OF CANADA.

Grand Secretary's Office.
London, Ont. July 23, 1892.

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

Officers and representatives will assemble at C. M. B. A. hall at 9 o'clock a. m., on the above date, and proceed in a body to High Mass, which will be celebrated in St. Mary's cathedral at 10 o'clock. After Mass the Council will assemble at St. Mary's hall for roll call and formal opening of the convention. Headquarters will be at the "Royal" Hotel.

JOHN A. MACCABE, LL. D. Grand President.

SAMUEL R. BROWN,

Samuel R. Brown,
Grand Secretary.

Officers and Representatives will be required to purchase one first class ticket to Hamilton from the nearest railway agent office on the convention certificate plan.

At Hamilton this railway certificate will be certified and a return ticket issued free of charge. Railway certificates have been sent by Brother T. P. Tansey, of Montreal, to all the Grand Council officers, Representatives and Branch Secretaries.

Amendments to Constitutions. Notice of proposed changes to the Constitution from St. Basil's Branch, No. 145, Toronto:

Toronto:
RESERVE FUND ARTICLE.
Sec. 5, page 16, 9th line—Insert after the ord bank, "where such funds shall bear traces."

word bank, "where such foods shall bear interest."

Sec 7, page 17, 2nd line—Strike out the words, "five thousand," and insert therefor the words "twenty-five hundred."

Sec. 7, page 17, 5th line—Strike out all words in this section, after the words "county bonds."

SUPREME COUNCIL CONSTITUTION. Art. 5, Sec. 6, folio 24, 4th line-Strike at all words in this section after the words, "full terms."
Art. 8. Sec. 1, folio 26-Strike out this section.

Art. 8, Sec. 2, folio 26—Strike out this section.

section.

SUPREME AND GRAND COUNCIL BY-LAWS.
Art. 1, Sec. 2, folio 38, line 4—Strike out all words of this section after the words

"gift of the Council."
Art. 1, Sec. 3, folio 38, line 3—Strike out all words in this section after the word "Council "its third line."

all words in this section after the word "Council," in third line.

Art. 3, Sec. 4, folio 40 - Strike out this clause, and insert, "Any member in good standing may be a Supreme, Grand or District Deputy."

CONSTITUTION OF THE GRAND COUNCIL,

Art. 2, Sec. 4, folio 65—Amend to read,

"Branches shall be represented by their
Representatives or Alternates, who shall be
chosen from amongst any of the members
of the branch in good standing."

Art. 5, Sec. 1, folio 66—Strike out this
section.

section.

Art. 5, Sec. 2, folio 67—Strike out this section, and insert "Any member of the Grand Council is hereby declared to be duly qualified to act as representative to Supreme Council."

quained to act as representative to supreme Council."

Art. 2, Sec. 1, folio 69, 8th line—Strike out "may," and insert "shall."

Art. 4, Sec. 5, folio 75, 1st line—Strike out all of this section after the words, "Chancellor's Chair," and insert therefor, "Any member of the Branch in good standing may be chosen as Representative or Alternate to the Grand Council."

Art. 4, Sec. 6, folio 75, 5th line—Strike out "said," and insert "any."

Art. 4, Sec. 8, folio 75, 3rd line—Strike out the phrase, "Chancellors if possible," after the word "standing."

GRAND COUNCIL CONSTITUTION.

Art. 6, Sec. 1, folio 68, 4th line—Insert after the words, "standing therein" the word "standing."

That each Branch appoint its own Medical Adviser.

That the sum of \$2.50 be allowed for Medical and Supervising Examiners' Fees.

That the payment of 50 cts. for each applicant to Supervising Examiners be made through each Branch as formerly, or by certified tickets to be purchased by Branch and given to each applicant upon examination, and to be mailed with medical form by local Examiner.

That the system of the C. B. L. of forwarding assessments be adopted by the C. M. B. A., or that one method be adopted by every Branch in Canada, so'that the system may be perfect.

That assessments notices be issued so as to reach every Branch in Canada at a certain date, and that said assessments will become due in every Branch in Canada at a certain date; both of these dates to be printed on the assessment notice.

That the per capita tax be collected semi-

office.

That the per capita tax be collected semi-innually—on the 1st January and the 1st o

That the per capita tax are always and the 1st of July.

That a Committee be appointed at the next Grand Council Session to adopt a better system for withdrawal cards, and to report at said meeting the decision reached.

That a regular monthly payment be adopted by the C. M. B. A., graded according to age, and every year classed separately, instead of the present system of assessments.

That a Committee be appointed at the Supreme Convention, in Montreai, to devise a plan of giving matured benefits, when a member of the association has reached a certain age of membership. Said Committee in the same manner and at the same date as previous recommendation.

bership. Said Committee in the saine manner and at the same date as previous recommendations at the same content of the same that a Committee be appointed at the Supreme Convention, in Montreal, to devise a plan of adding a disability clause to our Constitution, by which a disabled member or a member unable to earn a livelihood, each case certified by competent authority to the satisfaction of the Executive, that such members be entitled to receive one half of their beneficiary in a certain number of annual payments, ba'ance of Insurance given at death; said Committee to report in the same manner and at same date as previous recommendation.

That a certain Sunday in the Autumn of each year be selected by the Grand President of each grand Council and proclaimed as a day of Thanksgiving, and that each Branch attend divine service on that date in a body.

That the Board of Trustees, with the Grand President and Grand Secretary, aspoint a reliable Trust Company, having an agency in the city in which resides the Grand Secretary, as Custodian of Beneficiary and Reserve Funds.

That all cheques be made payable to the Deposit Company in trust for the Grand Council of the C. M. B. A. of Canada. That such cheques will be first certified as correct by the Grand Secretary, and then deposited.

These funds to be available only for the payment of deceased members' beneficiary, or for Loans on Mortgages, etc., as defined in the Constitution of the C. M. B. A., subject to such loans, etc., being approved by the Board of Trusteed. That such representation to the Grand Council. That it is an urgent necessity that each Branch be represented. That such representation is a certain guarantee to the members beneficiary caused in the presentation to the Grand Council. That it is an urgent necessity that each Branch be represented. That such representation is a certain guarantee to the members at large that the interests of the individual member are safe with a large representation.

That being aware of the deficiency caused

That, being aware of the deficiency caused

through the enormous expense of holding said Grand Council, we do recommend that the pres-ent system be retained, and that a per capita tax of 15 cts a member be levied on all Branches within the jurisdiction of Canada, due on Janu-ary let of capt, wear.

organ.

Each member of the C. M. B. A. would be ware of every matter of importance transacted within the Grand Council of Canada and of the within the Grand Council of Canada and of the entire association.

That we heartily endorse the actions of the various. Branches in the United States in recommending the organization of a C. M. B. A. Bureau at Chicago during the World's Fair. That a member suspended for the third time in any twelve months, be compelled to undergo Medical Examination before reinstatement.

That no member be reinstated who has been suspended five times within one year.

That the following motion be adopted in Branch 50:

That the following motion be analyses in Branch 50:

That a sum equal to 5 cents, per member be drawn from the Contingent Fund, and deposited in a fund to be called the "Suspension Relief Fund," That one assessment can be drawn from this fund for each member who has falled to pay within the prescribed time.

And that all members' assessments so paid will be required to pay 5 cts, for the use of said loan.

will be required to pay 5 cts, for the use of said loan.

By this means it is hoped to pay promptly all assessment dues called for, and save the large number of suspensions which occur, particularly, in large cities. This fund is expected to prove self-supporting.

That no appeal be issued to Branches calling for donations of money to members in distress, etc., without first receiving the sanction of the Grand Council Executive.

Branch 49, Toronto, proposes the following amendments:

Branch Constitution, Article 5, section 12, page 81, that the appointment of local Medical Examiners be vested in the Supervising Examiner, the local Branch acting in an advisary capacity only. That the Supervising Medical Examiner before appointing a local Examiner shall receive a report on the fitness of the same from a recognized mercantile agency.

Article 2, section 1, page 59, strike out "50" in fourth line, and substitute "55." Strike out "may" in eighth line, and substitute "shall. Strike out the eleventh line and substitute all cases.

Article 4, section 5, page 75, amend this so

cases.
Article 4, section 5, page 75, amend this so that any person may be elected as representative or alternate to a Grand Council who shalthave served a full term in any elective office in new Branch.

Resolution of Condolence.

At the lest meeting of Branch 34, Almonte, the following resolution was adopted:

Whereas it hath pleased God to carry to the eternal world the beloved wife of Brother William Bowes, be it.

Resolved that we, the members of Branch 34, C. M. B. A., tender their sincere condolence to Brother Bowes in his affliction, trusting that the great Comforter of all will direct and guard our Brother and his children thus bereft of a faithful wife and Christian mother.

E. J. CLOUTIER, Rec. Sec. Almonte, August 17, 1892.

Almonte, August 17, 1892.

The Insurance Corporations Act and the Grand Council of Canada.

The Grand Council of the Catholic Mutual Benefit Association of Canada is incorporated and registered in Ontario, and is the only C. M. B. A. body having legal status here. In Ontario it occupies about the same legal position as the Supreme Council does in New York State.

It is to be dealt with, pursuant to the Insurance Corporations Act, as the Catholic Mutual Benefit Association for all purposes of the said act.

Mutual Benefit Association for all purposes of the said act.

It must issue its own beneficiary certificates, and be directly responsible to its membership and their heirs, etc., for the payment of the amount of insurance specified in said certificates. The Act is not concerned with the books or work of the Council, excepting that department which has the insurance contracts of the corporation in charge.

Art. 4. Sec. 8, folio 75, 5th line—Strike out the phrase, "Chancellors if possible," after the word "standing,"

GRAND COUNCIL CONSTITUTION.
Art. 6, Sec. 1, folio 68, 4th line—Insert after the words, "standing therein" the word "or on all members who have not been under suspension longer than two months."

BRANCH CONSTITUTION.
All proposed changes to this Constitution must be in the hands of the Grand Secretary, at least two months before the meeting of the Grand Council Convention, and the Grand Secretary shall forward to each Branch under his jurisdiction, copies of said proposed changes, at least one month before the meeting of the Grand Council Convention.

BENEFICIARY FUND ARTICLE.
Sec. 1, folio 7, 3rd line—Strike to be made on forms furnished by the Grand Council."

That the sum of 82.55 be allowed for Medical and Supervising Examiners Fees.
That the system and supervising Examiners Fees.
That the system of the C. B. L. of forwarding assessments be adopted by the C. M. B. A., or that one method be adopted by every Branch in Canada, so that the system may be perfect. That assessments notices be issued so as to reach every Branch in Canada at a certain date, and that said assessments will become due in every Branch in Canada at a certain date, and that said assessments will become due in every Branch in Canada a certain date, and that said assessments will become due in every branch in Canada at a certain date, and that said assessments will become due in every Branch in Canada at a certain date, and that said assessments will become due in every Branch in Canada at a certain date, and that said assessments will become due in every Branch in Canada as certain date, and that said assessments will become due in every Branch in Canada as a certain date, and that said assessments will become due in every Branch in Canada, as certain date, but the system may be perfect.

That assessments will become due in every Branch in Canada, aschat the system may be perfect.

The province of the Canada, and a certain date,

by any Act of Ontario or of the Dominion of Canada duly authorized to receive deposits."

The Supreme Council, being a "foreign executive or governing body," has no status under the Act, and has no control over the Insurance or beneficiary fund. The persons having the management of the Insurance or beneficiary fund is the society for the purposes of the Act, i.e., the Grand Council of Canada, so far as the Catholic Mutual Benefit Association here is concerned.

After the 31st day of December, 1892, no person or persons, or body corporate or incorporated, other than a corporation standing registered under this act, and persons duly authorized by such registered corporation to act in its behalf, shall undertake or effect, or offer to undertake or effect any contract of insurance.

Benefit includes all benefit, bonus and insurance moneys payable by the corporation under the contract; and Beneficiary includes every one entitled to such moneys and the executors, administrators and assigns of every one so entitled.

The following is the form of beneficiary certificates which must be hereafter issued to the members under the Grand Council of Canada:

Assessment System

Canada:

Assessment System
The Grand Council of the
Catholic Mutual Benefit Association
of the Supreme Council of the Catholic
Mutual Benefit Association of the Supreme Council of the Catholic
Mutual Benefit Association witnesseth:
That Brother is a member of
Branch No. , of said association, located
at in the Province of is
entitled to all the rights and privileges of
membership in the Catholic Mutual Benefit
Association and to participate in the
Beneficiary Fund of the association to the
amount of thousand dollars, which sum
shall, at his death, be paid to the Catholic
Mutual Benefit association and rules of the Catholic
Mutual Benefit association and all terms,
conditions and stipulations comprised in the
said recited articles and sections and the
statements contained in the application and
medical certificate of the said ....., shall,
so far as the same are material to this contract, be deemed to be incorporated herewith.

We, the undersigned President and Recording Secretary of Branch No..., do hereby countersign this certificate and attach the seal of this branch hereto, rendering the same valid and in full force this day of ... 18...

Branch

Recording Secretary.

I to whom the within certificate was issued, hereby surrender the same and revoke my former directions as to the payment of the beneficiary fund due at my death, and now authorize and direct such payment to be made to bearing relationship to myself of Witness my hand and seal this day of A. D. 18

"Contracts of life insurance are contracts to pay a specified sum in a certain event." and, therefore, the Grand Council of Canada being amenable to the law for the payment of beneficiary claims, must necessarily control the beneficiary money. This seems to necessitate a separate beneficiary jurisdiction for the said Council.

The words "Assessment System" must be printed or stamped in large type at the head of every application, beneficiary certificate, circular, contract, etc., used by the association.

circular, contract, etc., used by the association.

The Grand Secretary's office is the head
office and chief agency of the association in
Canada.

The Act does not disable the Grand Council doing business outside of the Province of
Ontario. It may do business in any part of
Canada just the same as the Supreme Council does outside of New York State.

The right of any corporation to transact fuOntario the business of insurance depends
upon registration under the Act.

Members are allowed thirty days within
which to pay assessments.

use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburs, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine—sustaining all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.
"Ayer's Pills are the best medicine

& N. W. Rallway Co., Burnet, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no appetite and was weak and nervous most of the time. By using three boxes of Ayer's Pills, and at the same time dieting myself, I was completely cured."

— Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indi-

"I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

## Ayer's Pills, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

Application painless and easy. Relief imme diate. This preparation fills a great and longfeit want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipations of those physicians who have used it in their nractice. PILEKONE ISA POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Price 81. For sale by druggists, or by mail on receipt of price.
W. T. STRONG. Manufacturing Chemist, 181 Dundas street, London, Ont.

New Settlers ANDINEW WANTED THE PROJECT OF THE PROJ

9/4

## MARKET REPORTS.

London, Aug. 25.—The market was large today, and the Square was full of vehicles. Grain
deliveries were short, and prices had very little
changes. Wheat was steady, at \$1.15 to 1.25 percental, or 6xc to 75c per bushel. Oats advanced
to 95c and \$1 per cental. The meat market had a
large supply, and beef was firm at \$1.50 to 85 per
cwt. Lamb was firm, at 10 cents a pound wholesale. Mutton 6 to 8 cents. Veal 5 to 64 cents
wholesale. There was a large supply of poultry
at our tabular quotations. Butter came down a
couple of cents a pound, and single roil sold for
21 to 25 cents in pound and 23 by basket; crock
21 and 22 cents a pound. Eggs remained at 10
to 11 cents a dozen. Potatoes cased off to \$1.55
to \$1.25 per bag. There was a plethora of other
vegetables, at our quotations. Fruit was
scarce, and apples were in keen demand at \$1 to
81.25 per bushel. Pens, \$1.25 to \$2 do. Tomatoes, 5 to 8 cents per quart. Peaches, \$1.25 per
basket. Young pigs, 55 a pair. Hay, 33 to 87 a
to. Horses, 35 to 250. Milch cows, \$35 to \$45.
Live hogs, cwt. \$1,59. Pigs, pair, \$2,50 to \$5.09.
Fat beeves, \$1 to \$4.50. Spring lambs, \$2,50 to
81.50.

\$1.50.

Toronto, Aug. 25.—WHEAT+No. 2, spring, 7 to 72c; white, 77c; goose, 35 to 61c; No. 1, hard, 95c to 195c; No. 2, 81c to 88c; No. 3, 7 to 76c; regular No. 1, 50c to 51c; No. 2, 48 to 68c; No. 3, extra, 45c; No. 3, 42c to 43; peas. No. 2, 65; cats, No. 1, 33 to 31c; corn, 55c; flour extra, 83.15 to 83.25; straight roller, 83.35 to 3.6; cats, No. 1, 35 to 75c; Flour extra, 83.15 to 83.25; straight roller, 83.35 to 3.6; cats, No. 1, 35 to 75c; flour extra, 83.15 to 83.25; straight roller, 83.35 to 3.6; cats, No. 1, 35 to 83.25; straight roller, 83.35 to 3.6; cats, No. 2, 25 there was little doing in the straight of the straight 2, 69; oats, No. 1, 33 to 3 te; corn, 56c; flour, extra, 83.15 to 83.25; straight roller, 83.55 to 3.70.

Montreal, Aug. 25.—There was little doing in grain outside of oats and peas, which are in grood demand on export account at steady prices. Quotations are as follows: No. 2, hard Manitoba wheat, 85 to 86c; No. 3 hard do wheat, 77 to 78c; corn, duty paid, 62 to 86c; each, per 66 lbs. 78 to 80c; oats, No. 2, per 34 lbs. 35 to 35c; barley, feed, 38 to 42c; barley, malting, 50 to 56c. Flour.—Patent spring, 81.69 to 84.80; patent winter, 84.25 to 84.65; straight roller, 84 to 84.15; extra, 83.40 to 83.65; straight roller, 84 to 84.15; extra, 83.40 to 83.65; straight roller, 84 to 84.15; strang gloskers', 84.25 to 184.60. Granulated, bibls. 83.85 to 83.65; granulated, in bags, 84.39 to 82; rolled, in bags, 84.39 to 82; standard, bibls. 83.85 to 83.65; granulated, in bags, 81.39 to 82; clanada short cut, mess pork, per bibl, 817 to 84.75; mess pork. American, new per bibl, 816 to 816.59; hans, city cured, per lb, 96 to 11¢; lard, compound, 7 to 7¢; lard, pure Canadian, 81 to 81c. Butter—Creamery, new, 21 to 22c; townships dairy, new, 17 to 18c; western dairies, new, 15 to 17c. Eggs—prices are unchanged, 11 to 12 being the ruling figures.

LONDON CHEESE MARKET.

Saturday, August 29, 1892.—The market to-day was fairly well attended by back buyers and sellers. Only 539 boxes were sold, at 8 3-8 cents per pound.

Latest Live Stock Markets.

The right of any corporation to transact in that the use of any corporation to transact in that the use of a pool of the control of the contr

offered to-day only bringing 55.25 per head.

BUFFALO.

"East Buffalo. N. Y., August 25.—Cattle—Eight cars on sale. A train of cattle are reported back on the Grand Trunk road, part of which were sold. There was a fair demand from the city butchers' and the full strength of the sales of yesterday were realized on the sales made. Nine hundred and thirty pound common mixed butchers grade sold at \$4.35; 1.120 to 1.144 pound western steers, only fair quality, sold at \$3.55, and the 1.000 pound Texas steers sold at \$3.50, There is a firm feeling and the prospects look like big prices for Monday for what stock gets through.

SHEEF AND LAMBS.—Thirteen cars on sale, including 7 cars Canada lambs held back at the bridge since yesterday. Very limited demand. A few sheep were sold up to noon, and the batchers took a few lots of cull lambs at full weak yesterday's prices. Light-weight of good quality lambs were in very light demand. Several loads of that class here that buyers would

weak yesterday's prices. Light-weight of good quality lambs were in very light demand. Several loads of that class here that buyers would not bid on and with the eastern reports unfavor able, the outlook is none too good for the sheep and lamb trade for next week.

Hoss.—The market opened active, strong and 12c higher again to-day. Only 5 loads of sale stock came in up to noon, which were mostly taken up by city packers at \$8.20 to \$8.25 for the best corn graded; fair to good grassers selling at \$5.75 to \$6.50. Early in the afternoon 11 cars of fresh hogs were open at the unloading chute; the prospects were for lower prices.

## The Western Fair, 1892.

The facility with which arrangenents have been made in every department, and the gratifying success accorded the Western Fair Management in every undertaking this year, has stimulated all in connection with this great Exposition to make the attempt of their lives, and secure a future for their show second to none in the Dominion of Canada.

Arrangements have been made for a big turn-out of the different Benev olent Societies, of the city, on "Socie ties, Day" Monday Sept. 19th; and it is also expected that on Tuesday, Sept. 20th, "Patrons and Germania Day," fully ten thousand Patrons of Industry in full regalia, will form in procession,

S250,000 CASH LOAMS

outh not exceeding \$1,00 cash to each person de-my to build a house in Ocaa, Florids, who answers s advertisement. For security, a mortgage, paya-in ten years, will be taken on the property built on. Thirty-four new houses were started last week, only House Plans furnished free. In yearly business of Ocala aggregates \$14,000,000; 3 railroads 5 banks, to Churchas, 5 busisselectric

OCALA AND SILVER SPRINGS COMPANY, 170 WORLD BUILDING, NEW YORK CITY.

THE SECOND SECON

### and with bands and banners march to the Western Fair Exhibition Grounds,

where they will be addressed by their where they will be addressed by their Grand Officers.

The special attractions that have been secured are of the best.

The speeding in the ring, with the doubling of the amount of the purses this year, promises to bring out the fastest horses in Canada.

Entries are far ahead of what they were at this data last year, and the

were at this date last year, and the prospects for bigger and better ex-bibits in all the Departments are exceedingly good.

## Toronto Industrial Fair.

ttractive events. the province ought to see this Fair. The special attractions this year are very numerous and are much superior to previous years. Cheap fares will prevail on all railways.

A special despatch to the Chronicle (London, Eng.,) from Paris, says that Mgr. Stoner will be made a Cardinal at the coming Papal consistory. Mgr. Stoner is an uncle of Lord Camoys and has long been a representative of the aristocratic English Catholics at home. After Cardinal Manning's death it was thought by many persons that Mgr. Stoner would succeed him, but in this they were disappointed. Mgr. Stoner is persona grata with the Prince of Wales and royalty generally, and has great social influence.

## **HOW BABIES SUFFER**



CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not entry. Parents, save your children years of needless suffering from torturing and disfiguring cruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. Potter DRUG AND CHEMICAL CORPORATION, BOSTON.

EST "How to Cure Skin Diseases" malled free.

PAINS AND WEAKNESSES



After Hard Study.

ELWOOD, 180,... March 6, 1931.

I used Pastor Koonig's Norve Tonic for nervous
and residess nights after hard study; it gave me
refreshing skeep and great rollef. I also ordered
it for another person who suffered from nervousness and it did him much good.

REV. B. BIEGEL.

EARLING, Ia., May 14. '89.

I was troubled with nervous headache for a long time, especially on Sundays after service. Two bottles had the desired effect. Here full confidence that it is all its name implies, a "Nerve Tonic."

REV. FATHER J. B. HUMMERT.

REV. FATHER J. B. HUMMERT,
ST. MARY'S, Ky., Oct. 7, '70.
I hereby testify that Pastor Koenig's Nerve
Tonic cured a girl of my congregation of St.
Vitus Dance, and a married lady of sleeplessness. REV. FATHER POL. FERMONT.

A Valuable Book on Nervous Diseases and a sample bottle to any ad
dress. Poor patents also get the meelThis remedy has been prepared by the Rev. Father
Roenig, of Fort Wayne, ind., since 1856, and is now
under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bettle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, London, Ontario.

PISO'S CURE FOR
Best Cough Syrup. Tastes Good. Use
In time. Sold by druggists.



ABOARD OCALA, FLA.

A City of 6,500 Population. \$14,000,000 Annual Trade.

DIRECTIONS, -- Send your full name, post-off address, County and State by return mell and you w tous which will enable you to secure ess lot. free; a ten acre orange groom of \$1,000, free; and your travelli

villa or business tot, free; a ben acre orange grove treat, free; a long of £(50), free; and your travelling AO CON DITEONS.—No charge for lote; no charge for or orange grove tracts; no charge for lote; no charge for stop loan; no charge for a free trip to charge for £1,000 loan; no charge for a free trip to charge for £1,000 loan; no charge for a free trip to charge for £1,000 loan; no charge for a free trip to charge for £1,000 loan; no charge for properties in Ceala & Bitcher for the formation of the formati FEMALE TEACHER WANTED.

Cardinal Ledochowski, prefect of the Propaganda, has sent 100,000 francs to the Benedictine Father Andrew Amrien, proceeds of the anti-slavery collection, to be employed in their good

work by the Bavarian missionaries at Zanzibar. Father Ceton, an Indian missionary, recently stated his district embraced 70,000 square miles, and he had to minister in sixty-five different stations far apart, some so remote they could scarcely be visited in a year.

### OBITUARY.

The great event in Exhibitions in Canada is the Toronto Industrial Fair, which opens this year Sept. 5th and closes Sept. 17th. It will be specially interesting on account both of the large and comprehensive prize list and because of the special attractions to be offered. So great has been the demand for space in past years and to such large proportions has the Fair grown, that more space became a necessity and after repeated efforts the directors have secured additional accommodation on the Garrison Commons. A large new grand stand and a new speeding ring will be ready by opening day. The plan for the stand shows a design of the most complete character, with offices and side rooms to meet the convenience and comfort of all who may be engaged in the ring, or who may wish to remain as spectators of the speeding and other attractive events. Every farmer in the province condition of the great of the fair that the province country farmer in the province country farmer in the province country in the prov Mr. Thomas R. Park, Amherstburg.

Sickness Among Children, Especially infants, is prevalent at all times, bug is largely avoided by giving proper nourishment and wholesome food. The most success ful and reliable is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

C. C. RICHARD'S & CO.

Gentlemen, - For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure without any result. I am happy to say one bottle of MINARD'S LINI-MENT entirely cured me, and I can heartily

recommend it to all as the best medicine in the world. RONALD MCINNES. Bayfield, Ont.



Mount St. Louis Institute. 444 Sherbrooke Street, MONTREAL, P.Q.

This institution will re-open its courses on THURSDAY, SEPTEMBER 1st, for old pupils. New ones will be received on Friday, the 2nd.

Ontario Eusiness College, Twenty - Fourth Year.

Twenty - Fourth 1 cs...

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VOLUME XIV

DISCOVE

A Series of Articles

of the 12th of Oct

at the Forthcomi



CHRISTOPHER COL parentage, in or abou in his early youth a relish for the mathe quently excelled. A sea-faring life, which 1470, when he lande adventurous spirits f as the great theatre of Lisbon as his place o ages to the then kno shore, occupied hims maps and charts; we considerably aided by Portuguese navigato science could supply tical experience, the ally led to speculate yond the western wa of reaching the easte commodious route ern continent. achieving so great poverty to fit out he applied for of Portugal, Gene after many refusa warded by the patro dinard and Isabella vessels equipped ar lowers, approached Eucharist, in order

taking, Columbus s

of August; and, af ficulties of which we mutinous spirit of San Salvador-the of October, 1492. covered the beauti achievement which ation of mankind. World, in the cour West India Islands America, 1498. H the leading nation proved ungrateful. with several mark slanders of jealous bus to be repeated allowed him to pas He died at Vallad spirit of Christian successively interr of Havanna (Cuba 1795, have quietly

Long on the Then rose, r Half circling Sweep with And say, wh Embraced a When one a And, on our Say, was It Burst on my Glory to Go Voices that And to the s Slowly, bar The sacred

His Fi

souled voyager.

on the forecastle, vately pointed it Queen's wardrob Salcedo, comptro as if it were carr night the joyful the Pinta, which having been so every man was 1 the anguish of u day. As soon a were dispelled. two leagues to th stored with wood the aspect of a d instantly began ing to God, and tears of joy and gratitude to Hea

their commande

About two ho