

Indigestion

It is not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mr. Joseph Lake, of Brockway Centre, Mich.:

"Liver complaint and indigestion made my life a burden and caused me to lose 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 me 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 improved each day, and after a few months I felt able to attend to my household duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25c. per bottle. 50c. per 3 bottles.

THE

RECOGNISED STANDARD BRANDS

"Mungo"

"Kicker"

"Cable."

Universally acknowledged to be superior in every respect to any other brand in the market. Always reliable, as has been fully demonstrated by the millions that are sold annually and the increasing demand for them, notwithstanding an increased competition of over One Hundred and Twenty-five Factories. This fact speaks volumes. We are not cheap Cigar manufacturers.

S. DAVIS AND SONS, Montreal, Largest and Highest Grade Cigar Manufacturers in Canada.

MASS WINE.

WILSON BROTHERS LONDON, ONT.

Have just received a direct importation of the choicest and purest Mass Wine, and which will be sold at a low price.

SOLD AT REDUCED PRICES.

They hold the sole rights of importation from Rev. Emmanuel O'Lea, Vicar-General of the Archdiocese of Toronto. The rev. clergy are respectfully invited to send for samples.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES

WHEELY & COMPANY WEST TROY, N. Y. Bells, Chimes, and other bells, also, Chimes and Peals.

BUCKEYE BELL FOUNDRY, CINCINNATI, O., U. S. A. Bells, Chimes, Peals and Chimes. Best Wood and Heavy Yoke Hangers. Price Lists Sent Free. Name the Journal.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA. DR. NEY'S

ANTIBILIOUS PILLS.

A sovereign remedy for Bilious Affections. Torpidity of the liver, Excess of bile and other indispositions arising from it. Constipation, Loss of appetite, Headache, Etc.

Dr. D. Marsolais, a renowned physician of many years' practice, writes as follows:

"I have been using DR. NEY'S ANTIBILIOUS PILLS for several years past and I am quite satisfied 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 cases where mercurial pills would be quite dangerous."

"Not only do I make considerable use of these pills in my practice, but I have used them many times for myself with the most satisfactory results."

"It is therefore a pleasure for me to recommend DR. NEY'S ANTIBILIOUS PILLS to those who require a MILD, EFFECTIVE AND HARMLESS purgative."

Lavative May 1st 1887. Dr. D. MARSO LAIS.

For sale everywhere at 25 cts. per box.

SOLE PROPRIETOR

L. ROBITAILLE, Chemist

Joliette, P. Q.

An Old Violin.

You would hardly dream, to look at it there, so faded and brown and old, that 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 steeped in pain, 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 one."

"You found everything going well at the mine, I hope," she said with the wistfulness of a glance he had already noted, and a hesitation of manner new to her.

"And my cousin—he executes your orders according to your wishes?"

"Admirably," answered Vyner, who felt for once disposed to make himself amiable. "He is the most capable subordinate that I have ever had; 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 his lips.

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 mirrored for an instant in her sensitive countenance. But she clasped her hands together tightly in her lap, under cover of the table, and spoke with her usual quietness:

"And the lost lode—is there a prospect 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 report how much of the old, fabulous bonanza is left."

A flash of hope came into her eyes, giving them a sudden radiance that was not lost upon Vyner, though he wondered a little what he had said to account for it. Ah, if this were but true!—if the lost lode could be found!

"Madre de Dios, grant that it may be so!" the girl whispered to herself. Whether Fernando had failed in his plans, or whether he had abandoned them, did not matter very much so long as the mercy of Heaven 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 exhausted or not. My cousin does not spare himself in your service," she added, glad not to shrink from mentioning Fernando's connection with the mine. "We hardly see him at all. Night as well as day he is at the mine."

"Don Fernando is very vigilant," said Vyner, "but I am not responsible for monopolizing so much of his time, senorita. 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 extinguished, and she turned pale to the lips. Vyner could not doubt that his information had dealt a blow—how deep he could only guess by the expression 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 therewith he did not know. He was only sorry that he had so abruptly enlightened her.

"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 him. 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 see 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 some mischief, which she suspects. But what is it to her?"

VI.

In the strange chances of human affairs it is sometimes difficult to say what is due to accident, and what to fate; and for the ancients called the Fates, and for yet 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 her cousin's absence, into the channel of suspicion regarding the mine.

It was about an hour after he had left the hacienda, as he was nearing the town, riding slowly in the short but exquisite interval between sunset and nightfall, that he overtook a man walking and saluted him. Vyner knew him at once as one of the miners, whose staid 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 horse—a tall, 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. It 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 sombrero. "Since we no longer work in the mine at night, I prefer to go to town. The 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 replied 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 prefer 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 crests. Vyner was looking straight before him, but he did not see either the light, flamed-tinted clouds, or the broad, white highway that stretched to the yellow walls and masses of green foliage which marked the town. Instead, he saw, without a conscious effort of memory, Guadalupe's pale face with its startled expression; and an instinct was borne in upon him that there was some connection between that expression and the information he had just received. Why did she look so strangely, so like one who had received a blow, when she heard that the mine was not worked at night? And why should Fernando object to the men remaining there at night? Vyner's mind was acute enough when once roused, and although he did not leap to a conclusion sufficiently to say 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 a test. He would not condescend 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 was something in the man's glance which seemed to convey a hint of warning. But this sign of intelligence only resolved the young Englishman more to give no opportunity for additional disclosures. Whatever was to be learned, he would learn for himself, not from servants or spies. When he spoke again, therefore, it was to ask some 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 suggested, and indeed he had no desire to do so. His languid indifference fell 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 a man who would be very pleasant to deal with, as with bent brows and set lips, he rode through the streets of the town to his own house.

There, three hours later, he sat on 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-obscurity of the wide corridor, where he sat smoking and looking at the flower-filled patio flooded with lustrous moonlight, for, like a great silver balloon, the moon was riding high in the violet heaven. Of the beauty of lunar radiance 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 weighing down 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, sublimated 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 should close the house, he was astonished to receive an order to saddle a horse.

"Two horses, senor?" the man asked, hesitating an instant.

"No," Vyner answered. "Why should I want two horses?"

"I thought that since he is going out to-night, the senor would wish me to accompany him," the mozo replied, with a surprise that was evidently for the question.

But Vyner, like most of his race, was physically fearless; and the thought of taking the man as a matter of precaution did not occur to him. He was going on an errand which he had no idea of confiding to any one, and he replied peremptorily that he wanted only one horse and would go alone. After that, at an hour later, he rode away, bidding the servant to attend something, and was not to return until he had without delay when he returned.

The lustre of the moonlight made everything as clearly perceptible as at high noon, when he rode along the silent streets, between lines of close-barred, flat-roofed houses with sharply accentuated shadows, around the plaza with its empty stone benches, its motionless 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 the white glory lay spread over the wide plain and encircling heights, revealing every feature of the scene with magical 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 almost 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 disagreeable connection with the words of the miner; and if the Senor Don Fernando Sandoval was indeed playing any tricks, he should speedily discover that he (Vyner) was not a safe man to play them upon. So he rode on, along the broad, white road, through the silent valley, while the night seemed to grow more brilliant with every passing hour, so 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 its closed doors and high-encircling wall, the house presented the appearance of a fort. Through an air so motionless and so clear sound is carried 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 as 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 her to the open window, and there, as the sound came nearer, she recognized that the horseman was not approaching 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; he 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 and misery. She paused only to thrust her feet into slippers and throw a shawl around her, then quickly and noiselessly sped out into the moonlight-flooded 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 oxen lay sleeping heavily near their yokes 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

drawing near. Sharp and clear the horse's hoofs rang on the stillness of the night, as the rider leisurely mounted 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 beyond her reach. What did anything else matter in comparison to saying one word to him, one word which might have the power to move him! Clapping 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, unconscious 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 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 meeting with Vyner of terrible danger to both men. What could she do? Ah! pitying God, what could she do? Go and warn Fernando? Was that possible? Yes, she said to herself, with 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 taking up the hat in her hand, she followed in ascending and descending; a straight and terrible climb up the mountain's side, but counting barely two miles, while the road covered five. If she could make those two miles before Vyner accomplished his five, she might even yet save Fernando from—God alone knew what! Detection and dishonor certainly, and crime perhaps, 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 odoriferous patio where the arches and pillars of the corridor lay in sharp, black outlines of shadow on the pavement, and the household slumbered peacefully behind their closed doors, and on the great front door, the massive portals of which were closely barred, while a mozo lay sleeping on his mat in the arched passage that led 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 mountain's steep ascent.

VII.

Little suspecting whose eyes had been bent upon him as he passed the corrals of the hacienda, 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 mist. The marvellous beauty of the 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 bending 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 discover anything, or indeed as if 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 was, Vyner thought of Old World legends of gnomes and elves and their treasures buried in the deep hearts of the mountains. He dismounted from his horse and, fastening the animal, looked around for the watchman, but no sign of this functionary was visible.

"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 excited in his mind. But in order to 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 the man who lay sleeping under its influence. Vyner stood for a moment looking down upon him. He was evidently intoxicated, oblivious and unconscious of everything; and on perceiving this suspicion again wakened in the young man's mind. With such a guardian anything was possible. He felt now that he could not leave the mine without assuring himself farther that no treachery was going on. But how could he enter? The great fortress-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 red bench opposite the door. Revealed by their touch, something lay shining there that bore the appearance of one of the great keys that are fashioned in Mexico for the most ordinary locks, and that might serve for the gates of a medieval 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, entering hastily, had laid the key carelessly down and forgotten it. But who? Vyner did not pause to consider 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 door set in the frowning rock.

TO BE CONTINUED.

O'Connell's Wit.

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

One of these long missing anecdotes refers to Mr. O'Connell's overthrow of the testimony of a witness who swore that he had found a murdered man's body the hat in the court. Mr. O'Connell, looking inside, spelled out the name J-a-n-u-a-r-y. "Did you see this name in the hat?" he inquired of the witness. "Faith I did, when I picked it up," replied that worthy. Instantly Mr. O'Connell turned to the judge. "Your honor," he said, "there is no name in the hat."

Another of the anecdotes omitted in the early printed version of the lecture told how Mr. O'Connell turned the table on the London Times. The 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 no report of Parliament the next day.

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 meeting. With great cordiality Mr. O'Connell agreed to allow the report. Invited Mr. Russell to ride with him in his carriage to his place of speaking, had a convenient place allotted to him there, and table and ink brought to his convenience—and then proceeded to 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?

Pipe Smokers.

You may be satisfied with the brands of tobacco you have been using for years. Grant it; that you are satisfied. As there is always room for improvement, we ask you to try our OLD CHIM 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.

Diarrhoea And Vomiting.

GENTLEMAN.—About five weeks ago I was taken with a very severe attack of diarrhoea 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's the vomiting ceased, and after the sixth dose the diarrhoea stopped, and I have not had the least symptom of it since.

MRS. ALICE HOPKINS, Hamilton, Ont.

The Children's Friend.

GENTLEMAN.—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 Cardinal Points.

THE four cardinal points of health are the stomach, liver, bowels and blood. Wrong actions in any of these produce 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.

Mrs. Ward's Liniment is used by Physicians.

THE TEST OF C.

A Letter to a Protestant.

BY PHILIP O'NEILL.

Lactantius wrote: "I approach you with this message, not among you slaves and masters? I difference amongst you none; and for this reason each other the name of whom we believe ourselves to be from the moment when we learnt to look at things with the eyes of the body, but with the eyes of the spirit, we may perceive that there may be different material conditions, yet there are no slaves, but brothers, and so we are all brothers while we are all bono-fide Christians."

Here I may remark judiciously regarding color. States is unknown in the States. The Church sacraments, has produced.

Lecky tells us, in a sale of Church ornaments, Acacius to rescue the Persian prisoners, the horrors of the Vandal invasion, Bishop of Carthage, step to Augustine the R. St. Augustine, St. Great, St. Caesarius, Exuperius of Toulouse, Remi, all melted down church vases to free Cyprinus sent a large purpose to the Bishop St. Epiphanius and St. Euphrosinus with a richly named Syriac, are set thousands. St. Eloi, object his entire fortune of Nola, displayed a sign. When, long afterwards, dan conquests in a me the calamities of the sions, the same unwe displayed. The Trinit founded by John of twelfth century, ver release of Christian, other society was fo same object by Peter following century."

So much for the w in behalf of humani the ages when, acc her enemies, its ch hanging heretics to stake.

Still the Church is monster of cruelty of De Maistre wrote: tories has been one against truth." Wt, says, that he blu forgery has been th the Reformation, and dly acknowledged a single instance ha ing them (Catholics) or the channels of growth, not to s rupted." In his his and England Sir Fr serves that the statu ish authors have ta mind.

English history h ten in the interest ants will rewrite it.

THE CHURCH

In a former artic historical instances the Pope against a behalf of injured tenance of the sam "The Church in the power carried into doctrine of the sac of marriage, and th the marriage tie, springs the dignit husband and wife their marriage was of Christ with his She became a help relation of life as b with him in the matrimony. It a her sphere, and E. Enabed by the t Church's unio strove to realize it thendon regarded the prospective r of the State, woman that her cl by God, predestin and entrusted to instruction. The footsteps to the h Deismism belli deation of reason a Church lifted her status and made h "The Church tau religious being, c of reaching a su bility. For her Cl Church and the ments. The Vir was held up to every virtue. I the Blessed Virg and by the Chur ally be ennobled think that hea taught to worshi of sensuality. T modesty of wom this creed. Sh shame was her g sunk her in the Church raises to lift her eyes of the Most Hig controlling caus and purity to-da doubt it. The sixteen century. Inst prostitute among taught to vener tures, Mary, women who ad 1800 years as saints, would a if he would tak

THE TEST OF CHARITY.

A Letter to a Protestant Neighbor.

BY PHILIP O'NEILL.

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?'"

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. Lucky tells us, in reference to the sale of Church ornaments by Bishop Acaecius to rescue the seven thousand Persian prisoners, that "during the horrors of the Vandal invasion, Deogratias, Bishop of Carthage, took a similar step to ransom the Roman prisoners."

So much for the work of the Church in behalf of humanity and liberty in the ages when, according to some of her enemies, its chief business was hunting heretics to burn them at the stake. 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."

In a former article I gave striking historical instances of the inference of the Pope against mighty monarchs in behalf of injured wives, and in maintenance of the sanctity of marriage. "The Church in the first dawn of her power carried into effect the divine doctrine of the sacramental character 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 marriage was a type of the union of Christ with His bride the Church."

Rev. A. C. Peck, with the sanction of Bishop Warren and Chancellor McDowell, 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 battle against intemperance—the greatest of the age—the Papal Church, by its history, its appetites when feasting and when fasting, and by the example of those high in power and influence, will be on the side with the rum-seller and the rum-drinker. It has not, as a whole, lifted its hand to save Italy from wine, or Ireland from whiskey."

The greatest temperance movement the world ever saw was inaugurated by an Irish Catholic priest, who led over one million men to total abstinence. Total abstinence as a method of repressing intemperance has the approval of the highest officers in the Church. It was commended by Pope Pius IX., of blessed memory, and warmly commended on two occasions by Pope Leo XIII. The Plenary Council of Baltimore blessed the Total Abstinence Union, and begged of priests to encourage the formation of branches in their parishes. The people were warned against the evils

In every walk of religious perfection they were found worthy even of the most extraordinary suffering for faith. Woman has been an able coadjutor to the Church in every office, save preaching. As the Christian altar has been her protector, so she has increased its usefulness by her helpfulness, her faith, and piety. The Church still stands by woman's sacred right in marriage as she did by Queen Catharine when Henry VIII. led the English nation out of her communion. The Church still protects woman against Protestant divorce laws and the socialistic and communistic doctrines of modern Rationalism, Fourierism and free-loveism. The stability of marriage is based on the indissolubility of the marital tie. This the Church has ever upheld and preserved. By insisting on it, the Church formed society into 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 have it, arose.

THE TESTIMONY OF A CONVERT WHO 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 appreciation 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 their members by thousands all under the government of one head, a woman, and elected by themselves for life."

Then there is no kind of labor, literary, scientific, mechanical, as well as charitable, in which they may not engage, according to their abilities and strength. Who shall enumerate the different kinds of literary institutions, schools and academies, under their direction, and confessedly superior in their kind? Who shall count the hospitals, the orphanages, the reformatories, the insane asylums, and other similar institutions, where they proved their capacity to be above that of men? All roads in the Church are open to woman's energies and capacities, and she knows and is conscious of this freedom; 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 carried 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. Locky, in his "History of Rationalism in Europe" on the effect of devotion 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 influence than the medieval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of womanhood 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 Mother into a new sphere, and became the object of a reverential homage of which antiquity had no conception."

Mrs. Jameson, speaking of the Monks of the Middle Ages, alludes to their influence on the destiny of woman: "To this we may add another and a stronger claim to our respect and mortal sympathies. The protection and the better education given to woman in these early communities assigned to them, as governesses of their order, they became in a manner dignitaries of the Church; the introduction of their beautiful and saintly edifices, 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 of womanhood than all the boasted institutions of chivalry."

THE CHURCH AND TEMPERANCE. Rev. A. C. Peck, with the sanction of Bishop Warren and Chancellor McDowell, 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 battle against intemperance—the greatest of the age—the Papal Church, by its history, its appetites when feasting and when fasting, and by the example of those high in power and influence, will be on the side with the rum-seller and the rum-drinker. It has not, as a whole, lifted its hand to save Italy from wine, or Ireland from whiskey."

The greatest temperance movement the world ever saw was inaugurated by an Irish Catholic priest, who led over one million men to total abstinence. Total abstinence as a method of repressing intemperance has the approval of the highest officers in the Church. It was commended by Pope Pius IX., of blessed memory, and warmly commended on two occasions by Pope Leo XIII. The Plenary Council of Baltimore blessed the Total Abstinence Union, and begged of priests to encourage the formation of branches in their parishes. The people were warned against the evils

of saloon-keeping, and were urged to seek for a more honorable occupation. CHURCH DECISIONS.

1. Whosoever drinks deliberately to such an extent as to become intoxicated commits a mortal sin. 2. Whosoever knows by past experience that when drunk he is accustomed to blaspheme, or utter other improper language, or to injure others about him, besides the sin of drunkenness is guilty of those other crimes during the state of intoxication. 3. Whosoever does not adopt the proper means for the correction of this vicious habit of drunkenness remains in a continual state of sin. 4. Whosoever entices and urges another to excess in drinking, whom he foresees will become intoxicated, commits a mortal sin. 5. Any seller of liquor who continues to supply to any individual that he knows will be intoxicated therewith commits a mortal sin, because he deliberately co-operates in the grievous sin of another. 6. Whosoever is guilty of excess in drinking, though not to intoxication, in such a way as to cause distress to his family, by 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 intoxication, commits a mortal sin.

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 consecration the people prostrate themselves upon the ground, and the priest recites the Creed: "I believe, and 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 Nicea, 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 acknowledge that upon that holy table lies the Lamb of God, and is offered in an unbloody manner by the priests. And when we actually receive His precious body, we must believe that it is the pledge of our resurrection."—N. Y. Freeman's Journal.

Three Things to Remember. Hood's Sarsaparilla has won unequalled success. Hood's Sarsaparilla accomplishes the greatest cures. Is it not the medicine for you? Constipation is caused by loss of the peristaltic action of the bowels. HOOD'S PILLS restore this action and invigorate the liver. "La Cadena" and "La Flor." Insist upon having these brands. Baby Was Sick. DEAR SIR: My baby was very sick with diarrhea, and everything we tried failed. But on trying Dr. Fowler's Extract of Wild Strawberry we found it gave prompt relief, and very soon cured him completely. Mrs. JOHN CLARK, Bloomfield, Ont. Keep Minard's Liniment in the House.

Fagged Out!! THAT tired, worn-out feeling, of which so many women complain after a day's washing is done away with by those who use that great Labor-saving Sunlight Soap. Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders. Try the easy, clean and economical way—the way of washing, and you will not be disappointed. SUNLIGHT SOAP having no equal for purity, you may use it with comfort and delight for every household purpose.

THE BISHOP OF ARIZONA, Episcopal, for instance, who says that "that doctrine [eucharistic adoration] is a novelty in theology." But there is St. Ambrose, when Bishop of Milan, who says, "We adore the flesh of Christ in 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, committed 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 misguided Africa, God only knows! The Bishop of Central New York declares that "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."

THE BISHOP OF ALEXANDRIA. In the liturgy of St. Mark a similar prayer is made; and after the consecration the people prostrate themselves upon the ground, and the priest recites the Creed: "I believe, and 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 Nicea, 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 acknowledge that upon that holy table lies the Lamb of God, and is offered in an unbloody manner by the priests. And when we actually receive His precious body, we must believe that it is the pledge of our resurrection."—N. Y. Freeman's Journal.

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, committed 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 misguided Africa, God only knows! The Bishop of Central New York declares that "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."

THE LITURGY OF ALEXANDRIA. In the liturgy of St. Mark a similar prayer is made; and after the consecration the people prostrate themselves upon the ground, and the priest recites the Creed: "I believe, and 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 Nicea, 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 acknowledge that upon that holy table lies the Lamb of God, and is offered in an unbloody manner by the priests. And when we actually receive His precious body, we must believe that it is the pledge of our resurrection."—N. Y. Freeman's Journal.

Three Things to Remember. Hood's Sarsaparilla has won unequalled success. Hood's Sarsaparilla accomplishes the greatest cures. Is it not the medicine for you? Constipation is caused by loss of the peristaltic action of the bowels. HOOD'S PILLS restore this action and invigorate the liver. "La Cadena" and "La Flor." Insist upon having these brands. Baby Was Sick. DEAR SIR: My baby was very sick with diarrhea, and everything we tried failed. But on trying Dr. Fowler's Extract of Wild Strawberry we found it gave prompt relief, and very soon cured him completely. Mrs. JOHN CLARK, Bloomfield, Ont. Keep Minard's Liniment in the House.

Fagged Out!! THAT tired, worn-out feeling, of which so many women complain after a day's washing is done away with by those who use that great Labor-saving Sunlight Soap. Which makes the Dirt drop out Without Hard Rubbing Without Boiling Without Washing Powders. Try the easy, clean and economical way—the way of washing, and you will not be disappointed. SUNLIGHT SOAP having no equal for purity, you may use it with comfort and delight for every household purpose.

THE BISHOP OF ARIZONA, Episcopal, for instance, who says that "that doctrine [eucharistic adoration] is a novelty in theology." But there is St. Ambrose, when Bishop of Milan, who says, "We adore the flesh of Christ in 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, committed 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 misguided Africa, God only knows! The Bishop of Central New York declares that "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."

THE LITURGY OF ALEXANDRIA. In the liturgy of St. Mark a similar prayer is made; and after the consecration the people prostrate themselves upon the ground, and the priest recites the Creed: "I believe, and 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."



Mayor Tillbrook

of McKeesport, Pa., had a Bradford lunch under one ear which the physician named and there it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring the peristaltic action of the alimentary canal.

ATHLETE and DERBY CIGARETTES

Are Sold on their Merits. Everybody knows they are the best. Everybody Smokes them They have no rivals

TO EDUCATORS Catholic School Books.

Sadler's Dominion Catholic Reading Charts, 25 Reading Lessons, mounted on 14 boards, Size 2 1/2 x 3 1/2 inches. Per set \$9.60. Retail Doz. 30c. \$2.70. Sadler's Dominion Catholic Speller, complete. 7 63. Sadler's Dominion Catholic First Reader, Part I. 10 90. Sadler's Dominion Catholic Second Reader, Part II. 25 40. Sadler's Dominion Catholic Third Reader. 35 60. Sadler's Dominion Catholic Fourth Reader. 50 50. Sadler's Outlines of Canadian History. 25 20. Sadler's Catholic School History of Canada, large edition. In preparation. Sadler's Outlines of English History. 25 20. Sadler's Catholic School History of England, with 5 colored maps. 75 75. Sadler's Ancient and Modern History, with Illustrations and 25 colored maps. 1 40 35.44. Sadler's Edition of Butler's Catechism. Sadler's Edition of Questions and Answers concerning Catholic Doctrine and practices answered by Most Rev. J. J. Lynch, D. D., late Archbishop of Toronto. Sadler's Child's Catechism of Sacred History, Old Testament. Part I. 10 100. Part II. 10 100. Sadler's Child's Catechism of Sacred History, New Testament. 10 100. Sadler's Edition of Grammar Elements par E. Robert. Authorized by the Educational Department and used in the schools. Sadler's Edition of Nugent's French and English, English and French Directory with pronunciation. 60 60. Sadler's P. D. & S. Copy Books, A and B, with tracing. 5 40. Sadler's P. D. & S. Copy Books, Nos. 1 to 10, primary short course. 7 60. Sadler's P. D. & S. Copy Books, Nos. 11 to 20, advanced course. 7 60. Sadler's Patent Cover and Blotter, for primary short course. 2 15. Sadler's Patent Cover and Blotter, for advanced course. 3 18. Sadler's Edition of First Steps in Literature, by Maurice F. Egan, M. A., LL. D. 60 60. Sadler's Edition of Lectures on Literature, by Maurice F. Egan, M. A., LL. D. 75 60. Sadler's Edition of Novels and Novellists, by Maurice F. Egan, M. A., LL. D. 75 60. Sadler's Edition of Points of Etiquette for Girls. 30 288. Sadler's Edition of How Boys Should Behave. 50 480. Sadler's Edition of St. Joseph's Manual. 50 450. Sadler's Edition of The Scholar's Lessons in English, Elementary Course. Pupils' Edition. By the Brothers of the Christian Schools. 45 4 20. Sadler's Edition of The Scholar's Lessons in English, Elementary Course. Teachers' Edition. By the Brothers of the Christian Schools. 70 7 20. Sadler's Edition of The Scholar's Lessons in English, Intermediate Course. Teachers' Edition. By the Brothers of the Christian Schools. 21 00.

D. & J. SADLER & CO. Catholic Publishers, Church ornaments and Religious Articles. 1699 Notre Dame St. | 121 Church St. MONTREAL | TORONTO.

'EL PADRE' PINS. GEORGE C. DAVIS, Dentist. Office, Dundas street, four doors east of Richmond. X-rayed and administered for the painless extraction of teeth.

EDUCATIONAL.

ASSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$50 per annum. For full particulars apply to REV. B. COUSINS, S. S. W.

ST. JEROME'S COLLEGE, BRILLIN, ONT. Complete Classical, Philosophical and Commercial Courses. And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and non-professional education for students preparing for University matriculation and non-professional certification. Terms, when paid in advance: Board and tuition, \$30 per year; half boarders, \$20; day pupils, \$10. For further particulars apply to REV. J. B. TERRY, President.

ST. DONAVENTURE'S COLLEGE, ST. JOHN'S, Nfld. Under care of the Irish Christian Brothers. This College affords, at moderate expense, excellent advantages to students. The healthfulness of its situation, the equipment of the Schools and the general management of the establishment leave nothing to be desired for the comfort and improvement of the pupils. Three Courses—Preparatory, Commercial and Matriculation (London University). Terms—day pupils, \$25, etc., per annum, according to class. Boarders, \$60 per annum. Prospective and further particulars on application to J. L. SLATTERY.

BOURGET COLLEGE, RIGAUD, P. Q. On the Canadian Pacific R. R. and on the Ottawa River. English Commercial Course. Classical Course. Complete English Course. Board, Tuition, Board and Washing, only \$20 per annum. Typewriting, Shorthand, Geography, Piano and Violin, extra. Studies to be resumed on Wednesday, Sept. 7, 1892. For prospectus address: Rev. O. JOLY, C. S. V., President.

COLLEGE NOTRE DAME, COTE DES NEIGES, Montreal, Canada. This Institution, directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years, which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins. Boys are received for vacation. L. G. LEFEBVRE, C. S. C., President.

University of Ottawa THE LEADING ENGLISH INSTITUTION OF CATHOLIC EDUCATION IN CANADA. THEOLOGICAL, PHILOSOPHICAL, SCIENTIFIC, ARTS, COLLEGIATE and COMMERCIAL COURSES. Fully equipped Laboratories. A Practical Business Department. TERMS: including Board, Tuition, Washing and Bedding \$160 per year. Send for Catalogue. J. M. McGUIRKIN, O. M. I., B. D., Rector.

ST. MARY'S ACADEMY WINDSOR, ONT. TERMS MODERATE, LOCATION HEALTHFUL, EFFICIENT HOME-TRAINING. Special advantages for artistic and literary culture. For information apply to MOTHER SUPERIOR. 717 St. W.

ST. MARGARET'S CONVENT, ALEXANDRIA, ONT. Under the Patronage of His Lordship the Bishop of Alexandria. This fine Convent will be opened to young ladies boarders on the 24th September. It is situated in a healthy and agreeable locality, and is easily accessible from Ottawa or Montreal via Canada Atlantic and Canadian Pacific railroads. The building is spacious, and it is furnished with the most approved system of heating and ventilation. The course of studies includes all the branches of a useful education. Terms for scholastic year (10 months): Board and tuition in the English and the French languages, including washing, \$20; music, stationery and doctor's fee, extra charges. Young ladies of French origin will find in this Institution special facilities for acquiring a knowledge of the English language. For further particulars apply to the MOTHER SUPERIOR.

NORTHERN Business College OWEN SOUND, ONTARIO. Is the Very Best Place in Canada to get a Thorough Business Education. TAKE A ROUND TRIP and visit other Business Colleges, examine our course thoroughly, and see for yourself the most complete, practical and extensive course of study, the best teachers, and the most complete and most suitable furniture and appliances, we will give you a full course, free, and send you a copy of our prospectus, free, address O. W. FLEMING, President.

THE KEY TO HEALTH. BURDOCK BLOOD PURIFIERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions, at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD PURIFIERS. For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto. ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring within the reach of all. WORKS: 464 RICHMOND STREET. R. LEWIS.

The Catholic Record.

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORRIS, Editor. Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor. THOMAS COFFEY, Messrs. LUCE, KING, JOHN NICH, J. NAYES and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

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 the organization who at that time complained of the arbitrary manner in which the internal affairs of the Army were conducted.

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.

The cause of the present trouble was the dismissal of one of the Toronto officers, who is styled "Brigadier" Phillipot.

The disloyalty consisted in certain protests made by Mr. Phillipot last year to Commissioner Rees against the higher officers of the Army on lines very similar to the protests which were made three years ago.

The result of the new trouble in the Salvation Army cannot be foreseen at present; but it is expected that the immediate consequence will be the formation of a rival Army.

When the Brigadier received the communication by which he was to be lowered in rank he was on the point of

addressing a meeting of the Army, and in his speech he intimated to the meeting that he intended to resign.

An interview was afterwards had by the deputation with Colonel Mackenzie, who is Commandant Booth's chief confidant.

AS VIEWED BY CATHOLICS.

Here the question may occur to some, "How is the Salvation Army to be regarded 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 be remembered that true religion is not to be superseded by mere enthusiasm.

The cause of the present trouble was the dismissal of one of the Toronto officers, who is styled "Brigadier" Phillipot.

The disloyalty consisted in certain protests made by Mr. Phillipot last year to Commissioner Rees against the higher officers of the Army on lines very similar to the protests which were made three years ago.

When the Brigadier received the communication by which he was to be lowered in rank he was on the point of

associations which are not based upon the firm rock on which, as on its foundation, Christ built His Church.

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.

ULSTER AND HOME RULE.

It is a very noticeable fact since the British elections the Ulster Orangemen have become much more moderate in tone than they were previously.

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 time in progress for the purchase of arms to enable the Ulstermen to begin operations at once on a large scale.

THE PRIVY COUNCIL'S DECISION.

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 unanimous, the judges present being Lords Watson, Hobhouse, Macnaghten, Morris, Hanmon and Shand.

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.

That we consider the friends of

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.

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.

There is not the least danger of an uprising against Home Rule. The Orangemen know very well that it would be a hopeless attempt.

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 other?

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 as a statesman of the highest order; 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.

With due respect to the judges, we are of opinion that this reasoning is not conclusive. The words "in practice" were evidently inserted by the Parliament of Canada to cover the state of things which existed in Manitoba, precisely because the wording "by-law" did not cover the case, as it did when the British North America Act was passed in which the school question in Ontario and Quebec was dealt with.

The reasoning by which the judges draw the inference that Catholics have no guaranteed rights under the Manitoba Act is supported by the fact that there was no law in existence granting separate schools at the time of the establishment of the Province.

There may have been another reason for introducing the words "by law." It is very possible that our legislators were aware of the glorious uncertainty of the legal decisions, and they may have been of the opinion that the custom of the unorganized territory would be held as law when it became

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 own Church for the benefit of Catholic children, and did not contribute to the support of any other schools.

The Privy Council Committee adjudge, on the basis of this statement, that if the condition of things thus described had even been legalized, Catholics would simply "have had by law the right to 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."

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 Legislature 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.

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.

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.

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 as a statesman of the highest order; 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.

With due respect to the judges, we are of opinion that this reasoning is not conclusive. The words "in practice" were evidently inserted by the Parliament of Canada to cover the state of things which existed in Manitoba, precisely because the wording "by-law" did not cover the case, as it did when the British North America Act was passed in which the school question in Ontario and Quebec was dealt with.

There may have been another reason for introducing the words "by law." It is very possible that our legislators were aware of the glorious uncertainty of the legal decisions, and they may have been of the opinion that the custom of the unorganized territory would be held as law when it became

organized and they may for this reason have introduced the words "by law." It is, at all events, certain that the intention of Parliament was to confirm Catholics and Protestants alike in the possession of separate schools and to exempt them from supporting schools to which they did not send their children.

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.

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.

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 as a statesman of the highest order; 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.

With due respect to the judges, we are of opinion that this reasoning is not conclusive. The words "in practice" were evidently inserted by the Parliament of Canada to cover the state of things which existed in Manitoba, precisely because the wording "by-law" did not cover the case, as it did when the British North America Act was passed in which the school question in Ontario and Quebec was dealt with.

There may have been another reason for introducing the words "by law." It is very possible that our legislators were aware of the glorious uncertainty of the legal decisions, and they may have been of the opinion that the custom of the unorganized territory would be held as law when it became

organized and they may for this reason have introduced the words "by law." It is, at all events, certain that the intention of Parliament was to confirm Catholics and Protestants alike in the possession of separate schools and to exempt them from supporting schools to which they did not send their children.

he made at the Ho Eighty Club meeti him the greatest press, not even c organs.

In Mr. Blake's Eighty Club he ca ties under which C to sectional, race c ences. These d those of Ireland, minorities are ove added. "Let them ity can afford to grant not merely measured quantum full measure, how over."

The Ulster Prote all reasonable, ca with the policy s poses to pursue the fact that the policy has secured Advisory Commi the Ulsterites th be properly guar Bill as it will fin Mr. Morley's han

Mr. Blake's oca sion for the l him "an Aposto Catholics of Irela all guarantees w necessary to see Ulster Protestan that so liberal a will yet work w We would not b of a new electio send to Parliame ity pledged to H

Mr. Blake inta ada during the but he will not until he shall h ley the aid of h in the contest o owing to his ac in the Cabinet, only one of Mr. ernment who w through the ord there is little o though the opp not from the C the Labor part feated, howev contest, anothe for him.

EDITORIAL.

NEXT month at Niagara Fa conduct missio neighboring c desiring their to Rev. A. J. astery, Falls V

BRO. REMIG paying a vi relatives in Lo to see him look As of old, his are absorbed which he has there are som munity for y and over who the religious s We will be gla from young n themselves of

The daily is hilarious Carthy has b view to the a Imperial Par been no ann intentions, cut to make relief of the ugly questio "Why are yo in Manitoba in the lan Were Mess Tyrrwhit, Devil's Thi country, th but little in Blake. We that noble st like a rock Mr. James S Samuel. T talker and useful as a of Derry w Queen's cro Boyne.

A CABLE says: "The D Mayo, Lett ions of T disturbed police are London L this annou this decisio tives," it Bequeath

The Plea of a Drunkard's Daughter.

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...

CATHOLICITY AND THE AMERICAN MIND.

By George Parsons Lathrop, of New London, Conn.

CONCLUDED. If we look for negative or passive tributes, what better could we ask than these?

They show that the non-Catholic Yankee mind and in fact the American mind, is in search of a religious truth which it has not yet found. It gropes; it dimly guesses at a revelation from God, present in the world to-day, which it has not been able to lay hold of in evangelical bodies.

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 Catholicity whenever it is publicly misinterpreted. A local Truth Society would fill the bill, and in our parish, we have begun to talk of forming one.

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 boards, and still show their sincerity by voluntarily maintaining schools of their own, besides. Catholics were the first settlers in this country, the bringers of civilization.

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

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 fifty-eight years—I am I once transformed into a disloyal citizen when I became a Catholic? An eminent man said to me: "You have turned your back on your own countrymen."

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. Not long ago there came to New London one of those scamps who make a living by sensational lectures maligning all that is most sacred to Catholics. 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.

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, religious spirit that animates it?

I would have joy, 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 immense service of other settlers of the United States, notably the Catholic founders of Maryland, who established there the complete way of religious toleration, while the founders of Massachusetts based their State on intolerance. 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 newspaper reaches the eyes of many who would never consent to examine a Catholic book or journal. But, while there are great numbers of Catholics employed on the daily newspapers, they are not their own masters. Under hostile editors they do not enjoy the free press of the American press, but are carefully examined, sifted, and cut down where there is the slightest chance that they may be saying anything which will make the Catholic position clear and place Catholicity in a fair impartial light. In many newspapers 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 conspiracy.

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 free.

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

I know of one daily paper 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.

men into the Holy Catholic Church. At this Epiphany season how shine the words of Isaiah: "Arise, be enlightened, O Jerusalem, for thy Light is come." These 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 title of his prophetic power to declare to our countrymen that their Light is come and will presently bathe the land in splendor.

FENELON.

One of the Noblest and Sweetest Characters 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 youth, we are not surprised to find his name a blessed one. Fenelon was just such a man, and hence we find him one of the noblest and sweetest characters in French history. He was born in France in 1651, of a distinguished family, and received at the college 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.

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 disappeared. 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 Citizen.

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

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, \$5; 3rd, \$2.50; 4th, \$1; 5th, 50c. A handsome book and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight Soap Co., 40 Scott St., Toronto, not later than 25th of each month, and marked "Competition" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first 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 and she is cured of her dyspepsia, more good than anything she has ever used."

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. 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 say now what remedy he prescribed 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 report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY, of the Newark, New Jersey, M.E. Conference, April 25, '90. Remedy.

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 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 nothing equal to Mother Graves' Worms Expeller for destroying worms. No article of its kind has given such satisfaction. Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents. A SURE AND PLEASANT TONIC, and invigorating appetizer—Miburn's Aromatic Quinine Wine. No bogus testimonials, no bogus Doctors' letters used to sell this Sarsaparilla. Every one of its advertisements is absolutely true. Minard's Liniment, Lumberman's Friend.

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 before he speaks, And how hereditary enshaves, With ghastly 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 criminal tendency and effecting a restoration to normal conditions.

One of the most interesting experiments of this kind was made by Dr. Hamilton Way at the Elmira Reformatory in New York. It has attracted 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-stap and shoe-pegging, the doctor conceived the novel idea of trying to make some of these boys all over again. As a preliminary he stripped the thirty boys selected, measured their 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 most likely to be fruitful of good results. They were fed so many ounces of brain making and so many ounces of 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 disappeared. 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 Citizen.

Some people are constantly troubled with boils—no sooner does one heal than another makes its appearance. A thorough course of Ayer's Sarsaparilla, the best of blood-purifiers, effectually puts an end to this annoyance. We recommend a trial. 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, \$5; 3rd, \$2.50; 4th, \$1; 5th, 50c. A handsome book and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight Soap Co., 40 Scott St., Toronto, not later than 25th of each month, and marked "Competition" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first 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 and she is cured of her dyspepsia, more good than anything she has ever used."

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. 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 say now what remedy he prescribed 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 report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY, of the Newark, New Jersey, M.E. Conference, April 25, '90. Remedy.

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 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 nothing equal to Mother Graves' Worms Expeller for destroying worms. No article of its kind has given such satisfaction. Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents. A SURE AND PLEASANT TONIC, and invigorating appetizer—Miburn's Aromatic Quinine Wine. No bogus testimonials, no bogus Doctors' letters used to sell this Sarsaparilla. Every one of its advertisements is absolutely true. Minard's Liniment, Lumberman's Friend.

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

Ritchie's MONTREAL. Cut Plug, 10c. 1/2 lb Plug, 10c. 1/2 lb Plug, 20c.

Belleville BUSINESS COLLEGE BELLEVILLE, ONT. Will send you a Book on Business Education FREE. WRITE for it. 20 Students enrolled during the year. 22500 copies of Complete Book-keeping sold. BOX 1021.

OBJECTS OF THE—New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the 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 may 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 of our agents, 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, 40 Bavel St., New York, N.Y.

HAVE YOU TRIED THE "CABLE EXTRA" CIGAR? Should be used, if it is desired to make the Finest Class of Cakes—Biscuits, Biscuits, Pastry, Jellies, Cakes, the Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McEwen's Cook's Friend.

"EL PADRE" Reina Victoria. Should be used, if it is desired to make the Finest Class of Cakes—Biscuits, Pastry, Jellies, Cakes, the Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McEwen's Cook's Friend.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the Finest Class of Cakes—Biscuits, Pastry, Jellies, Cakes, the Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McEwen's Cook's Friend.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRARD & CO. Alter Wine a Specialty. Our Alter Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

STAINED GLASS BRILLIANT CUT, REVELED SILVERED, BENT, PLATE &c. CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRARD & CO. Alter Wine a Specialty.

PERMANENT POSITIONS with good cooks and confectioners. Now open for a few industrious, reliable Catholics willing to travel short distances. Apply with references to BENZIEER BROS., 40 Barclay St., New York City. 718-59

PROVIDENT Savings Life Assurance Society of New York. SHEPPARD HOMANS, Pres. and Actuary. Head Office for Canada, 37 Yonge St., Toronto. R. H. MATSON, General Manager. Cash Assets over \$261 to each \$100 of Liabilities. RATES per \$1,000 with profits—At age 20 \$15.00 " 30 16.4 " 40 17.2 " 50 22.0 " 60 27.2 " 65 41.50 Active agents wanted in every municipality in Western Ontario. Apply to P. F. BOYLE, Manager London District, LONDON, Ont.

THE HURON AND ERIE Loan & Savings Company ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 602,000 J. W. LITTLE, President JOHN BEATTIE, Vice-President DEPOSITS of \$1 and upwards received at highest current rates. DEBENTURES payable in Canada or in England. Executor and trustee are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.

BURDOCK Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

BLOOD CURES DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES.

WESTERN FAIR LONDON, ONT. Sept. 15 to 24, 1892. CANADA'S FAVORITE Live Stock, Agricultural, Industrial and Art Exhibition. \$25,000 IN PRIZES. ATTRACTIONS, ETC.

Grand Excursion to Italy. Arriving in Genoa October 13th, returning by the sister steamer "EMS" of the same line. LEAVING GENOA NOVEMBER 9th, following 25 days in Italy, October and November, two winter months in the year to visit Italy. The excursionists will arrive in time to see the great festivities that "Genoa, la Superba" celebrates in honor of her son, Christopher Columbus in commemoration of the 400th Anniversary of the Discovery of America. And the Italy American Exhibition which closes in December. Chevalier A. M. F. Giannelli, 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 30th of this month. Return tickets will be valid on any of the steamers of the North German Lloyd, via Southampton. Price of return ticket, including first-class cabin passage and railway fares, first-class hotels, guides, carriages, etc., \$45. For full particulars and explanatory circular, address GIANNELLI & CO., 37 Yonge street, of 16 King street west, Toronto, Ont. 721-19.

POST & HOLMES, ARCHITECTS.—Office Rooms 25 and 27 Manning House, King street west, Toronto. Also in the Gerrit Block, White. A. W. HOLMES, A. A. POST, Esq.

FRANCIS LOVE, R. H. DONNAN. LOVE & DONNAN, BARRISTERS, ETC., 415 Talbot street, London. Private funds to loan. FRANCIS LOVE, R. H. DONNAN. D. R. WOODRUFF, No. 15 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eyes tested, glasses adjusted. Hours 12 to 4. A E. A perfect cure of indigestible food, coughs and colds prevalent. You as much as you Blood Bitters, for Ague or dyspepsia.

Permanent Positions with good cooks and confectioners. Now open for a few industrious, reliable Catholics willing to travel short distances. Apply with references to BENZIEER BROS., 40 Barclay St., New York City. 718-59

FIVE-MINUTE Twelfth Sunday at

THE GOOD SA... Go and do thou in like... How few of us, brethren, naturally of a self-satisfied nature! How few of us, brethren, naturally of a self-satisfied nature! How few of us, brethren, naturally of a self-satisfied nature!

But, brethren, that is the place of Jerusalem and Jerusalem are oftenest in direst distress. How often do men of the pleasure of the Sunday comes, go chance companions poor mother to miss Mass, and sit livelong day. How young men think amusement rather than duty. I think that monasteries were dignified, that is the place of Jerusalem and Jerusalem are oftenest in direst distress.

But, brethren, that is the place of Jerusalem and Jerusalem are oftenest in direst distress. How often do men of the pleasure of the Sunday comes, go chance companions poor mother to miss Mass, and sit livelong day. How young men think amusement rather than duty. I think that monasteries were dignified, that is the place of Jerusalem and Jerusalem are oftenest in direst distress.

And if you can nurse for the sick, you should not pay to the sick-room, pleasant quarter of conversation. You poor, weary wretch may get a little in the ailing child, mother's arms and rest her stiff church and refuge. You can bring sooth the sick, you can read some prebed morning or know that in time impossible to pray, lend a hand to see cook a meal of dishes, or run an store or grocery; you can say a word of resignation to word cheap to receive.

And when at his presence may be fort. Then is the promptly and helian corpse; to beside that strait coffin; and, when three gathered courage to lead for the soul's hap.

I know, brethren, these loved are others, especially who nearly quither still who and only after obtain a kind heart, and attendances, is like before you see face is pretty well and cinders.

Brethren, let by the Samaritan with persons sickness, death, like the Samaritan their nationality or religion; something in a of God. Your attitude and God's repay you.

Few children physic without wonder—most nauseating. A trary, being swallowed by the therefore, the Jos. Beadlin, Dr. Thomas Ede and increasing s I use it in all as fractures and it myself to calm with dislocations I was entirely cured. For the throat take Northrop & Lyman's Vegetable Discovery, Mrs. B. E. score on her leg for using Northrop & Lyman's Vegetable Discovery, and she for husband's health it for Ague or dyspepsia.

A perfect cure of indigestible food, coughs and colds prevalent. You as much as you Blood Bitters, for Ague or dyspepsia.

Permanent Positions with good cooks and confectioners. Now open for a few industrious, reliable Catholics willing to travel short distances. Apply with references to BENZIEER BROS., 40 Barclay St., New York City. 718-59

FIVE-MINUTE SERMONS.

Twelfth Sunday after Pentecost.

THE GOOD SAMARITAN. Go and do thou in like manner. (St. Luke x, 27.)

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

That is why our Blessed Lord, in this day's gospel, has given us the beautiful parable of the good Samaritan. Although a heretic and schismatic against the law of Moses, he is chosen as a model because he had a 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.

How often do we see 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 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 thermometer 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 the church and refresh her anxious soul.

You can bring some little delicacy to soothe the sick person's palate. You can read some prayers beside the sickbed 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 cook a meal of victual, or wash the dishes, or run an errand to the drug-store or grocery; and ever and always you can say a word of comfort, of hope, of resignation to the divine will—words cheap to give but precious to receive.

And when at last death comes, your presence may be of the deepest comfort. Then is the time to come forward 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.

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 received 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," she answered brightly. "I'm doing the housework and letting mother have a little rest." "Your mother is away on a vacation, then?" was the natural question.

"Oh, no," was the reply, "she's at home, but I'm giving her a chance to 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. Let 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 dilettante, 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 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 require 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 unwritten law so constantly violated.

"Thank You." It is so easy to say these simple words. The effort it costs is so little, and yet the expression means so much. 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.

"Open, Dear Lord! 'Tis Only I!"

BY ANGELEQUE 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 Vespers 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, He knelt, repeating over and over, "Open, dear Lord! 'Tis only I!"

While he paused, then turned aside, With happy smile yet thoughtful mind A light in heaven gladdened, As though a vision he had seen.

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

O little, guileless, trusting child, Would that thy perfect faith were mine. That I might meet the Undeiled, And look into His seeing eyes.

So let me live the world within, Yet far above its mortal strife, Clinging to Him who knew no sin, Yet calls the sinner back to life!

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

THE UNREASONABLENESS OF 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 contrary to their superior wisdom, and contrary to nature and to reason.

through the distorted and blinding medium of prejudice, it is a gigantic system of superstition. There are indeed 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 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 convinced 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, hide-bound 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 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 impostor. 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 to Jesus." He had established His claim to divine authority against their "reason," and He must, of course, be an impostor.

At any rate they were bound to deal with Him as such, and if He had not made His escape, no doubt they would have made Him feel the weight of their anger. They were primitive infidels—ante-types of their legitimate descendants in our day. We do not mean to say there are not some honest infidels. Their infidelity is perhaps more their misfortune than their fault. They were born to the sad inheritance, or were led to it by legitimate conclusions from the false premises with which they were deceived.

Only 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 and superstitious until they have made a thorough investigation of its claims, where alone those claims exist in their integrity, in the authorized teachings of the Holy Catholic Church.—Sacred Heart Review.

Heavenly Riches. No one envies you a sorrow or a pain, as they certainly would a legacy of silver or gold. Covetousness never rises to poison the friendship of two hearts over the misfortune of one of them. Not so the sudden heir-loom of broad acres and a palace. Your friends will never suspect you of being proud of your wounds; never gratuitously attribute haughty self-gratulation, asserting that you feel your superiority, plume yourself as one grown vain over grief and afflictions. Of all the sudden acquisitions which you may make, none can cause so little disturbance among brothers, sisters, cousins, and "best of friends," as great increments of chastening. And yet it is not true that these may be the greatest blessings which a kind Heavenly Father can bestow? "Whom the Lord loveth He chasteneth."

Yet nearly all your friends look on so generously at your enriching, each one saying within himself, "You may grow very, very rich in these heavenly riches and not excite my envy." Indeed, suppose you sit bowed over your sorrow, perhaps with the open Bible on your knees, your comforting neighbor enters to say, "The Lord must love you very much, since 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 and leave you a poor man again."

Still, if we had faith, would we not be eager for heavenly riches. A HAPPY HINT.—We don't believe in keeping a good thing when we hear of it. We don't believe in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Boston's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts. to the Winkelman & Co., Baltimore, Md., or ask your druggist to order for you.

If the public are fairly and faithfully dealt with they will come to appreciate it sooner or later. The fact is well illustrated in the experience of Messrs. Tuckett & Son with their well known "Myrtle Navy" of T. & B. have stood firmly by their original idea to give the public the best article possible, at the lowest possible price, and in the large demand for their tobacco the public have manifested their appreciation.

SURPRISE SOAP

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

Harmless to hands and fabrics—lathers freely—lasts longest. THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. Next Bi-Monthly Drawings in 1892—Aug. 3 and 17, Sept. 7 and 21.

Table with 3 columns: Prize, Worth, and Tickets. 3134 PRIZES WORTH \$52,740.00. CAPITAL PRIZE WORTH \$15,000.00. Tickets, 25 cts.

3134 Prizes worth \$52,740.00. LIST OF PRIZES. 1 Prize worth \$15,000.00. 2 Prizes worth \$5,000.00. 3 Prizes worth \$2,500.00. 4 Prizes worth \$1,500.00. 5 Prizes worth \$1,000.00. 6 Prizes worth \$750.00. 7 Prizes worth \$500.00. 8 Prizes worth \$300.00. 9 Prizes worth \$200.00. 10 Prizes worth \$100.00. 11 Prizes worth \$50.00. 12 Prizes worth \$25.00. 13 Prizes worth \$10.00. 14 Prizes worth \$5.00. 15 Prizes worth \$2.50. 16 Prizes worth \$1.00. 17 Prizes worth \$0.50. 18 Prizes worth \$0.25. 19 Prizes worth \$0.10. 20 Prizes worth \$0.05. 21 Prizes worth \$0.02. 22 Prizes worth \$0.01. 23 Prizes worth \$0.005. 24 Prizes worth \$0.002. 25 Prizes worth \$0.001.

APPROXIMATION PRIZES. 100 Prizes worth \$2,500.00. 100 Prizes worth \$1,500.00. 100 Prizes worth \$1,000.00. 100 Prizes worth \$750.00. 100 Prizes worth \$500.00. 100 Prizes worth \$300.00. 100 Prizes worth \$200.00. 100 Prizes worth \$100.00. 100 Prizes worth \$50.00. 100 Prizes worth \$25.00. 100 Prizes worth \$10.00. 100 Prizes worth \$5.00. 100 Prizes worth \$2.50. 100 Prizes worth \$1.00. 100 Prizes worth \$0.50. 100 Prizes worth \$0.25. 100 Prizes worth \$0.10. 100 Prizes worth \$0.05. 100 Prizes worth \$0.02. 100 Prizes worth \$0.01. 100 Prizes worth \$0.005. 100 Prizes worth \$0.002. 100 Prizes worth \$0.001.

3134 Prizes worth \$52,740.00. S. E. LEFEBVRE, MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA. A* K FOR CIRCULARS.

A Food! A Drink! A Medicine! JOHNSTON'S FLUID BEEF. Has threefold usefulness: As Beef Tea, As a Stimulating Tonic, As a perfect Substitute for Meat. It Contains the vital principles of Prime Beef. HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Fevers of all kinds. For Children and Invalids they are priceless. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 79, NEW OXFORD ST., (LATE 623 OXFORD ST.), LONDON. And are sold at 1s. 1/6, 2s. 6d., 4s. 6d., 11s. 2/6, and 21s., each Box of Pills, and may be had of all Medicine Vendors, throughout the world. Parebans short it back to the Label on the Post and Boxes. If the address is not given, Street, London, they are anxious to send it.

BENNET FURNISHING COMPANY

LONDON, ONTARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE. Write for Illustrated Catalogue and prices. BENNET FURNISHING COY., London, Ont., Can.

PILES "ANAKSIS" gives instant relief and is an infallible Cure for Piles, Price \$1. By Druggists or mail, Samples Free. Address: "A. A. BARNES," Box 2410, New York City.

JOHNSTON'S FLUID BEEF. As Beef Tea, As a Stimulating Tonic, As a perfect Substitute for Meat. It Contains the vital principles of Prime Beef.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Fevers of all kinds. For Children and Invalids they are priceless. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

A GREAT OFFER CAUTION. EACH PLUG OF THE MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE. WILSON & RANAHAN GROCERS.

The CATHOLIC RECORD FOR ONE YEAR. Webber's - Dictionary FOR \$4.00. By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the cheapest books could supply. Young and old, Educated and ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

THE DOMINION Savings & Investment Society. MONEY TO LOAN. In sums to suit at lowest rates, and on most convenient terms of repayment. Payments made at the option of the borrower if desired. Apply personally or by letter to H. E. NELLES, Manager. Offices—Opposite City Hall, Richmond St., London, Ont.

SMITH BROS. Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telephone 222.

ALWAYS TRUE. RHEUMATISM.—DR. DAVID WYLLIE. "I suffered intensely with rheumatism in my ankles. Could not stand, rubbed them with ST. JACOBS OIL. In the morning I walked without pain." NEURALGIA.—MR. JAMES HONNER, 254 Yonge St., Toronto, Ont. "I was afflicted with neuralgia, and it effectually cured me." IT IS THE BEST.

A Perfect Cook. A perfect cook never gives 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 when you use Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

Coughs Lead to COPPIN unless stopped by Dr. Wood's Norway Pine Syrup. The best cure for Cough, Colds and Lung Troubles. Ask for Minard's, and take no other.

