

Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectively cured by the use of Ayer's Sarsaparilla...

Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

RECOGNISED STANDARD BRANDS

"Mungo" "Kicker" "Cable."

Universally acknowledged to be superior in every respect to any other brand in the market...

S. DAVIS AND SONS, Montreal,

Largest and Highest Grade Cigar Manufacturers in Canada.

Advertisement for Nestlé's Food, featuring a baby and the text 'Nestlé's Food is the most perfect and healthiest diet for infants...'.

Advertisement for Dunn's Baking Powder, 'THE COOK'S BEST FRIEND'.

Advertisement for Robson's Hair Restorer, featuring an illustration of a woman.

L. ROBILLETTE, Chemist, SOLE PROPRIETOR, JOLIETTE P. Q., Canada.

THE LOST LOPE. A STORY OF MEXICO.

BY CHRISTIAN REID. IV. CONTINUED.

The young eyes and the old ones met for a minute, and the latter did not quail before the angry light which shone in the former...

"Whether you understand me or not, at least I understand you, Rosalio—and that very well. And if what you can tell proves to be of real value, you shall have your terms; for when that vein is found, I, and no other man, will be its owner."

"Five hundred, senior, no less," the other answered calmly, "because I do not boast, but speak the truth, when I say that I know where the *vea madre* may be found...

"If this be true," said Fernando, who had grown very pale, "there is no need of your information. We have only to clear out all the old passages and workings until we find the vein where you left it."

"I am sure of that," said Fernando, "and it is because I wish to remain sure of it that I go into the mine. Now, understand that this is but the beginning of things between us. I will come again, and then we will arrange everything. Meanwhile take 'tis—there was the click of silver—"

"This was so true that Fernando felt he had nothing to fear as he rode away from the door of the humble dwelling that sheltered so great a secret. And now to see Vynier! But, knowing that gentleman was not likely to be astray so early, he went to the home of a friend, breakfasted, and two hours later presented himself at the door of the house where the young Englishman had his quarters."

"Ah, Senor Scandoval," he said, "I am very glad to see you. Pray be seated, and let me offer you some refreshment after your ride."

little presumptuous in making such a proposal. But you have an interest in the mine almost as great as ours; for unless we can find the value promised, we shall not, of course, purchase it; and so it occurred to me that you might be willing to do anything that you could to insure success."

Fernando's throat seemed a little husky, so that he could not reply at once; but after a moment he answered that it was certainly very much to his interest that the present owners should succeed in working the mine, and that his best efforts were at their service to assist in securing that success.

"I had no doubt of it," said Vynier, "and therefore I offered you a position which under other circumstances I am aware that it would hardly be worth your while to accept. But, since your interest lies in the same direction, we must work together with success as soon as possible. My people in London are urged me to find the *vea madre*, and I am sparing no effort to do so; but I need a Mexican to superintend the work, one who will understand and can manage the men, and whose interest, like my own, is to discover the lost lode as speedily as possible. Therefore I have applied to you."

"Perhaps Fernando had never felt until now how difficult was the part he had undertaken to play; for it is one thing to plot treachery, and another to execute it in the face of trust. Blinded by passionate, overmastering desire, he had not thought of all the dissimulation and double-dealing involved in the course upon which he had entered. For one moment he hesitated. Even yet it was not too late; he might still decide to enter into this man's service, though keeping his own counsel regarding what he knew. Guadalupe's imploring eyes rose before him; but so strangely are human hearts constituted, that it was her image which steeled his wavering resolve. No, the road upon which he had entered was the road that led to her; and he would take it, no matter through what dark ways of deception it led, even though the fiend stood at the end! But in order to excuse his hesitation he said: "There is one obstacle to my keeping the position you offer, senior—I have no practical knowledge of mining."

"That is not necessary," Vynier replied, as he had already replied to the same objection from Don Ignacio. "I shall direct the work; you will only be required to see that my orders are faithfully executed."

A gleam came into Fernando's eyes. "You are sure that I shall have no responsibility, that no direction of the work will be thrown upon me?" he inquired.

"Not the least," Vynier answered. "Set your mind at rest on that point. I allow no one else to direct the work in a mine of which I am in charge. I shall indicate where the work is to be done, and you will see that it is done—that is all."

"Then I accept the position," said the young man in a clear, resolute tone. "If I am to have no responsibility, if no direction rests with me, there is no reason why I should hesitate longer. Senior Vynier, consider me in your service."

And so it came to pass that, much to the surprise of his friends and acquaintances—who, in Mexico as in other parts of the world, are prone to interest themselves in what does not concern them—Fernando Scandoval went into the Espiritu Santo Mine as its manager, subject to Mr. Vynier. It is unnecessary to dwell upon the comments that passed freely from lip to lip, as upon the tactician but unimpeachable disapproval of his father, for the young man paid absolutely no heed to these things. A change had come over him as every one felt and not a few remarked. Once full of frank friendliness to all the world, a good comrade and pleasant companion, he was now become what the people characterize as "coyote"—short in speech, reserved in manner, and with an air of almost morose preoccupation on his handsome face.

She knew, and she alone, in what temptation he stood, what peril to his honor and his soul. She could not approach him again with words unless he gave her the opportunity to do so; but her eyes pleaded with him ceaselessly; and he, reading their meaning well, turned impatiently from glances which he did not intend to heed.

But one person, at least, was very well satisfied with the state of affairs, and that was Vynier. He had no trouble with his miners. Fernando managed them admirably, and there were more frictions, no more complaints, threatened insubordination and loss of valuable men to irritate him. All things went smoothly now, his orders were executed with fidelity and despatch and if, after the lapse of the month, they were no nearer finding the lost lode that they had been at first, it was not for want of diligent work, money lavishly spent, and science applied in the most praiseworthy manner. The last, however, did not meet with the approval, which no doubt it deserved, from the Mexicans. They, who knew but one mode to work a mine, and that is to get at the mental in the shortest way possible, regarded with a wonder not unmixed with contempt the vast amount of what they considered useless work undertaken by the young Englishman on scientific principles.

"The mine has never been worked at all," he remarked more than once to Sandoval. "It has been burrowed into, and a great deal of metal extracted, no doubt; but it has never been opened so as to be really worked to any advantage."

"It has only yielded about a hundred millions," said the Mexican calmly, "which looks as if it had been worked to very great advantage. But it is not our habit to put a fortune into a mine in extensive works before we take anything out."

"Unless a mine is well opened at the first, you can never tell where you are or what you have got. It is all a matter of chance, and you are liable to lose your lode at any time, as it has been lost here," Vynier replied. "Now, when I strike the vein there will be no more danger of loss. The lode will be found once and for all."

"Yes," said Fernando. There was no sign of amusement on his impassive face. "And when do you think that you will find it?"

"Within the next fortnight," Vynier answered confidently. "I am certain that the vein lies exactly in the direction in which we shall find a large body of metal. Put as many men as possible on the work and press forward. I am growing very impatient to be able to report that I have found this lode, for the money expended in the work has been very considerable."

Fernando permitted himself a slight, sardonic smile as the other mounted his horse—they had been standing at the entrance of the mine—and rode away. "No doubt, he said to himself—it has been considerable; and you may spend ten, twenty, a hundred times as much, and hunt through the mountains, without finding what you seek. So much for your science!"

Comfortably unconscious of this contemptuous opinion, Vynier rode down the steep mountain-path and, when he reached the valley, took the short-cut across the lands of La Providence. It had become his habit to stop now and then at the hacienda, where a courteous welcome always awaited him. He did not pretend to disguise to himself from what source his gratification in these visits were derived. Certainly Don Ignacio, in his conversations with him, reached the valley, took the short-cut across the lands of La Providence. It had become his habit to stop now and then at the hacienda, where a courteous welcome always awaited him.

A CONVERT'S STORY.

She Wanted to be a Sister Before She Became a Catholic.

The following sketch of Sister Honora Young's life, whose death occurred at Nazareth, Ky., not long ago, cannot fail to interest our readers. She was born some twelve miles from Hopkinsville, Ky., where some of her sisters still live in the old homestead. For several years she had been a school teacher, lived in a Protestant community, and had never seen a Catholic church. During a short illness she passed a few days at St. Joseph's Infirmary in Louisville, and though nothing had been said to her about religion she left with a desire to join the order where she had received so much sympathetic care.

"Do you bring letters from any priest?" inquired the Mother. "A priest?" she answered. "Never saw a priest in my life."

"Then you are not a Catholic?" said the Mother Superior. "No," answered Miss Young, "but I wish to be a Sister."

"Are you aware," replied the Mother Superior, "that only Catholic young ladies can be received into a religious order? This is the first qualification, though it is not the only one; for it is necessary that aptitude should be united to a sincere desire for this kind of life."

"Well," exclaimed Miss Young, "this is rather strange. I did not come here with the intention of becoming a Catholic, but I have a great desire of becoming a Sister."

"But this cannot be," replied the Mother Superior. "The first thing will be to study the Catholic Faith, and if you can be convinced of its truth, you may then think of joining the Sisters."

"And if I cannot make up my mind to become a Catholic?" said Miss Young. "Then you cannot be a Sister," replied the Mother Superior, "and I do not say you can be one then, but you can study your vocation, and if you find that it is the will of God, you can join some religious community."

After this conversation the young aspirant was sent to Father Russell, where she went over the same train of conversation. Father Russell told her that she might stay in the convent for some time, during which she could read Catholic books and receive such explanations as she might desire. He gave her Nampon's Lecture on the Catholic Church, and told her to read it attentively for a few days, after which she might come back and state her objections, if she found any.

A GENEROUS HERO.

The Story of Lord William Bessford's Gallant Rescue of a Sergeant.

What one likes in Archibald Forbes' "Barracks, Bivouacs and Battles" is the air of freedom, the robustness, the jaunty of these episodes in the pageant of war. Men do their brave deeds without parade and without false humility, but with just a touch of assumed carelessness. Of course, no man risks his life without caring, unless he is tired of it—and in that case there is no special merit in running after death. But really to enjoy life to the utmost, and put it all in peril for a sentiment or through ambition to wear a bauble of a cross that means honor—that takes nerve, and to do it with a smile, as though it were one of the polite conventions of life which are expected of every gentleman, requires more than that physical imperturbability which we call "nerve"—it demands a steady spirit.

So in these sketches, when we read of Lord William Bessford riding into the very face of death to snatch a wounded sergeant from the oncoming Zulus, we feel admiration for his humanity. And when we read that the wounded man refused to get with him because it would endanger two lives instead of bringing inevitable death to one—we say he is also a brave man. But when it is added that Lord William swore with clenched fist he would punch the wounded man's head if he did not allow his life to be saved, "the touch of humor brings the scene within the range of our sympathies. It is not a play any longer with actors of another race, but a bit of ordinary, every-day life made ideal. Then we say, "He is a hero."

Then a third man appears, Irish Sergeant O'Toole, and he shoots down the pursuing Zulus, who are at the very heels of the overburdened horse, and the three comrades together at last reach safety.

By and by the British troops sail home, but the news of the brave deed had long preceded them. Lord William is summoned to Windsor to receive the Victoria cross. Surely he had earned it doubly, but there is room for even more "stuff" in such a hero. He will have no honor that he cannot share with O'Toole, and the Queen knows valor when she sees it and gives two Victoria crosses.

Then we say: "Here is a hero who is not only humane and brave, but generous and modest, and withal he has a sense of humor. Why, he is not what the books call a hero—he is a man, every inch of him, and I would like to take his hand and tell him so."

If the ladies would abandon cosmetics and more generally keep their blood pure and vigorous by the use of Ayer's Sarsaparilla, naturally fair complexions would be the rule instead of the exception, as at present. Pure blood is the best beautifier.

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

Why suffer from disorders caused by impure blood, when thousands are being cured by using Northrop & Lyman's Vegetable Discovery? It removes Pimples and Eruptions of the skin. Mr. John C. Fox, Olinda, writes: "Northrop & Lyman's Vegetable Discovery is giving good satisfaction. Those who have used it say it has done them more good than anything they have ever taken."

ASTONISHED TO

Gen. Walker's Tribute to the Brigade at the Dublin Column.

A Dublin letter from P. E. O'Brien, printed in the Docket of the sensation created by the death of Gen. Walker, of the Boston Technology, at the recent of Trinity College. One of the day was made by one who represented our Navy of Sciences. Says Mr. O'Brien: "With the most important he visited all the ancient of the Tory university, by the green flag of Ireland of our comrades in arms, Cass, and their men, in days on Virginia soil. The Talk of green flags carried ated Irishmen to the gates of Trinity College, still, paying highest tribute, Irish rebel, Gen. Meagher, sentenced to death by a for high treason against taria, and who escaped States in an American sner very similar to the la O'Reilly! I watched the stepped to the forefront that quiet, dignified man possesses. It seemed as if about to address the proposition in favor of establishing a commission on the parks throughout Massachusetts, as he did when I last he four months ago. But in his speech before assemblage, and the spires of the past flower- of his thought, a pression, an undertone of and a glow of fervor, a his dead Irish-American awakened enthusiasm among the students, where the address of such never heard before. The General began to he came from a count more Irish blood in hesses, and that in New York, which was city in the world. It h the presentation of the Ireland knew no bound- blood was thicker than came before the gradu- university with some a in a kind reception be American. I had read tic, which so many hu- sands of Irishmen had were at first days of w breaking exile. For two and a half y work it had been his to act as the Adjutant- corps of the United Sta included the two brig- Irish, and during that his breast the offic- corps—the shamrock. of valor were perform regiments! Probably his were Irish va- ously shown. He wo- the ringing cheer of brigade of Meagher—a sprig of green in l- the green flag of Ire- the Stars and Stripes- over the low crest wh it during its formatio Fredericksburg, and over the field swept with direct and ex- against the sunken r- fence held by four r- Southern chivalry. From that "fatal words of its own c- brigade turned aw- and the grave. The familiar with the his which had been illu- India, and the Crim- they knew little of- men did in mainta- the new Nation of- rescuing the caus- from one of the des- encountered. done for America i- was far less than for America in up- States, magnificent- wealth and full of- ities of glory and of- would fail to tell- ure with which t- America had come in the ter-centenary- congratulated them- of their fourth ce- wished prosperity- capital, and to the- To say that the v- versity were amaz- ed by an Irish v- with Gen. Meagher- to green flags, is t- truth. Some of the- dazed, while oth- plainly that the- General's remini- young students, r- sions of Tory hou- astically again a-

Aver's Hair Vigor. Through its health qualities, it prevents dandruff and restores the hair to its natural condition. It is the best remedy for all hair troubles.

Minard's Linalment. It is used by Physicians. It cures all kinds of rheumatism, neuralgia, and other nerve pains.

Baby's Own. A safe and effective remedy for all infant ailments, including colic, diarrhea, and teething troubles.

Robson's Hair Restorer. A powerful preparation for restoring natural hair color and promoting growth. It is especially recommended for those with thinning hair.

Dunn's Baking Powder. The cook's best friend, providing a light and airy texture for all baked goods. It is the most reliable and purest powder available.

Nestlé's Food. The most perfect and healthiest diet for infants and young children. It is easily digested and provides all the necessary nutrients for healthy growth.

Ayer's Sarsaparilla. A powerful medicine for purifying the blood and curing various ailments, including rheumatism, skin diseases, and general debility. It is a true blood-purifier.

ASTONISHED TORIES.

Gen. Walker's Tribute to the Irish Brigade at the Dublin Celebration.

A Dublin letter from P. O'Neill Larkin, printed in the Boston Record, tells of the sensation created by President Walker, of the Boston Institute of Technology, at the recent centennial of Trinity College.

A LESSON FROM NATURE.

For the Catholic Record.

All nature is a grand illustrated book, wherein may be read the most serious facts which relate to our higher life.

WHAT CATHOLICITY HAS DONE.

John W. Mackay.

Our country is doubly dear to us. She is our mother, we are her children. Beyond this our hearts beat high with love for the land where the old faith has fair play.

JOHN W. MACKAY.

A Multi-Millionaire Irish-American—Born in Dublin, and a Catholic.

One of the rich men, of the richest epoch in the world's history, is John W. Mackay, an Irishman and a Catholic. His wealth in his own making, and it amounts to \$50,000,000.



Mrs. Ananda Preistley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla.

Hood's Sarsaparilla

Has effected a cure and she can now bear and see as well as ever. For full particulars of her case send to: L. Hood & Co., Lowell, Mass.

Hood's Pills are made, made, and are perfect in condition, proportion and appearance.

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 Charts and one Chart of colors, maps, etc. Per set \$0.90
- Sadler's Dominion Catholic Speller, complete, 30c
- Sadler's Dominion Catholic First Reader, Part I, 7c
- Sadler's Dominion Catholic First Reader, Part II, 10c
- Sadler's Dominion Catholic Second Reader, 25c
- Sadler's Dominion Catholic Third Reader, 35c
- Sadler's Dominion Catholic Fourth Reader, 50c
- Sadler's Outlines of Canadian History, 25c
- Sadler's Catholic School History of England, with 3 colored maps, 75c
- Sadler's Ancient and Modern History, with illustrations and 23 colored maps, 1.40
- Sadler's Edition of Butler's Catechism, 10c
- 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, 10c
- Sadler's Child's Catechism of Sacred History, Old Testament Part, 10c
- Sadler's Child's Catechism of Sacred History, New Testament, 10c
- Sadler's Catechism of Sacred History, large edition, 1.00
- Sadler's Bible History (Schuster) Illustrated, 50c
- Sadler's Elementary Grammar, Sadler's Edition of Grammar Elementary Course, 20c
- Sadler's Edition of How Boys Should Behave, 10c
- Sadler's Edition of St. Joseph's Manual, 50c
- Sadler's Edition of The Scholar's Manual of the Sacred Heart, 50c
- Lessons in English, Elementary Course, Pupils' Edition, By the Brothers of the Christian Schools, 45c
- Lessons in English, Intermediate Course, Teachers' Edition, By the Brothers of the Christian Schools, 70c
- Lessons in English, Intermediate Course, Pupils' Edition, By the Brothers of the Christian Schools, 2.00

EDUCATIONAL.

ASSUMPTION COLLEGE, SANDWICH.

ST. JEROME'S COLLEGE, BRILLIN, ONT. Complete Classical, Philosophical and Commercial Courses.

ST. MICHAEL'S COLLEGE, TORONTO. Under the patronage of the Holy Trinity University.

ST. BONAVENTURE'S COLLEGE, ST. JOHN'S, Nfld. Under care of the Irish Christian Brothers.

BOURGET COLLEGE, RIGAUD, P.Q. On the Canadian Pacific R. R. and on the Ottawa River.

COLLEGE NOTRE DAME, COLEBROOK, CANADA. This Institution, directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious localities in Canada.

University of Ottawa THE LEADING ENGLISH INSTITUTION OF CATHOLIC EDUCATION IN CANADA.

ST. MARY'S ACADEMY WINDSOR, ONT. TERMS MODERATE, LOCATION HEALTHFUL, EFFICIENT HOME-TRAINING.

ST. MARGARET'S CONVENT, ALEXANDRIA, ONT. Under the Patronage of His Lordship the Bishop of Alexandria.

THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, etc.

MASS WINE. WILSON BROTHERS LONDON, ONT. Have just received a direct importation of the choicest and purest Mass Wine.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES, PUBLIC AND PRIVATE BUILDINGS.

'EL PADRE' PINS. GEORGE C. DAVIS, Dentist. Office, Dundas street, four doors east of Richmond.

The General began by saying that he came from a country which had more Irish blood in it than Ireland possesses, and that he had sailed from New York, which was the largest Irish city in the world.

From that fatal field, to use the words of its own commander, the Irish brigade turned away to the hospital and the grave. They were doubtless familiar with the history of Irish valour which had been illustrated in Flanders, India, and the Crimea, but he feared they knew little of what their countrymen did in maintaining the unity of the new Nation of the West and in rescuing the cause of human liberty from one of the deadliest foes it had encountered.

Never permit the system to become run down, as then it is almost impossible to stand the ravages of disease. Dr. Williams' Pink Pills stand at the head of all medicines as a blood builder and nerve tonic, corrects irregularities, restores lost energies, and builds up the system.

Supposing that some mighty power, in the world of spirits, were let forth to destroy this fair orb of the north, what a void would be there! A beauteous creature of the region of space would be mourned for; though wounded life might not be injured beyond hope.

Her song of songs, the grand canticle of the "Magnificat," had been caught up and repeated by the Church in every age. It peal through the dim religious cloisters, and solemn cathedral aisles when the swinging censers, burning lights, and gorgeous wafers perfume of flowers tell of Jesus, the Son of Mary, ever dwelling on our altars; at times it sinks into slow, sweet, sad cadences; then bursting forth again and swelling out in grand triumphal tones with voice and organ blending in sublime and thrilling harmony.

Mr. Parquetts Boleton, Ottawa, says: "I was radically cured of piles, from which I had been suffering for over two months, by the use of Thoms' Electric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

Her song of songs, the grand canticle of the "Magnificat," had been caught up and repeated by the Church in every age. It peal through the dim religious cloisters, and solemn cathedral aisles when the swinging censers, burning lights, and gorgeous wafers perfume of flowers tell of Jesus, the Son of Mary, ever dwelling on our altars; at times it sinks into slow, sweet, sad cadences; then bursting forth again and swelling out in grand triumphal tones with voice and organ blending in sublime and thrilling harmony.

Dr. Williams' Pink Pills stand at the head of all medicines as a blood builder and nerve tonic, corrects irregularities, restores lost energies, and builds up the system. God for men and women, young and old. Sold by druggists or sent on receipt of price—30 cents—by addressing The Dr. Williams' Med. Co., Brockville, Ont.

Use the safe, pleasant and effective worm killer, Mother Graves' Worm Extirminator; nothing equals it. Procure a bottle and take it home. Satisfaction is guaranteed to every consumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

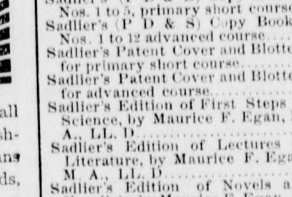
Her song of songs, the grand canticle of the "Magnificat," had been caught up and repeated by the Church in every age. It peal through the dim religious cloisters, and solemn cathedral aisles when the swinging censers, burning lights, and gorgeous wafers perfume of flowers tell of Jesus, the Son of Mary, ever dwelling on our altars; at times it sinks into slow, sweet, sad cadences; then bursting forth again and swelling out in grand triumphal tones with voice and organ blending in sublime and thrilling harmony.

Use the safe, pleasant and effective worm killer, Mother Graves' Worm Extirminator; nothing equals it. Procure a bottle and take it home. Satisfaction is guaranteed to every consumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

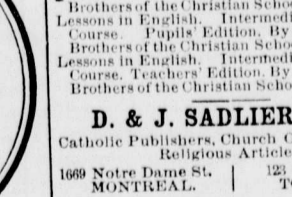
Use the safe, pleasant and effective worm killer, Mother Graves' Worm Extirminator; nothing equals it. Procure a bottle and take it home. Satisfaction is guaranteed to every consumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.



WORKS: PT. SUNLIGHT LEVER BROS., LIMITED NEAR BARRHEAD TORONTO



IT RESTS THE BACK. Most women know all about the misery of wash-day. To many it means Backache, Sore Hands, Hard Rubbing over a steaming tub, and long hours. This falls to the lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will use it.

Remember the Name "SUNLIGHT" PINS. GEORGE C. DAVIS, Dentist. Office, Dundas street, four doors east of Richmond.

The Catholic Record.

Published Weekly at 184 and 186 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Liberalism," THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY.

Messrs. LURE KING, JOHN NICHOLSON, P. J. NEVEN and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, square measurement.

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.

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

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

London, Saturday, Aug. 20, 1892.

PRINCE BISMARCK'S TOUR.

The Freisinnige Zeitung, which is edited by Herr Richter, announces joyously that Prince Bismarck has been engaged by Manager Pollini, of a Hamburg theatre, to make a tour of the world as a talking champion.

The occasion which called forth these caustic remarks is the tour which Prince Bismarck has been making through Netherland, everywhere delivering speeches in which he shows all the spleen of a baffled politician; but it is especially evoked by his speech at Kissingen, in reply to the address of the students.

We do not desire to disguise the fact that it was by the operation of the Prince's stubborn will the humiliations of Austria and France were partly brought about, and the little States which formed the Germanic Confederation united into one great empire.

AN AMERICAN VIEW. Our highly esteemed contemporary the New York Freeman's Journal, which, by the way, is one of the ablest of the Catholic journals of the United States, condoles with the Canadian Catholics, in an editorial article in its issue of the 6th inst., on the subject of Separate schools in Manitoba.

We are pleased to have the good-will of our American colleagues, and on our side we wish our co-religionists of the great Republic all that liberty of religious education which they are endeavoring to secure, we are sorry to say, with but little success, as far as any recognition by the State is concerned.

The Freeman's Journal, however, appears to be very much mistaken in regard to the position of Canadian Catholics in reference to Catholic schools. It very properly represents the decision of the Privy Council as an invasion and overthrow of Catholic rights in Manitoba.

In fact, Bismarck, as a statesman, fell far below Herr Windthorst, and he suffers when a comparison is instituted between the two. It is said that there was no one in the Reichstag whom Bismarck dreaded as he dreaded Windthorst, and in his speech to the students he acknowledged that it was his wish to take the Catholic party as an example, and to imitate them in the formation of a united anti-Catholic party.

Manitoba is therefore fully authorized to legislate on the subject of general education; but the difficulty in the present instance arises from the fact that in some provinces, namely, Ontario and Quebec, the legal rights of the Protestant and Catholic minorities, respectively, are so protected by constitutional guarantees that the Provincial Legislatures cannot interfere with them, unless to improve the status of their educational systems.

Catholic party as the principal support of the Government.

It is well that Prince Bismarck has thus openly announced his hostility to Catholics, for an open enemy is less to be feared than a pretended friend whose friendship is simulated that he may strike more surely a fatal blow. The Catholics of Germany will be on their guard against the declared enemy of their religion, whereas, if he had put on the mask of friendship, they might be carried away by a mistaken spirit of patriotism to shout with the multitude for the supposed unifier of Germany.

All observant visitors to Rome have seen on St. Peter's piazza the central obelisk which was erected by one of those Imperial tyrants who reveled in the shedding of Christian blood, and on which there was once an inscription informing the reader that it was erected to commemorate the extermination of the Christian name.

It will be seen by this statement of the real position of affairs that the Catholics of Canada have not so much reason to complain of their treatment by the British Government, or to cry out for annexation to the United States, as the Freeman's Journal appears to think we have.

There is another thing in the Freeman's Journal article which does scant justice to the Canadian Catholics. We are told that "the Canadian Catholics having passively allowed initial infringements upon their rights without a proper protest; in many instances, as in the desertion of Louis Riel, having acted in a cowardly and undignified manner, in failing to sustain their friends, now find themselves confronted with a situation that threatens the existence of every privilege which they have so fondly cherished.

We think our contemporary for its good wishes, which we are confident it expresses in good faith; but we can safely assert that it is mistaken in regard to the alleged unreadiness of Canadian Catholics to battle for their rights. As lately as 1890 our educational rights were menaced by the Conservatives of Ontario.

But the Welsh Liberal contingent are open to reason, and recognize the fact that the oppression of a more numerous people, by laws which bear more heavily than the tithes laws, is a matter which calls more loudly for immediate redress than the grievance of which they have to complain.

Mr. Gladstone is not at all unwilling to meet the views of the Welsh members, so that at an early date the question of disestablishment of the Church in Wales will certainly be brought before Parliament, and disestablishment in England will surely follow before very long.

The ministers themselves, by their arbitrary conduct towards the people, contributed largely to the strength of the movement against the continuance of their dominancy. All over the Principality public demonstrations have been held against the tithes system during the last few years, and refusals to pay tithes have grown so general that frequently the police have had to go in consid-

erable force in order to make seizures, and even in force they have been often driven out of the invaded districts by the angry farmers.

The division on the Queen's speech in the Imperial Parliament, on which depended the momentous question as to the party which is henceforth to rule the British Empire, has been at last taken, with the expected result that Lord Salisbury's Government is among the things that were.

Before our contemporary criticizes again too harshly the Canadian Catholics, we trust that the Catholics of the Republic shall have gained their educational battle as we have done, and that they shall also, by their courage, have obtained justice for the poor Catholic Indians of the West who are now suffering persecution at the hands of U. S. Commissioner Colonel Morgan.

THE GLADSTONIAN VICTORY.

The question of Home Rule is not the only one which has been decided by the recent British elections, though it is agreed to by the Liberal party that it is the most important matter which is before the country requiring settlement.

DISESTABLISHMENT IN WALES.

The Tories, of course, are prolific in prophecies that Mr. Gladstone will be unable to carry on the government with his present majority, which Mr. Joseph Chamberlain has thought proper to dub "a majority composed of Irishmen."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

The Burgomasters has publicly declared that "Play" will not be Chicago Express. Remergan p. Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat Patrick, of H in Ottawa, at Bridge's sch

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

Let us assure our contemporary that in Canada, and even in Ontario, there are honorable and honest Protestants who will join hands with us to prevent any palpable injustice from being perpetrated upon us; and this is the secret of our past successes.

In regard to the case of Louis Reil, to which our contemporary refers, we have to say that it was not a case of religious rights at all. Louis Reil's first rebellion was undertaken for the assertion of the rights of the early settlers and Indians in the Province, and it was settled by his being ultimately pardoned, and by a full recognition of the rights of the population then in occupation.

Before our contemporary criticizes again too harshly the Canadian Catholics, we trust that the Catholics of the Republic shall have gained their educational battle as we have done, and that they shall also, by their courage, have obtained justice for the poor Catholic Indians of the West who are now suffering persecution at the hands of U. S. Commissioner Colonel Morgan.

THE GLADSTONIAN VICTORY.

The division on the Queen's speech in the Imperial Parliament, on which depended the momentous question as to the party which is henceforth to rule the British Empire, has been at last taken, with the expected result that Lord Salisbury's Government is among the things that were.

DISESTABLISHMENT IN WALES.

The Tories, of course, are prolific in prophecies that Mr. Gladstone will be unable to carry on the government with his present majority, which Mr. Joseph Chamberlain has thought proper to dub "a majority composed of Irishmen."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

The Burgomasters has publicly declared that "Play" will not be Chicago Express. Remergan p. Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat Patrick, of H in Ottawa, at Bridge's sch

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

Let us assure our contemporary that in Canada, and even in Ontario, there are honorable and honest Protestants who will join hands with us to prevent any palpable injustice from being perpetrated upon us; and this is the secret of our past successes.

In regard to the case of Louis Reil, to which our contemporary refers, we have to say that it was not a case of religious rights at all. Louis Reil's first rebellion was undertaken for the assertion of the rights of the early settlers and Indians in the Province, and it was settled by his being ultimately pardoned, and by a full recognition of the rights of the population then in occupation.

Before our contemporary criticizes again too harshly the Canadian Catholics, we trust that the Catholics of the Republic shall have gained their educational battle as we have done, and that they shall also, by their courage, have obtained justice for the poor Catholic Indians of the West who are now suffering persecution at the hands of U. S. Commissioner Colonel Morgan.

THE GLADSTONIAN VICTORY.

The division on the Queen's speech in the Imperial Parliament, on which depended the momentous question as to the party which is henceforth to rule the British Empire, has been at last taken, with the expected result that Lord Salisbury's Government is among the things that were.

DISESTABLISHMENT IN WALES.

The Tories, of course, are prolific in prophecies that Mr. Gladstone will be unable to carry on the government with his present majority, which Mr. Joseph Chamberlain has thought proper to dub "a majority composed of Irishmen."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

The Burgomasters has publicly declared that "Play" will not be Chicago Express. Remergan p. Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat Patrick, of H in Ottawa, at Bridge's sch

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

Let us assure our contemporary that in Canada, and even in Ontario, there are honorable and honest Protestants who will join hands with us to prevent any palpable injustice from being perpetrated upon us; and this is the secret of our past successes.

In regard to the case of Louis Reil, to which our contemporary refers, we have to say that it was not a case of religious rights at all. Louis Reil's first rebellion was undertaken for the assertion of the rights of the early settlers and Indians in the Province, and it was settled by his being ultimately pardoned, and by a full recognition of the rights of the population then in occupation.

Before our contemporary criticizes again too harshly the Canadian Catholics, we trust that the Catholics of the Republic shall have gained their educational battle as we have done, and that they shall also, by their courage, have obtained justice for the poor Catholic Indians of the West who are now suffering persecution at the hands of U. S. Commissioner Colonel Morgan.

THE GLADSTONIAN VICTORY.

The division on the Queen's speech in the Imperial Parliament, on which depended the momentous question as to the party which is henceforth to rule the British Empire, has been at last taken, with the expected result that Lord Salisbury's Government is among the things that were.

DISESTABLISHMENT IN WALES.

The Tories, of course, are prolific in prophecies that Mr. Gladstone will be unable to carry on the government with his present majority, which Mr. Joseph Chamberlain has thought proper to dub "a majority composed of Irishmen."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

The Burgomasters has publicly declared that "Play" will not be Chicago Express. Remergan p. Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat Patrick, of H in Ottawa, at Bridge's sch

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

Let us assure our contemporary that in Canada, and even in Ontario, there are honorable and honest Protestants who will join hands with us to prevent any palpable injustice from being perpetrated upon us; and this is the secret of our past successes.

In regard to the case of Louis Reil, to which our contemporary refers, we have to say that it was not a case of religious rights at all. Louis Reil's first rebellion was undertaken for the assertion of the rights of the early settlers and Indians in the Province, and it was settled by his being ultimately pardoned, and by a full recognition of the rights of the population then in occupation.

Before our contemporary criticizes again too harshly the Canadian Catholics, we trust that the Catholics of the Republic shall have gained their educational battle as we have done, and that they shall also, by their courage, have obtained justice for the poor Catholic Indians of the West who are now suffering persecution at the hands of U. S. Commissioner Colonel Morgan.

THE GLADSTONIAN VICTORY.

The division on the Queen's speech in the Imperial Parliament, on which depended the momentous question as to the party which is henceforth to rule the British Empire, has been at last taken, with the expected result that Lord Salisbury's Government is among the things that were.

DISESTABLISHMENT IN WALES.

The Tories, of course, are prolific in prophecies that Mr. Gladstone will be unable to carry on the government with his present majority, which Mr. Joseph Chamberlain has thought proper to dub "a majority composed of Irishmen."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

The Burgomasters has publicly declared that "Play" will not be Chicago Express. Remergan p. Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat Patrick, of H in Ottawa, at Bridge's sch

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the Toronto Globe says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed."

Is this the kind of British subjects we do not wish to religious broils wrangled in united struggle has been f we know now that ourselves to the m have proved their enemies. W rights and those o throughout the responsibility must have forced on the

On a recent St curious exhibition and far playing phernalia of the was sung and the gambling apparat He was a reformed played his skill in of his old trade o preacher's desk, a the congregation, been a professional five years and sa ways after having denned to a ter which he served against him being game. He deal showing how far the hands dealt professional poker to tell every card hands. He gav congregation to could tell the back of the e quite innocent At roulette he wheel as to place black pocket as l "professional game of chance robbery." All th doubt the revel convert will enab tors to play mo they were able to thank him for the them on the game

IRISH ELECT F Archbishop's Au To Justin McC House of Com DEAR SIR—W forward you her don for £400 (s contributed by th my diocese towa penses of your paign. It is the lutey free offeri fathers, the ea amongst us, in s efforts to regain stitutional metho ture, of which s century ago by combined with My people are e and, whilst they the community and ready subm ment and the la live in secure e of their indu ardent attachm try, and their l with her in al ture, in her so verses and tri present full of looking forward shall send a few —the Archbishop at the solemn i vived Irish P Green. May C I remain Yours r J. J. St. Mary's Cat Dr. O'Sullivan \$16.50. from 2 Madoc... Twerd... Ballycanoe... Brewer's Mills Marysville... Belleville... Read... Napanee... Trenton... Toledo... Perth... Merrickville... Kenneville... Smith's Falls... Prescott... Morrisburg... Gananoque... Spencerville... Carleton Place... Pictou... Stanleyville... Chesterville... Brockville... Wolfe Island... Frankford... Westport... Camden

The Burgomasters has publicly declared that "Play" will not be Chicago Express. Remergan p. Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat Patrick, of H in Ottawa, at Bridge's sch

AUGUST 20, 1892.

Is this the kind of freedom of which British subjects boast? We confess we do not wish to stir up anew the religious broils which in days past raged in united Canada; but the struggle has been forced upon us, and we know now that we cannot trust ourselves to the mercy of those who have proved themselves implacable enemies. We must maintain our rights and those of our co-religionists throughout the Dominion. The responsibility must rest with those who have forced on the struggle.

On a recent Sunday there was a curious exhibition of card, roulette and faro playing with all the paraphernalia of the games. A hymn was sung and the manipulator of the gambling apparatus was introduced. He was a reformed gambler, and displayed his skill in the use of the tools of his old trade on a stand near the preacher's desk, and then addressed the congregation. He said he had been a professional gambler for twenty-five years and saw the error of his ways after having been unjustly condemned to a term of imprisonment which he served out, the charge against him being playing a bunco game. He dealt out faro hands, showing how faro can be played and the hands dealt out at will. The professional poker player has means to tell every card in his adversaries' hands. He gave poker hands to the congregation to illustrate this, and could tell the hands by the back of the cards which looked quite innocent and unsuspecting. At roulette he could so twist the wheel as to place the ball in a red or black pocket as he wished. He said, "Professional gambling is not even a game of chance. It is systematic robbery." All this is very true, but no doubt the revelations of the curious convert will enable many of his auditors to play more successfully than they were able to do before. They will thank him for the light he has given them on the game.

IRISH ELECTORAL CAMPAIGN FUND.

Archbishop's Palace, Kingston, August 9, 1892.

To Justin McCarthy, Esq., M. P., House of Commons, London:

DEAR SIR—With great pleasure I forward you herewith a draft on London for £100 (sterling), the amount contributed by the clergy and laity of my diocese towards defraying the expenses of your recent electoral campaign. It is their voluntary and absolutely free offering to the land of their fathers, the early home of many amongst us, in sustenance of Ireland's efforts to regain by peaceful and constitutional methods her native legislature, of which she was deprived nigh a century ago by fraud and violence combined with shameless corruption. My people are chiefly of Irish origin, and whilst they yield to no section of the community in loyalty to the crown and ready submission to the Government and the laws under which they live in secure enjoyment of the fruits of their industry, they cherish an ardent attachment to the dear old country, and their liveliest sympathies are with her in all her vicissitudes of fortune, in her sorrows and joys, her reverses and triumphs. They are at present full of hope, and are eagerly looking forward to the day when they shall send a delegation from Kingston—the Archbishop and others—to assist at the solemn inauguration of the revived Irish Parliament in College Green. May God speed the day!

I remain, dear sir, Yours most faithfully, JAMES VINCENT CLEARY, Archbishop of Kingston.

Table with 2 columns: Location and Amount. Lists contributions from various locations such as St. Mary's Cathedral, Madoc, Ballycanon, etc.

The Burgomaster of Ober-Ammergau has publicly declared that the "Passion Play" will not be performed at the Chicago Exposition by the Ober-Ammergau peasant performers.

Rev. Brother Abnis, who was for years in charge of St. Mary's school in Toronto, has been appointed Director of St. Patrick's school, Ottawa, for this year, and Brother Edmund, who was in St. Patrick's, has been appointed to St. Mary's, in Toronto. Brother Patrick, of Hamilton, Ont., has arrived in Ottawa, and will take charge of St. Bridget's school there.

CATHOLIC PRESS.

Irish World.

A fearful scene was witnessed last Sunday in the compartment of a railway carriage as the train stopped at Foligno, Italy. It was the mutilated and bleeding body of Bishop Frederick of Poligno who was murdered and robbed on the train. As it was learned that the Bishop had a considerable sum of money with him it is believed that robbery was the motive of the murderer. The head of the murdered prelate had been beaten in a shocking manner and his skull fractured in several places, besides several stab wounds in the breast and neck. The assassin effected his escape. A number of assaults have been reported during recent years in those locked compartment carriages in use on European railways which could not have been possible in the American-made railway carriage, in which every passenger is always within sight and reach of the guards and fellow-passengers. The superiority of the American cars is so apparent that they have already begun to be introduced in Europe, and it is high time that the locked compartment system would be abandoned and the American cars substituted in their stead.

Buffalo Union and Times.

It is innocently believed that slavery no longer exists in this country. This delusion will quickly vanish when one reflects upon the vast array of pale-faced, half-fed toilers that every evening emerge from their virtual prison dens in the shops and factories of our great cities. And in those countless thousands, sad-eyed women and delicate young girls prematurely old from a very large contingent. Their youth is shrivelled and their bloom blighted in those inhuman shambles. The miserable wretches receive for all their dreary toil means little more than starvation. A summer outing by the breezy sea or to the woods and green fields is a luxury they can hardly hope to enjoy. They live the lives of slaves. How pathetically poor D'Arcy McGee pictures this sad state of white slavery when he sang:

"Welcome, thrice welcome, to overtaxed nature, The darkness, the silence, the rest of the grave; O that I down deep, kind fellow-creature, I'm weary from living the life of a slave."

These lines were written when McGee was struggling with the octopus of poverty—well nigh to despair. They breathe the mournful De Profundis of darkness and desolation. How many a white slave in every land might echo in his own inner consciousness the same sad verse.

All the foaming bear in Jena cannot drown Bismarck's wrath at the way—as he says—the has been fooled in all his schemings by the Centre or Catholic party. He declares that he swore a mighty oath to found a Protestant German Empire, which he doubtless foolishly dreamed would eclipse the glories of the "Holy Roman Empire" of Charlemagne. But he bluntly confesses that Windthorst and his fellow-Centrist wouldn't let him. And because Catholic votes still tell in the Reichstag, the quondam "Man of Iron" grows garrulous and frets and fumes at Wilhelm and Caprivi.

Boston Republic.

Mr. Henry M. Stanley is disgusted by the tone of the American press in discussing his candidacy for Parliament. He threatens never to come to America again because of the unfriendliness of the comment made. Well, America can stand it. Does the husband of Dorothy Tennant, the deserter and adventurer, intend to go back to Africa? If so, what will our gain will be the dark continent's loss. As illustrating the extent of the Tory appeal to ignorant bigotry in the recent elections this fact may be cited on the authority of the Countess Kearney, who published it in the Times: In some of the counties in England the country constituencies were warned, and a number of them actually believed, that if Mr. Gladstone came into power and carried a Home Rule Bill, they would be forced to become Roman Catholics, and if they refused they would be burned at the stake on the village green.

Pittsburg Catholic.

The Catholic who undertakes to keep in with the world, and flesh and the devil, and at the same time tries to lead a virtuous life, has set out to do an impossible task. He is like the fabled Sisyphus, everlastingly rolling a stone up the hill, only to find it coming back to the bottom, when he thinks the top is reached. Of all the fools in the world this kind of a Catholic is the biggest. The world has produced many fools, but this the worst. He may think his religion, as he practices it, is good as far as it goes, but it never goes far enough, it will not save his soul. When the deluge comes, he will not be in the ark.

N. Y. Freeman's Journal.

The secret of the dismissal of Bismarck by Emperor William is out. The Emperor proposed to honor Herr Windthorst, the Catholic leader, by attending the banquet given him by his colleagues. Bismarck objected. "Am I to be dictated by you in even what I shall eat, when I shall eat it, and with whom?" The one Iron Chancellor changed his tone to one of supplication. "To recognize Windthorst," he said, "means to repudiate me. I shall resign." "Resign then!" exclaimed William. This comes out as the result of Bismarck's garrulous mood. As we had long ago believed, the Catholic leader was the personal as well as the public cause of the Bismarckian fall. The recognition of

Windthorst by the Emperor was simply the crowning of a victory already won—a triumph which the Iron will of Bismarck, and the might of Prussia could not forestall. The monstrous egotism of the Chancellor prevented him from seeing what the imbecility of his enactments and the fruitlessness of his efforts to coerce the Church were proofs sufficient to every one else.

In the English papers there has been a good deal of discussion on a subject recently noticed editorially in the Freeman's Journal, viz., the notion of certain prominent English Catholics in supporting the Tories in the late election and issuing a public manifesto against Home Rule. This latter shameful proceeding was initiated by the Duke of Norfolk, who had the effrontery to assume the role of lecturer to the Catholic Bishops and clergy of Ireland. It did not probably occur to the Duke that this conduct was, as Father Arthur Lyan, of Tipperary, has suggested to him in a letter to the London Tablet, somewhat impertinent. The Bishops of Ireland are surely competent enough to take care of their politics as well as their religion without any help from English dukes. As to religion, we might venture to hint that in view of the facts of history it hardly becomes English Catholics to appear in the character of counsellors on the subject to Irishmen, much less to Irish Bishops. When it was very dangerous to belong to the Catholic Church—when lives were to be lost in its defence—all the world knows where Ireland was and where England was in the fight. The recollection of those times ought to make English Catholics a little modest, not to say grateful to Ireland. It is gratifying to note that some of the English Catholic papers, notably the Liverpool Catholic Times, have vehemently protested against and condemned the shameful action of the Norfolk party.

Ave Maria.

In the "Letters of Archbishop Ullathorne," a recent publication of special interest, is a discussion of the influence of pagan literature on the education of youth. The principal charge which the holy prelate formulates against the classics is one less common, but far more important, than others which from time to time have been against the study of the Latin and Greek authors. It is that the classics foster pride. He writes:

"It is nonsense, I affirm, to say that a youth may drink in for years, day by day, hour by hour, the most delicate essence and aroma of human pride, the growth of hearts in which there was no God recognized, and most certainly no faith, which naturally I say, to affirm that a youth, himself by nature inclined to pride and with the root of it in his soul, imbues not the spirit of pride in a process. Pride is the virtue of rebellion of paganism, and its politics are such or conquest."

Whether or not one considers this danger as grave as evidently did Archbishop Ullathorne, certain it is that very little reflection will suffice to convince one that the danger is real. All the more necessary in consequence becomes the thorough and persistent study of the training that alone can counteract the baneful influences to which the youthful student of the classics is exposed. The atmosphere of Christianity, Christian theory daily explained, and Christian practice daily exemplified, must be opposed to the miasmas of paganism that assail the moral organism of the youth who pores over the literature of the ancients.

Baltimore Mirror.

The opposition to the performance of the Passion Play of Oberammergau in Chicago during the exposition is of so vehement and determined a character that the project will almost certainly be abandoned. The scheme proposed is to bring about a hundred persons—large theatre—in which will be presented the play of the Passion of our Lord, with imposing scenic effects. The representation will be, as far as possible, a reproduction of that in the famous village in the mountains so often described by travellers and so renowned. The affair is under the cunning care of speculators, whose one and only object is to make money, although, with hideous cant, they announce that the purpose is to advance the cause of Christianity. The American people, without regard to demonstration, have several times placed themselves on record in regard to Plays. Years ago there was a family of foreigners named Kellar who travelled through the country giving representations of the Crucifixion, and the leader in the troupe is said to have come to a bad end. Later, a man named Salmi Morse appeared in a similar spectacle in New York. A little while afterward, crazed with despair, he drowned himself. While there was no rejoicing over the fate of the blasphemer, most persons were impressed with the conclusion that it was a judgment.

N. Y. Catholic Review.

Oh! for the old Catholic family customs—by which grace was said at meals, prayers were offered in common at night, novenas were made together for special graces, the Angelus was regularly recited, a fixed portion of the household's income was set aside for the poor, and frequent Communion made the Lord a welcome guest of all!

Chicago Catholic Home.

"Don't have murder upon your souls." Father Maurice Donay addressed those words to an infuriated mob last week and they were effectual in saving the life of a man, who mercilessly beat Father Hishen some months ago, and who was trying now to escape the vengeance of a large crowd of citizens for the brutal attack made upon an individual. Father Hishen never prosecuted the blood-thirsty thug here for the attack made upon him, and here Father Donay says that thug's

life. Priests preach and practice forgiveness.

London Catholic News.

Dr. Barnardo again! It will surprise many of our readers, no doubt, to learn that the Gossage case, commenced nearly four years ago, is not yet concluded. It may be remembered that the boy Gossage was placed in the Doctor's hands, that an application was made by the boy's mother to have him transferred to a Catholic Home, that the boy was spirited away to Canada "by a gentleman who declined to write of his address to be known," that a writ of habeas corpus was granted after legal intervention, that the Doctor carried the case to the Court of Appeal, and, being beaten there, to the House of Lords. And again, the boy-snatching Doctor is shown to be in the wrong; and again he persists in evading the law, and the boy is still in parts unknown. In a short time more the boy if he is still living, which there is nothing to show, will have become a man; the poison will probably have been successfully instilled into him and a soul will have been robbed. How unscrupulous Dr. Barnardo and his backers are has been over and over again shown; the present case must have cost them enormous sums of money, but they count no cost too great if they can steal and pervert Catholic children. The case as it stands is a gross scandal and disgrace to the law of the land.

Catholic Telegraph.

Young men have confidence in yourselves, and in the capacities God has given you. Shut intoxicating liquor from the gambling table; seek for friends such men and women as you would not be ashamed your Christian mother should see you with; and having chosen with care the life business to which you are well adapted, pursue it without faltering, and never fear that you will wring success out of destiny.

London Universe.

This respected aspirant to parliamentary distinction, Mr. Henry M. Stanley, has been appearing in a far more genial and congenial character at a donkey show in the East end. He knows something about the long-eared quadruped; he knows nothing, or the wrong thing, which is worse than nothing, about politics. In acknowledging the vote of thanks on behalf of the Baroness Barrett-Coutts, the explorer said that he had been enabled to pass through a savage district in Africa half as large as England by means of a donkey named Mirambo, who used to bray in a most stentorian manner at the word of command, and frighten all the natives; and when the expedition left Africa homeward bound, the last thing they saw was the donkey perched on a cliff braying a sad farewell. It is easier to frighten natives in Central Africa than to influence voters in North Lambeth.

CATHOLICITY AND THE AMERICAN MIND.

By George Parsons, Latrop, of New London, Conn.

It has been said that Catholics and Protestants live in two different worlds; and this, as you all know, is in some senses true.

The world of clear, coherent faith; of serene insight into the supernatural and the divine; and the world of mere opinion, of individual, private judgment which leads always to difference and indifference, which professes to divorce belief from reason, and ends too often in helpless, naked rationalism—these two worlds of men certainly cannot be one and the same. Yet this fact does not necessarily prevent us, who dwell in humble but direct communion with Him who is called "Wonderful," "God," "The Prince of Peace," from coming directly into relation with those—our neighbors, acquaintance and friends—who dwell just over the border, in that dazzling but somewhat befogged region which may be termed the Debatable Land, or the Land of Endless Debate.

In fact, we do meet and converse with them every day. We trade and fraternize with them, and love them. We can understand perfectly all that they think and feel. But they cannot understand us. There's the pity. And there, too, is the problem. How shall we lead them to understand us and the simple yet sublime truth to which we are loyal?

At this mere question, as though by a word of magic incantation, the barriers between the two worlds of thought arise and interpose themselves like a solid wall. The wall, however, is only one of mist. It can be penetrated. I have been a Protestant; and now, happily for me, I am a Christian in the true, uncompromising faith of Christ. Therefore I know something about the two worlds, and a good deal about the barriers between them.

It seems to me that the most practical thing I can do is to give you very simply, in the light of my own observation, a few instances of the way in which the non-Catholics of New England regard Catholicity and its adherents.

In the first place, they are brought up with an indescribable dread of it, which they imbibe in childhood, and before their earliest associations, and before they are even conscious that it is being instilled into them. This indescribable dread—when you come to inquire and try to analyze it—turns out to be almost indefinable. It is like the hobgoblin exists, and is confident of the sacred nurslings, is confident the hobgoblin exists, and would like to hurt them if he could; but no one of them can explain just what he is, or why he should wish them harm. The terror of these people has no logical

beginning that even the most patient search can trace; and it always, when investigated, falls each upon an absolute defiance of logic.

For example, I have a Congregational friend with whom I have discussed every topic that came into our ken, exhaustively and with the freest comparison of views; not at all the manner of dispute, but simply for the profit of candid intellectual interchange. We had often spoken of religion, and many times alluded to the Catholic Church. On this last subject he appeared to have prejudices which I did not share; and I frequently told him so, giving him my reasons, although I did not then dream that I should ever become a Catholic. When at last I was received into the Church, it was natural to suppose that he would be the first and the most eager to obtain my views on this as on all other matters; and I told him I would gladly answer any questions that might occur to him. But on this one topic, he promptly said: "No we had better agree and disagree. If I thought as you do, I should be where you are; and if you thought as I do, you would be where I am." The utter platitude and vacancy of that reply almost paralyzed me. "But," I said, "I know you have certain ideas about the Catholic Church, which I never thought were correct, and now that I am in the Church I can show you and assure you that they are entirely wrong." He answered: "Oh! those who are inside the Church don't always know about it. Several converts in England have just left the Catholic Church." His inference, of course, was that, since they had abandoned it, they were the ones who really understood and knew all about it. But, since they had been inside, and since he held that those inside could not know the truth concerning the Church, how did it happen that these particular apostates thoroughly knew the Church and were to be trusted, while I, as a convert, could not know what I was talking about?

If I had retorted upon him with his own style of argument, I would have said this: "You declare that members of a religious organization—for example, the Catholic Church—do not really know what that organization is, what it means, and what it aims at. You are a member of a religious organization called the Congregational Church; therefore you do not necessarily know what it means. You assume that those who secede from the Catholic Church are the only Catholics who understand that Church. Therefore you, who are now a Congregationalist, do not understand your own Church; but, if you seceded from it, you would then understand it. Hence, no one understands any Church unless he is outside of it."

He would have been convicted by his own absurdity. Yet it is just this sort of absurdity that we have to encounter. To this same friend I remarked, later on, that he had conspicuously avoided talking with me about my faith.

He replied: "Oh! you may speak freely about it." I answered: "Very well. But it isn't likely that I am going to sit down and expound it all to you without inquiry from you. You have always wanted to know what I thought about every other thing. But on this you seem wholly indifferent." And then he said: "Oh, I never want to talk with a man after he has made up his mind!"

So, then, the conclusion would be that there is no use in an interchange of views when a man has any settled and definite views to express. Accordingly to this, the Protestant ideal would be a state of perpetual indifference—a state that might be described as general mindlessness, or Universal Absence of Mind.

And yet this friend is a very bright man in all other ways; a man in active business, who is also an author. If I were a Buddhist, or a Mahometan, or a Mormon, he would be intensely desirous to hear what I might say in explanation of my tenets. As I am only a Catholic Christian, he throws reason and logic to the winds, in his anxiety to escape the possibility of talking with me about my faith; although he is still perfectly ready to converse on any other subject under heaven, without let or hindrance.

In this case, though, as in many others, I recognize a tacit admission of the intense, overwhelming power of Christ's teaching as embodied and presented by His holy Catholic Church to-day. The general Protestant fear of the Church is inherited and traditional, based on long-continued misrepresentation and prejudice. But in the individual Protestant or non-Catholic that fear is especially the dread of a vast idea, an infinite truth which—if they permit themselves to look into it—may engulf them in its immensity.

They recoil at the mere chance of surrendering their small individuality to this immensity of the eternal.

It seems to be as hard for them to acknowledge, sincerely and thoroughly in their hearts, their exact relation to it, as it would be for them to jump off from the edge of the earth. There is a mental attraction of gravitation which holds them down. Yet in recognizing the vast truths of astronomy they surrender themselves willingly to the infinite of space. They admit that the whole solar system is visibly progressing through space towards some goal that no one is able to sight by the human eye, or by the telescope, or by logical judgment. All this, they concede, is going on according to one great principle—one fixed order of logic and law. Yet when it comes to consideration of the moral and spiritual infinite, which also moves toward a great unseen goal, they cannot bring themselves to admit the same fixity of

law and supremacy in one all-embracing truth of religion. In this department—or rather, in this aspect—of the universe, they would persuade themselves, the truth is, the principle of things—need no longer be simple and unchanging, but may be several and changeable according as it is interpreted by different men and groups. It is this inconsistency of theirs that we must first gently make plain to them, before they can comprehend us or grasp Catholic verity. Meanwhile it will continue one of the most perplexing among barriers, because by its very nature it obliges them to shift ground constantly, and try to escape from logic by a variety of excuses or side-issues. Nevertheless, the non-Catholic dread is, at bottom, an admission that Holy Church is the earthly representation or portal of the Divine Infinite.

It has also happened to Mrs. Latrop and myself that Protestant friends, and even simple acquaintances, who never broached the subject before, have written to us—since we became Catholics—asking us to pray for their dead; their departed kindred. Of course they would not dream of petitioning for such prayers in the own churches and denominations. Others have sent to ask our prayers for some member of a family undergoing illness or surgical operations involving great danger. In all the years that we were outside of the Church they never made such a request, although they were as sure of our friendship then as they are now.

This is another touching evidence of the fact that Protestants feel, if they do not perceive, some peculiar virtue in the Catholic Church. They turn to it instinctively, in these cases, as meeting the needs of the heart and soul with a supreme efficacy not found in their own organizations; in a power that they may oppose, yet inwardly realize.

A Presbyterian teacher of high standing, intellectual, accomplished, and of considerable renown, said to me heartily that, in becoming a Catholic, I had taken the noblest and truest attitude a man could take, and that he wished he could do the same. A friend who has suffered much told me that he often went into the Catholic church—as it was open every day in the week—and simply sat there meditating. He knew nothing of Catholic prayers and could not pray; but he always came out feeling purer, better and stronger. A lady of Puritan descent wrote to us that the Catholic Church was the only one she could ever join; yet that, if she ever found herself inclining that way, she would instantly buy and read all the books against the Catholic Church that she could obtain. This was another form of tribute to the strength of Catholicity. So, too, was that of a most distinguished scientific man who said to me that for a year in his youth he had gone to early Mass every day, without ever inquiring or learning anything about the service and sacrifice, but simply because it made him feel good. He now—still omitting to inquire—scolds still at the Church; but, with a large experience of Protestant denominations and pastors, he says: "I have known lots of Catholic priests, and they are the best men I ever knew."

TO BE CONTINUED.

The great Catholic college at Stonyhurst, England, has just celebrated its tercentenary. It was founded in 1592, by Father Robert Parsons, and has been ever since in charge of the Jesuit Fathers.

Coughing

Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists Nature in ejecting the mucus, allays irritation, induces repose, and is the most popular of all cough cures.

Of the many preparations before the public for the cure of coughs, colds, bronchitis, and kindred diseases, there is none, within the range of my experience, so reliable as Ayer's Cherry Pectoral. For years I was subject to coughs, followed by terrible colds. A year ago, when so afflicted, I was advised to try Ayer's Cherry Pectoral and to lay all other remedies aside. I did so, and within a week was well of my cold and cough. Since then, I have always kept this preparation in the house, and feel comparatively secure.

—Mrs. L. L. Brown, Denmark, Miss.— A few years ago I took a severe cold which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctor gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected. —Horace Fairbrother, Rockingham, Vt.

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢; six bottles, \$5.

DILEKONE A POSITIVE CURE FOR PILES.

Application painless and easy. Relieves immediately. This preparation fills a great and long-felt want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met its anticipated needs. DILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Price 25¢. For sale by druggists, or by mail on receipt of price. —W. F. STRONG, Manufacturing Chemist, 181 Dundas Street, London, Ont.

THE DEVOTION TO THE HOLY FAMILY.

Brief of the Holy Father Leo XIII., Pope.

IN PERPETUAL REMEMBRANCE.

Nobody ignores the fact that public and private prosperity depend principally on the constitution of the family. In fact, the more deeply the roots of virtue in the family the greater will be the solicitude of the parents to inculcate in the children by teaching and by example the precepts of religion, and the more ample will be the results for the public good. For this reason it is of the highest necessity that the home should be not only formed in holiness but also that it should be governed by holy laws, and that the spirit of religion and the principles of the Christian life should be developed in it with care and constancy. It is evidently to this end that the most merciful God, wishing to accomplish the work of human restoration, waited for during so many centuries, ordained that from the beginning this work should show forth to the world in its elements and order THE AUGUST MODEL OF A DIVINELY CONSTITUTED FAMILY, in which manhood might all contemplate a most perfect type of domestic life, and of every virtue and holiness. Such was the Holy Family of Nazareth, in which was hidden before appearing to the world in His full radiance the Sun of Justice, Christ, our Lord and Saviour, with His Virgin Mother and St. Joseph, her Most Holy Spouse, who fulfilled the office of Father to our Lord Jesus. It cannot be doubted that the perfection resulting in society and domestic life from fidelity to the duties of charity, sanctity of life, and the practice of virtue must have shone with the greatest brilliancy in this Holy Family, which was destined to be the model of all others. Also, by the disposition of Providence, it was constituted in such a manner that Christians, of whatever condition or country they may be, can easily find in it an example and an incitement to the practice of every virtue. In fact, the head of families have in St. Joseph a PERFECT MODEL OF VIGILANCE AND FATHERLY FORESIGHT.

The most Blessed Virgin, the Mother of God, is for all mothers a most beautiful example of love, modesty, the spirit of submission, and perfect faith. In the person of Jesus, who was subject to them, children have a divine example of obedience to admire, to venerate, and to imitate. Persons of noble rank will learn, from the family of royal blood, moderation in prosperity, and dignity in adversity: the rich will see in it how preferable virtue is to worldly goods. As regards working men and all those who, principally at this time, suffer from lack of means and lowliness of social position, they have only to cast a glance at the members of this most Holy Family to find a reason for rejoicing in their lot instead of grumbling at it. In fact they share with the Holy Family THE SAME LABOR, THE SAME CARES OF DAILY LIFE.

St. Joseph also had to provide the needs of their life by his daily toil—more than this, even the divine hands of our Lord Himself were employed in an artisan's work. Hence we must not be astonished if wise men, rich with this world's goods, should have wished to abandon them in order to share the poverty of Jesus, Mary and Joseph. It is therefore reasonable that with Catholics the devotion to the Holy Family, lately introduced, should grow apace. This is proved by the associations established under the title of the Holy Family and the respect in which they are held, and above all by THE GRACES AND PRIVILEGES GRANTED TO THEM

by our predecessors with the view of exciting in them the zeal of piety. This devotion has been in great repute since the seventeenth century, and after having greatly spread in Italy, France and Belgium, extended itself throughout the greater portion of Europe. Then, crossing the great expanse of the ocean, it took root in Canada, where it flourished under the patronage of the venerable servant of God, Francois de Montmorency-Laval, the first Bishop of Quebec, and of the venerable servant of God, Marguerite Bourgeoise. In later times, our dear son, Francois Philippe Francoz, of the Society of Jesus, established at Lyons the pious Association of the Holy Family, which promises, with the help of God, good and abundant fruits. This association, so happily founded, has for its object the salutary end of UNITING CHRISTIAN FAMILIES closely to the Holy Family by bonds of piety, or rather of devoting themselves totally to it in order that Jesus, Mary and Joseph may take these families under their protection. Under these rules the members of the association, together with those living under the same roof, gather together before a picture of the Holy Family to join in prescribed devotions. They must also endeavor by the help of this Holy Family to find union in their faith and charity in the love of God and man, thus reproducing the divine example in their lives. This pious association, established at Bologna as at Lyons, was approved of by our predecessor of happy memory, the Sovereign Pontiff Pius IX. Later on the same Pontiff in a letter dated January 5, 1870, and addressed to the pious founder, lavished the greatest praises on the association. As regards ourselves, as we love all which may be helpful to the saving of souls. We have not wished it to be wanting in our praise and our recommendation. In a letter addressed to Our dear son Augustine Bausa, Cardinal of the Holy Roman

Church, and Archbishop of Florence

by favor of the Apostolic See, We notified him that this association was useful and salutary, and in harmony with the spirit of the present age. With respect to the formula of consecration of Christian families, and the prayer to be recited before a picture of the Holy Family, they were proposed to Us by the Sacred Congregation of Rites, with the approval of Our dear son, Cajetan Louis Masella Cardinal Priest of the Holy Roman Church, and Prefect of the same Congregation. We approved of them, and caused both to be transmitted to the Ordinaries of the dioceses. Later, fearing that the spirit of this devotion might with time begin to languish, We instructed the same Congregation of Sacred Rites to draw up the rules by which the Association of the Holy Family, to be established throughout the whole Catholic world, should be united and sound together so that they should have but one president. These rules have been submitted to Us by the Cardinal Prefect of the Sacred Congregation of Rites. We approved them with Our Apostolic authority, and ratified and confirmed them; and everything which had been regulated on the matter, notably by the Apostolic Letters of the 3rd October, 1865, which were written and published in favor of the first association at Lyons. We will and command also that all the associations of the Holy Family already existing, no matter under what name and title, shall be MERGED IN THIS ONE UNIVERSAL ASSOCIATION.

We except, however, the religious congregations of this name having constitutions approved by the Holy See, and the confraternities, properly so called, provided they have been canonically established, and are directed under the rules prescribed by the Sovereign Pontiffs, notably by Clement VIII. in the Constitution Quocumque of the 7th December, 1604. But those confraternities and religious congregations who up to the present have devoted themselves to bringing together of Christian families must henceforth refrain from this work, which is reserved in future for the parish priests alone. Nevertheless it is not necessary that families already inscribed in these congregations and confraternities should be again inscribed, in order to enjoy the indulgences and other spiritual favors, provided they observe what is laid down in the present rules. We name the Cardinal-Vicar of Rome, for the time being, perpetual Protector of the association, and We confer upon him all the rights and faculties necessary to fulfil his duties. We wish also that he should be assisted by a Council of Roman prelate, among them the Secretary pro tem. of the Sacred Congregation of Rites. We have the firm hope that all those to whose care is confided the salvation of souls, especially the Bishops, will share Our intentions and wishes in the establishment of this pious association, and

WILL AID US WITH THEIR ASSISTANCE to make it prosper. And, indeed, those who know and deplore with Us the depravity and corruption among Christians, the extinction in families of the spirit of religion and piety, the unbridled revival of worldliness, all these will keenly desire to apply suitable remedies to so many and such great evils. Now, we cannot imagine anything more efficacious and more salutary for Christian families than to offer to them the example of the Holy Family, which combines the perfection and the complement of all the domestic virtues. They will therefore take care that the greatest possible number of families.

ESPECIALLY OF THE WORKING CLASSES, against whom the snarls of the enemy are directed with the greatest force, shall give their names to this pious association. And they will especially watch that the association shall not be diverted from its object and that its spirit shall not be altered, but that its members shall observe and practice strictly the prayers and other exercises of piety fixed by the rules. May Jesus, Mary and Joseph invoked at the domestic hearth, be therefore propitiators to us; may they teach us charity regulate our conduct, and excite our hearts to virtue by imitating them, and may they soften and render more supportable the trials which overwhelm mankind. We decree that all these dispositions with their details, as set forth above, shall be stable and confirmed in perpetuity, notwithstanding the constitutions, letters apostolic, privileges, indulgences, or regulations which have emanated from Us and from the Apostolic Chancery and all other things to the contrary.

Given at Rome, at St. Peter's, under the ring of the Fisherman, the 14th June, 1892, in the fifteen year of Our Pontificate. S. CARD. VANNUTELLI.

Have You Read How Mr. N. D. Wentz, of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pulling lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood and Co., Lowell, Mass. The highest praise has been won by Hood's Pills for their easy, yet efficient action.

THRESHING OLD STRAW.

The Duke of Argyll Tries to Misdread American Readers.

The opening article in the August number of the North American Review is contributed by "His Grace the Duke of Argyll" and it bears the title, "English Elections and Home Rule." Our leading reviews seem to depend largely on foreign contributors, and from time to time they favor the American public with a protest of this kind against Home Rule—a subject on which the people of this country, as well as the people of Great Britain, seems to have come to a conclusion.

These articles are invariably silly. They show ignorance of American institutions on the part of the writers and perfunctory ignorance of English institutions on the part of the readers. The Duke of Argyll brings with the usual absurd statement of an analogy between the existing union of England and Ireland and our own Federal union and the usual absurd conclusion: "Irish Home Rule is—in one well-known word—'Secession.' His Grace ought to know that secession could come only after Home Rule; and that Home Rule may exist without secession."

Argyll proceeds with the usual assumption that Ulster is solidly Protestant and solidly against Home Rule. As a matter of fact the representation of Ulster in the last parliament was slightly in favor of the Nationalist party, and that the Protestant majority in Ulster is due to a heavy preponderance in two counties. In five counties—Donegal, Tyrone, Cavan, Monaghan, Fermanagh—the Catholics number 430,770 and the Protestants 197,524. In Londonderry and Armagh there is a slight Protestant majority, but the totals for these seven counties are 564,425 Catholics, and 355,501 Protestants. Antrim and Down tip the scale the other way. The former has 105,464 Catholics and 821,591 Protestants; the latter has 73,464 Catholics and 193,429 Protestants. The total for the province is 744,353 Catholics and 873,524 Protestants. But of course all the Catholics are not Nationalists; and many of the Presbyterians are for Home Rule.

Those who profess to fear unjust religious discrimination under a change should consider the statistics as to the working of the present system in the Contemporary Review for July. In a Catholic county there are 13 Catholic peers, 174 Episcopalians and 13 Protestants; in another, 21 Catholics and 9 Protestants in the Privy Council, 36 Episcopalians and no Presbyterians. There are 2 Catholics lieutenants of counties, 29 Episcopalians and 1 Presbyterian. And so the proportion runs all the way down the list. The opponents of Home Rule are not afraid of political and religious inequality but of political and religious equality.—Post-Express.

The Power of a Good Book.

It is wise at night, if but for a few minutes, to read some book which will compose and soothe the mind; which will bring us face to face with the true facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us, before we sleep, a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God! no one need go far to find such books. This is not intended to mean merely religious books, excellent as they are in these days, but any books which will help to make us better and wiser and more sober and more charitable to persons—any book which will teach us to despise what is vulgar and mean, foul, and cruel, and love what is noble and high-minded, pure, and just. We should read books which tell us of virtue—the stories of good and brave men and women of gallant and heroic actions, of deeds which we ourselves should be proud of doing, of persons whom we feel to be better, wiser, nobler than ourselves.

Either a Catholic or an Atheist.

J. H. Froude, LL. D., Protestant historian, a bitter opponent of Catholicity, and an ardent defender of all the reformers, says: "There is no real alternative between the Catholic Church and atheism." He says: "From some cause, it seems Protestant ministers dare not speak, dare not think, like their fathers. They are not looking for what is true; they are looking for arguments to defend positions which they know are indefensible." Of Protestant nations he says: "Political corruption grows up; dishonest speculations, short weight and measures, and adulterations of food. The commercial and Protestant world on both sides of the Atlantic has practiced a code of action from which morality has been banished, and the ministers, for the most part, sit silent. They shrink from offending the wealthy members of their congregations. The world on one side and Popery on the other are dividing the practical control over life and conduct."

The busiest life may be a life of prayer; perpetual toil need bring no hindrance to the union of the will with God.

Pipe Smokers.

You may be satisfied with the brands of tobaccos 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 CHUM PLUG, or cut smoking tobacco, and we believe you will be BETTER satisfied. In any case a trial won't hurt you. Don't delay upon the order of buying, but buy at once.

WAS IT DIVINE VENGEANCE?

A Blaspheming Kansas City Negroess Struck Down by Lightning.

While uttering horrible blasphemy yesterday Minnie Shawney, a black woman living at First and Lydia avenues, was struck by lightning. She is now almost speechless and the black folks in the neighborhood are in a state of panic over what they esteem a visitation of divine wrath.

Minnie lives in a mean little shanty in the midst of the cluster of negro huts along First street, near Lydia. She is twenty-two years old, and before the lightning struck her was lax and vigorous. She was possessed of that wild and unbridled eloquence peculiar to the negro woman when her wrath is aroused. She could swear all around a shiplod of pirates. Just across a narrow alley from the domicile of Minnie dwells a huge blacksmith of Kaffir descent, known by reason of his mighty frame as Pete Jackson.

Pete is a negro of an aristocratic turn. He earns good money and he looks down on the Shawneys with contempt unpeakable. He has a daughter just about the age of the profane Minnie, and he has given this damsel strict orders that under no circumstance is she to hold converse with any "low down niggers" of the Shawney type, knowing which Minnie has always looked with hatred on Pete and his daughter. Yesterday just as the big thunderstorm came up, Minnie, standing in the Shawney doorway, saw the daughter of the aristocratic Pete standing in the doorway of her home. Straightaway she turned loose. The thunder roared and growled, but Minnie shrieked and swore louder than the thunder. The lightning spat sulphurous fumes. Minnie took a fresh start and made the lightning sard of itself. Her strident tirade soared above the noise of the storm and all the neighbors turned out in the rain to hear Minnie swear. They listened, for nothing like it had ever been heard in the East Bottoms.

There came a sheet of blue green blaze about the form of the vituperant Minnie, a mighty crash followed and the swearing stopped very suddenly. The lightning had gathered itself and laid Minnie out. She was stretched motionless on the doorstep. The daughter of the aristocratic Pete fled screaming into the house. The steward Pete came out, gazed at the havoc, and said, pitiously: "Praise Gawd! I don't know de Lawd would protect my chiller. Dat woman an jeslar knocked out."

The frightened neighbors gathered courage by and by, to come and pick Minnie up from the doorway and carry her into the house. She had received a very severe shock, but she recovered a bit after a while and was soon out of danger. However, she did not recover her power of speech until late in the night; then she was able to speak but feebly. She used no profanity. Her language was mild and altogether peaceful. One little touch of heavenly wrath was enough for Minnie. All night the scared women of the neighborhood swarmed into the Shawney shanty to gaze upon the smitten blasphemer. The news of the thing spread over all the East Bottoms, and many black people shook in their shoes. They are talking over it in whispers yet. There will be no more profanity from black lips around First and Lydia for some moons to come.—Kansas City Times.

A Talented Teacher.

Miss Bridget Geary, a talented young lady of Wooler, Ont., has this year, carried off the medal from the Normal School of Ottawa, Ont. There were one hundred in attendance, many of whom held first class certificates. Miss Geary, taught very successfully before going to the Normal School. With such success as Miss Geary, it is not surprising that the separate schools give such satisfactory results throughout Ontario.

A petition has been presented to the Holy Father signed by one hundred and twenty Bishops, among them several from America, praying that the feast of St. Aloysius be raised to one of the second class. It is very likely His Holiness will accede to the request.

"August Flower"

Perhaps you do not believe these statements concerning Green's August Flower. Well, we can't make you. We can't force conviction into your head or medicine into your throat. We don't want to. The money is yours, and the misery is yours; and until you are willing to believe, and spend the one for the relief of the other, they will stay so. John H. Foster, 1122 Brown Street, Philadelphia, says: "My wife is a little Scotch woman, thirty years of age and of a naturally delicate disposition. For five or six years past she has been suffering from Dyspepsia. She became so bad at last that she could not sit down to a meal but she had to vomit it as soon as she had eaten it. Two bottles of your August Flower have cured her, after many doctors failed. She can now eat anything, and enjoy it; and as for Dyspepsia, she does not know that she ever had it."

Every Meal.

down to a meal but she had to vomit it as soon as she had eaten it. Two bottles of your August Flower have cured her, after many doctors failed. She can now eat anything, and enjoy it; and as for Dyspepsia, she does not know that she ever had it."

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.



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 salubrious of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N.Y.

Have You Tried THE "CABLE EXTRA" CIGAR?

"EL PADRE" Reina Victoria.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES BELLS OF METAL, COPPER AND BRASS. HOSIERY BELLS, BELLS, BELL FOUNDRY. MENEELY & COMPANY WEST TROY, N. Y. BELLS OF ALL SIZES. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Feals of all kinds. BUCKEYE BELL FOUNDRY, CINCINNATI, O. U. S. A. BELLS OF ALL SIZES. CHURCH BELLS, PEALS AND CHIMES. Also Wheel and Rotary Voke Hangers, Bells and Carriage Bells. Names in our Journal.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy and our Claret will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO., Sandwich.

STAINED GLASS. BRILLIANT CUT, BEVELED, SILVERED, BENT, PLATE GLASS. McCAVSAND PRIZES TORONTO.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the Finest class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Gilded 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 McCare's Cook's Friend.

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 issued, payable in Canada or in England, Executors and Trustees 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.

A NEW ERA. Canada's Great INDUSTRIAL -- FAIR -- TORONTO

SEPT. 5 to 17, 1892. Enlarged Grounds. New Half-Mile Track. New Grand Stand. And many other Improvements. GREATER and BETTER than Ever. Entries Close August 15th. New and Varied Attractions of a Superior Character, Instructive and Amusing. The Latest Inventions and Grandest Exhibits in all Departments. The People's Great Annual Outing. Cheap Excursions on all Railways. For Prize Lists, Programmes and all Information, address J. J. WITHERSON, H. J. HILL, 721-2nd Street, President, Manager, Toronto.

D'FOWLER'S EXT. OF WILD STRAWBERRY CURES COLIC CHOLERA MORBUS DIARRHOEA DYSENTERY AND ALL SUMMER COMPLAINTS OF CHILDREN OF ADULTS. Price 35c. BEWARE OF IMITATIONS.

THE 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.

Begin early to prepare for the Fair and make your exhibit as comprehensive as possible. Special features of an attractive and entertaining nature are being arranged for. Prize lists and information given on application to CAPT. A. W. FORTE, THOS. A. BROWNE, President, Secretary. Grand Excursion to Italy. By the elegant and palatial steamer "GERITA" of the Norddeutscher Lloyd Steamship Company. LEAVING NEW YORK OCTOBER 1st. Arriving in Genoa, October 13th, returning by the sister steamer "EMS" of the same line. LEAVING GENOA NOVEMBER 9th. 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 Italo American Exhibition which closes in December. Captain A. M. F. Giradot, 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., etc. \$50. For full particulars and explanatory circular, address GIANNELLI & CO., 37 Yonge Street, or 10 King Street West, Toronto, Ont. 714-47.

WANT OF CONFIDENCE

The spectators of the related in this day's of with admiration at and goodness; they claiming, "He doth Would to God, brethren sentiment of our Lord filled our hearts Co however, is the love Christians lack most and believe that God —that He is mercy gauge is very inefficacy a very dim of something like saying very hard or that we are apt to form attributes in our painter may make a historical personage many of our notions portraits, all imagining But just think of the of our confidence in Just realize that this is filled with the tend for the worst of us, divine power as His both man and God— love by bringing all and temporal well-being is the divine for the love of us, that such a Being, I good work of our sake the true religion thing undone, that to bring us to the ki Do you think that Son would teach us, Hi except with the set clean through to X that it positively no any wretched sim graded, ever impli givenness and was r He Himself secretly with their grief an evil ways, and the ness in return for f fact is that the que God will forgive u finitely good and B being is bent and I shall enjoy perfect without end. What a wonder, treat our Lord in on Scrupulous persons were a tyrant; Iul treat Him like a sinner treat Him w the practice of pr of the sacraments religion — we treat children do their because we are at quences if we do how much God lov should come as eas the air; it should which we live. L little more practi would be as plain t and the sun in the Furthermore, a practical, lack of why we repine at is easy enough to the will of God, c content to suffer treated with confid goodness? Breth we sometimes ta wrap it up in a pl or hide it in a sp down it goes, an hitherto. So a God, if we only h sweetness to wr things of life. T wearisome povey, and companions in and other such tri of the soul; whi that God means th good we can bear even with thank! Did you ever hazel, and how that a crooked br the air would fal well, the witch-l soul is just this confidence have Lord Jesus Chri does not reveal t your heart and love gushing for hopelessly dry.

By eating too too rapidly; b feely masticate down to much fl fluids—at meal poisonous liquo by keeping late wearing clothi by wearing shoo neglecting to wa and so keep o order; by cha worn in a warm costume in the e ing the stomach waist; by kee clean; by h swallowing qu imaginary ill; intervals; by means, and ab by a too caref tons in one's ow

A HAPPY HIN keeping a good and for this resu recommending th any form, blind, Boston, June 29, 1886. renedy in the w short a vast del stion, Drug Co. Brown Drug Co. your drugstore to

