

RELIGIOUS PROFESSION.

GRAND CEREMONIES AT MOUNT HOPE.

The chapel attached to the Mount Hope Orphan Asylum, on the morning of the 25th of August, was the scene of one of the most touching ceremonies in the Roman ritual, that of the solemn profession of vows which for life are to bind those that make them to the seclusion of the convent, and the work of silent and unobtrusive charity. A solemn moment it is indeed for those tender maidens who renounce forever the vanities of the world, who sacrifice their own will in their vow of obedience, who make their souls the pure tabernacle of the Holy Ghost by their vow of chastity, and who make themselves poor "for Christ's sake" in their vow of poverty. Standing thus on the threshold of a new existence, an existence which to the lover of the world appears but one series of meaningless sacrifices, but to the religious soul is a second paradise, how the heart of the young novice thrills with joy at the thought that now the time of probation has ended, and that at length she has been deemed worthy to pronounce those vows that make her the spouse of her Redeemer. Certainly the joy that filled the hearts of these good sisters was evident in their joyous countenances, and the separation from the world and its pleasures, which their religious life entails, was welcomed by them only as another opportunity to testify their love for Him whom they are to serve in time, and to enjoy in eternity. The chapel, which is a chaste little gem at all times, was decorated on this "bridal morning" with all that taste which the good Sisters of St. Joseph so well know how to throw around the sanctuary of the Most High. It was a touching sight, these poor little waifs, the orphans, sheltered in the institution, kneeling before the altar of God with the sisters who have devoted their lives to the service of these representatives of their crucified Redeemer, these wards that Christ have left them, all praying for these young ladies who had come to strengthen the band of God's handmaidens, that their heavenly Father might grant them the graces necessary for the faithful keeping of these vows that they were about to pronounce—a touching sight indeed, and one long to be remembered. At 8 o'clock His Lordship the Bishop, preceded by his clergy, took his place in the sanctuary, and the Holy sacrifice of the mass was begun by the Right Rev. Mgr. Bruyere, the venerable spiritual director of the Convent. The Right Rev. celebrant was assisted by the Rev. Father Bonat of Ingersoll, as Deacon, and the Rev. Father Murphy, the pastor of Strathroy, as sub-deacon, and Father Tierman as master of ceremonies. His Lordship, in cope and mitre, occupied a place in the sanctuary, having as his chaplain Very Rev. Dean Wagner of Windsor. Landillotte's Paschal Mass was read in the usual brilliant style of the Mount Hope choir, the music, both instrumental and vocal, reflecting the greatest credit on those in charge of this department. We were particularly struck with the piece sung after the consecration, "*Quoniam dilectus*." We have seldom heard any more pleasing, the sweet voice of the singer going direct to the heart. This and the profession hymn were the two choice morceaux of the service. At the conclusion of the mass His Lordship turned towards those who were about to enter the religious life and addressed them substantially as follows: "The ceremony which has drawn us to this quiet sanctuary is one that is full alike of interest and instruction—interest to the friends of the young ladies who are about to enter the religious life, and instruction to all who witness it. We have come to see some assume for the first time the religious habit, that habit symbolic of separation from the world, of poverty, chastity and obedience, others to pronounce those vows which are hereafter to bind them to the narrow path of Christian perfection. Religious are called in an especial manner to imitate the life of Jesus Christ. True, he is the model after which the lives of all Christians should be shaped, but the life of the religious is to be the faithful reflex of the religious life of His life which they are called to practice in following the evangelical counsels. As in nature some beauties are more striking than others, so in the spiritual world some are called to a closer union and a more faithful imitation of the beauties of the Redeemer's life than others, even as star differeth from star in glory. There are souls to whom said, 'Be pure of heart.' This is for all, but there are to whom Christ says, as he did to the young man of the gospel, 'give up what you have if thou wouldst be perfect.' This is what the religious is called to do—not only to give up what they possess, but to renounce even the desire of possessing. The chief of the Apostles, Peter, had been much to relinquish. Trifling indeed were the worldly goods which he abandoned, yet St. Gregory says that he gave up much because he renounced the desire of possessing. So it is with the religious. She may not be blessed with much fortune, with much wealth of this world, yet great indeed is her offering, for she renounces forever the desire of being the possessor of these things. You are called to imitate Jesus Christ, for what is the religious life but the practice of those virtues which shed such a halo around the life of our Blessed Redeemer. We know Him to be the Son of God, co-equal with His Father, sovereign Lord of the universe, and yet we see Him give up all in the work of man's redemption. What a mystery of His birth! The master of all, He comes among men as the poorest. He has yielded everything in His unbounded love. This He wishes His religious to do. They give up everything, but in renouncing the world and even themselves they possess Christ. See the purity of Christ, born of a Virgin mother, He advanced through life on a virgin path. His favorite disciple, the virgin John. He raised purity higher than all the other virtues and stamped it as the grand perfection of the Christian soul, because He knew in attaching our hearts to this grand virtue He steals them from the grovelling appetites and passions of sinful human nature. He compares the purity of virgins to the light of heaven and paints the proud privilege of these souls in paradise who 'follow the lamb whosoever He goeth, and they alone can sing the new song that none can sing except those that are not

defiled." The privilege which you enjoy is akin to that of the angels, allowed as you are to practice within the pure atmosphere of the sanctuary this grandest of all virtues. "In the Kingdom of my Father they neither marry nor are given in marriage, but are like to the angels of God." Christ, too, practiced obedience. He, as God, was supreme master and fountain of all law; yet before He came the prophets said, "Hillocasts and whole burnt offerings, Thou wouldst not, therefore Thou hast given me a body, then I say behold I come." Christ came down on earth in obedience to His heavenly Father, and from the stable to the Cross he offers one sublime example of obedience. Man fell from his high estate through disobedience to God, and the first lesson taught by that Redeemer, who came to save us, is that of obedience. In that lone and deserted garden where the full agony of his passion swept over his soul, the wail that comes from His bleeding heart bears to us the lesson of obedience, "Father, not my will, but thine, be done." He became obedient unto death, even unto the death of the Cross. This model is presented to you for your guide; obedience is the corner stone of society, the mainstay of the church and the foundation of the religious community. Individual religious may be good and virtuous, but without obedience their efforts will be ill-directed and will fail to attain that end which is the grand object of the religious life. These are the observations, my dear children, which I have thought fit to make; let me exhort you to remember them as living convictions, that they may help you to walk in the narrow path of obedience, chastity, and poverty. Where would be the grand religious institutions of this country were it not for these virtues? Let me remark to you, young religious, that the future of this community depends upon you. If you be fervent and zealous, then will it be successful; if you be tepid and careless, then will it languish. May God fill your hearts with the true spirit of this ceremony. May His graces descend upon your souls so that every day of your lives you may advance in virtue until Christ, your spouse, will invite you to enter with Him into the joy of His eternal Kingdom.

When His Lordship had concluded his address he proceeded with the ceremony of reception, intoning the *Pani Creator*, which was sung by the choir. His Lordship then blessed the religious habits which, in a few minutes, were to be conferred on the candidates. These young ladies, handsomely dressed in white, wearing on their heads wreaths of flowers, were arrayed in bridal costume, and knelt before the altar to answer the different questions put to them by His Lordship before they discarded, forever, the gay dresses of the world. These questions concerned their resolutions to live and die in the religious life, and made known the sacrifices they would be called upon to make in that career which they wished to embrace. Having answered them in a satisfactory manner, they retired from the Chapel and returned in a few moments wearing the garb of the humble Sister. His Lordship then gave to each the name by which she was to be known in religion. Here began the more solemn portion of the ceremony, the pronouncing of the final vows of three of the members of the society who had already passed some time in the religious life. Thus does the church act cautiously with regard to those who wish to serve God in the religious life, giving them ample time to experience the true sacrifices of the cloister before she allows them to pronounce that final vow which binds for life. At a signal from the assistant priest, the three sisters about to make profession, accompanied by the Superior and her assistant, advanced before the bishop, who was seated before the altar, when the following questions were put and responded to.

Bishop—What do you ask for, my children?

NOVICES—We beg, for the love of God, to make our profession, and to be received into the congregation of St. Joseph, in order to devote our whole lives to the service of God and our neighbor.

Bishop—Have you, my children, seriously thought on the obligations you contract, in making your profession in this Congregation?

NOVICES—We have most seriously reflected on it; and having an experience of it during our novitiate, we hope, with the grace of God, to comply with its obligations, as far as our weakness will allow.

Bishop—Have you quite freely, willingly, and purely for the love of God, resolved to take the three simple vows of poverty, chastity and obedience, and faithfully to keep them?

NOVICES—It is, with all our heart, with our free will, and from the sole love of God, that we have resolved to renounce altogether ourselves, entirely to leave the riches, pleasures, honors, and all creature, in order to make profession of the poverty, chastity and obedience of Jesus Christ, whom alone we wish to love, faithfully to imitate all our lives; and in order to satisfy the pressing desire which the Holy Spirit gives us, we most humbly supplicate you to receive immediately the vows we are going to make to God.

His Lordship, addressing the Superior and sisters, said to them, "You have heard, Sisters, the pressing request which these novices have made. Do you give your consent on the part of the congregation? The Superior, on the part of the congregation, replied: "Yes; our Sisters wish, that, by the grace of God, they may have the happiness of living and dying with them in the Congregation, and that they may take the holy vows and make their holy profession according to the form of our Institute." His Lordship then addressed the novices said: "Courage then, my children; if such be your wish, come and offer your vows to God, your Creator, and you shall be instructed in His Divine light and influenced by His most pure love."

The young sisters then advanced, and in a clear and distinct voice pronounced their vows, after which His Lordship intoned the *Te Deum*, and thus ended one of the most impressive ceremonies it has ever been our lot to witness.

The sisters making profession were Sisters Clothilde, Teresa, and Celestine, and those receiving the religious habit were Miss Spring, Maidstone, (Sister Benedicta); Miss O'Higgins, Maidstone, (Sister Mary Elizabeth); Miss Farmer, McGillivray, (Sister Mary Dolphine); Miss O'Connell, St. Mary's, (Sister Mary Scholastica); Miss Williams, Windsor, (Sister Mary of the Rosary); Miss Brown, Scarborough, (Sister Mary Bernadine.)

QUEBEC LETTER.

INTERESTING ITEMS FROM THE ANCIENT CAPITAL.

I have been awakened to the fact that if I wish to preserve my *nom de plume* as my own proper belonging, some effort on my part, however slight, is necessary. There are reasons for my seeming dilatoriness, however, which, having explained to you in a private note, I trust will be satisfactory to those of your readers who do me the favor of reading my "occasional notes" from the "Ancient Capital."

THE CLERGY OF THE ARCHDIOCESE are at present in retreat. The exercises are being held in the venerable Seminary and are being conducted by Rev. Father Fievez, one of the Redemptorists at *La Bonne Ste. Anne*. Another retreat for those who had to remain in charge of the several parishes will be held at a later date in the Archbishop's Palace.

CONFERRING THE BLACK VEIL. This solemn and ever impressive ceremony took place in the ornate chapel of the convent of the Good Shepherd in this city yesterday, when no less than five young ladies finally vowed themselves for the remainder of their earthly career to the care of the erring ones of the flock of Him who said: "I am the Good Shepherd," and who again teaches such a beautiful lesson in St. Luke XV, 2-7. His Lordship, Monsignor Cazeau, presided, assisted by Rev. Father Walsh, C.S.S.R., of St. Patrick's, and Rev. Mr. Blais, of Fraserville, (Riviere du Loup). The ladies who thus gave up their lives to their Divine Master's service were as follows: Miss Lane, daughter of Mr. Thomas Lane of this city, in religion Sister Mary Anne of Jesus; Miss Poudiot, of St. Laurent, Island of Orleans, in religion Sister St. Ambrose; Miss Plourde, of Fraserville, in religion Sister St. Ludger; Miss Turgeon, of this city, in religion Sister St. Cyril; Miss Gravel, of Chateau Richer, in religion Sister St. Praxede. An eloquent sermon and one highly suited to the occasion was preached by Rev. Doctor Blais of the Seminary. The chapel was densely crowded by the relatives and friends of the reverend sisters, who, after the ceremony, waited on them in great numbers in the parlors of the convent. Rev. Sister Mary Anne of Jesus will be stationed at Fraserville, where she proceeds tomorrow, and Rev. Sister St. Ambrose at the new house of the Order just opened at Charlesbourg, the second in that district of country; the other three ladies will remain at the mother houses here.

RELIGIOUS RETREAT. The retreat of the former boarders of the Ursuline Monastery in this city, which commenced on Tuesday afternoon, terminated this morning, and in the afternoon the young ladies took their farewell, many of them for a time, and others, perhaps forever, of the precincts which had become so dear to them from having spent so many years of their childhood and youth within them. The number who attended the retreat this year was one hundred and fifty-two, by far the largest ever known in the history of the institution, and they came from widely separated districts, one at least from Ontario. At an early hour this morning the scene that presented itself through the grating of the cloister to those in the outer chapel, was a truly beautiful and impressive one. A long file of youthful ones in their maiden innocence, wearing the traditional white lace veil, approached to receive the Bread of Life, during which solemn hymns and chants were sung to organ accompaniment.

MONSIEUR CAZEAU has returned from his vacation, and seems to be quite well. His friends, however, still counsel abstinence from fatigue. It is said he some time ago received a very handsome and characteristic letter from Lord Dufferin, complimenting him on his golden wedding, and regretting that he was not in Quebec to join in the celebration.

A PLAIGHEUR. It would appear that the celebrated Canadian poet and litterateur, Mr. L. H. Frechette, ex-M.P., is, after all, only human. He has written, at least, two dramatic pieces, *Papineau* and *L'Éclat*, both of which have been severely criticized, the latter, particularly, on account of its want of morality. It is well known, however, that this is not the only ground of complaint in its regard, as Mr. J. P. Paré, the talented assistant editor of *Le Canadien*, comes down on him, (he is now in Paris receiving the crown of the Academy), with a tomahawk. He says the "Retour de l'Exilé" is stolen bodily from "La Bastide Rouge," a novel by Elie Berthet; and proves it by quoting whole passages from the latter which the editor of *La Patrie* has appropriated *verbatim et litteratim*.

Le Courrier de Montreal says the French language is neglected for English in many Quebec families, and Anglicisms are crowding into the ordinary conversation of the people. It urges the press and the schools to put down this mania for English. It believes in children learning both languages, but French is the mother-tongue of Quebec, and its supremacy should not be imperilled by the introduction of barbarous Anglicisms.

Le Drapeau National quotes from a speech made at a recent Republican meeting held at Montpelier, Vt., as follows: "Foreigners should be banished from this country after the Republican triumph in the fall. They lack intelligence, and in that respect are lower than the negroes at the South. They were not created to live in a civilized country, particularly the Irish and French Canadians. They are brutes, where they are negroes are men."

Le Drapeau asks French Canadians who think of going to the States to read and digest this.

Le Nouveau Monde says the main obstacle in the way of education in Quebec is the scattered population; children having to go long distances to school. In Ontario the population is more dense, and that gives the Upper Province a great advantage in spreading primary education. *Le Monde* publishes the *Maid's* article in full to show that the French Canadians are not with a friend in the Ontario press, and the hope of convincing the grumblers in Quebec that the province is not so far behind in the matter of education as they try to make out.

Yours truly, OCCASIONAL.

Quebec, Aug. 27, 1880.

BRANTFORD LETTER.

Your correspondent who wrote from this city a fortnight ago, is certainly a man of refined taste. While the beauties of Brantford are highly appreciated here, it would not, perhaps, be quite right for a permanent resident to point them out so distinctly; and this modesty, on our part, keeps us from being sought out as much as we would otherwise be. Every day such explanations as characterized your correspondent's letter are heard here, but it took us a little by surprise to see them in print. To a younger man we could show "beauties" of a different order, and with the result that the letters would be written to, rather than of Brantford, and in all probability would contain the same expression of affection, with the difference that the proper noun at the far end would be the name of a person instead of a place. But seriously your correspondent, "H. W. D.," has made friends here, and he is highly spoken of by all who had the pleasure of meeting him while on his recent visit. The Assessor's returns for 1880, gives the amount of property supporting our schools at \$283,000 for 1879. This is an encouraging increase in one year. As a guide to the relative increase in population the returns are as good as worthless. No care seems to have been taken to ascertain the correct numbers. While Catholics are put down as of that religion, and many cases of similar kinds occur, so that any attempt to draw conclusions therefrom would be misleading. The rates of assessment are the same as last year, and the same as is struck for the public schools.

I see that the L. C. R. U. have been talking of Irish colonization, which is certainly a worthy object for any society of the kind to be engaged in, though leaving the matter to be reported upon a year hence does not seem the speediest way of going about accomplishing very much. There will likely be a large immigration within the next twelve months, and the land in the north-west is being taken up pretty fast in the best locations, and if arrangements were perfected, many would soon be settled comfortably. If the matter was taken thoroughly in hand, a few years would witness great results.

Our schools are to be re-opened on Wednesday (Sept. 3rd). The pupils are to begin the term by attending Mass on that morning, and will be placed under the patronage of St. Thomas Aquinas, as recommended by the Pope. During the holidays all necessary repairs and additions have been made in the class rooms.

The *Daily Expressor*, of Friday last, contained the following: "Mr. Cornelius Donovan, Principal of the Hamilton Separate Schools, is in the city, and paid us a visit today. Mr. D. is an old type, and formerly held a responsible position in the *Times* office."

The Rev. Father Madigan, of Walkerton spent a couple of days in Brantford last week.

Two pupils of Miss Dalton, of South Cayuga school, passed the intermediate well up on the list.

Mr. George Glenn of this city, won one or two special prizes at the matches of the Ontario Rifle association.

A mission is to be held here in October next.

Brantford, Aug. 31st, 1880. NAYR.

LAWN SOCIAL IN PRESCOTT.

A Lawn Social was held on the grounds of Prescott Roman Catholic Separate School, on Wednesday, the 18th day of August. The grounds, which are very large, and school, were illuminated.

Evergreens were planted around the walls. Interspersed were flags and Chinese lanterns, and from the summit of the highest trees were hung flags. Near the centre of the grounds a May pole was erected, covered from top to bottom with a strain of shrimbery carefully made by the young ladies of the congregation. About two-thirds distance up the pole were ropes attached, covered in like manner. Chinese lanterns were hung from the ropes, and a flag was run up to the top of the pole; the whole presenting a pretty appearance when lit up.

Several tents were pitched on the grounds, the one for ice cream being the largest. The lesser ones were used for lemonade, candies and fruit. A very artistic flower stand was arranged by the ladies.

Tea and coffee were served in the school room.

The music furnished for the evening was excellent, it being rendered by the Osgoode, N. Y. City Band. About 800 persons were present.

The nett proceeds were \$108.31, a sum that has never before been realized at any one social.

Excuse me, Mr. Editor, for trespassing on your valuable space. I thought it would be of some use to our Catholic friends up West to show them what can be done and how much money made.

Yours very respectfully, JOHN GISSON.

Prescott, August 24th, 1880.

CALLED TO THE BAR.

The following gentlemen, we are pleased to see, have, after having passed successful examinations at Osgoode Hall last week, been called to the Bar of this Province: Mr. M. A. McHue of Windsor; Mr. J. Blake of London; and Mr. E. Mahon of Ottawa.

We have also much pleasure in recording the success of Mr. P. McPhillips, son of Mr. P. McPhillips, ex. of Exeter, at the recent examinations for call to the Bar at Osgoode Hall. The young gentleman succeeded in passing without an oral or the merits, and stood near the head of the list. Mr. McPhillips studied under the late Thomas Seathard, Q. C., M. P. P., and afterwards with W. R. Meredith, Q. C., M. P. P., leader of the Conservative party in the Local House; and completed his legal studies in the office of Messrs. Cameron & Applebee here. We understand that it is probable he will accept a partnership with a prominent Toronto firm.

In the same connection, we have to congratulate Mr. Charles Mahoney, of the office of O'Sullivan & Perdue, Toronto, and Mr. James Mulligan, of Pembroke, on the way in which they passed their first intermediate. Mr. Mahoney stood first, being specially complimented by the ex-

CANADIAN NEWS.

Thomas Wood, of Port Hope, on Tuesday evening fell into a threshing machine and lost one of his legs. It was torn to pieces.

On the 30th, as the 6.50 train going east was leaving the G. W. R. station at Port Hope, a man named James Hay, of Blyth, slipped, and the wheel of one of the coaches passed over his leg, severing it about half-way below the knee.

A most distressing accident, resulting in the loss of two lives, occurred in Clarendon township, in Pontiac County, on Thursday. Two children aged 5 and 7, of Mr. Stanley, were burned to death while the parents were absent from the house.

A young man named James Schram, aged 25, was run over by a locomotive on the Welland Railroad at St. Catharines on the 25th. His head was severed from his body and one of his legs mangled. It is not known whether it was the result of accident or a case of suicide.

In Hamilton, on Friday, a colored man named Weaver gave a child five years old a glass of gin. The little one hovered between life and death for several hours. The man was fined \$10 or go to jail for three months. He should have received a good smart castigation from a cat-o'-nine tails.

Three or four weeks ago Alexander, youngest son of Alexander Johnson, Elora, bruised his leg by falling into a hole in the sidewalk. As the skin was not broken the little fellow, aged four years, continued to run about as usual. Inflammation set in, and after considerable suffering the poor child died.

Patrick Delmore, councillor of A-derdon township, Essex Co., Ont., was shot at by an unknown man, while driving home on the night of the 23rd. The ball entered the neck. There are hopes held out of his recovery. It is supposed to be done by a colored man, as the wounded councillor took a stand, it is claimed, against the interests of the colored residents in his official capacity.

David Hopgood, of Essex, fired at a squirrel seated on a fence, but instead of hitting the squirrel the bullet struck the fence, and glanced off sideways along the fence to where his nephew Horatio was sitting on the elevated steps in the school house fence and penetrated his right side, glancing off the ribs and lodging near the spine. The wounded youth was immediately taken home, and now lies in a very dangerous state, it being impossible to extract the bullet.

Constant Gauthier, aged 17 years, eldest son of David Gauthier, proprietor of the Western Hotel, Belle River, Essex county, accidentally shot and killed himself on Friday afternoon. Constant, who was on a hunting expedition with a party of young friends, laid his gun down while he took a drink of water from the lake, or rising drew the muzzle of the gun towards the lake, when the hammer caught in the trigger, and the charge was exploded. The shot passed directly through his heart, killing him instantly.

CATHOLIC NEWS.

There are 29,872 Catholics in the British army.

Dr. Kilroy, of Stratford, has selected a site in Listowel for a Roman Catholic Church. The building of the edifice will be proceeded with as soon as possible.

The new terra cotta statues of the Blessed Virgin Mary and St. Joseph, lately received from France for the new R. C. Church, Amherstburg, were blessed with the usual ceremonies on Sunday last.

A cable despatch says the Vatican has decided to augment and reorganize the college of the Propaganda for Asia and Africa. Branch colleges of the Propaganda will be established in suitable localities, and new vicariate apostolates be created in Morocco, and another farther in the interior of Africa.

The Catholic pilgrimage to St. Anne des Plaines, Que., on Sunday, was attended by 1,500 of the faithful. They went by special train on the O. M. C. & O. Railway to St. Theresa. The party took up some fifteen cars of the railway company. They reached St. Theresa at 1 o'clock, where mass was celebrated.

Queen Christina of Spain has given much pleasure to the Catholics by visiting in succession nine popular chapels and churches dedicated to the Blessed Virgin, and leaving two hundred dollars for the poor at each shrine. At every chapel she spent for more than an hour in prayer. The Queen and her mother constantly visit churches.

THE FRENCH JESUITS.

Paris Aug. 28.—Lepere, ex-Minister of the interior and intimate friend of Gambetta, in speaking at Avellon referred to Dreyfus, the Premier, and his new Religious Bill, and said the decrees against illegal congregations will not remain a dead letter. The Chamber of Deputies is determined to that end, and the decrees will be carried out to the very letter against all congregations.

The Pope has assented to the proposal that a portion of the French Jesuits should form a society for the propagation of the faith in Central Africa.

Paris, August 30.—Newspapers announce that the police will to-morrow visit the Jesuit scholastic institutions throughout France to execute the decrees against unauthorized congregations. At the Jesuit establishment at Dijon to-day the police found only one regular priest, who is a new director of the establishment, and one Jesuit representative of the society in its civil capacity as proprietor of the building. It is believed that the police will find all the establishments of the Society similarly evacuated.

ENGLISH HOUSE OF COMMONS.

London, Aug. 27.—Much amusement was caused in the House of Commons by the discovery that Mr. Sullivan was eating supper in his seat. The chair appealed to Mr. Sullivan to discontinue his "repast," whereupon he collected the fragments of the "repast," and put the victuals under his seat.

London, Aug. 27.—The government has informed Mr. P. P. O'Connor, a member for Galway, that the treasury has decided to grant a loan of \$140,000 at 4 per cent, to improve Galway harbor. Some of the Irish members speak of this as an effort on the part of the ministry to induce the home rulers to sell out for \$140,000, and offer the loan on that ground.

The Lords are committing political suicide. A fortnight ago the Peers encouraged the general impression that they would not interfere further with Government Bills. Having rejected the Compensation Bill, they thought it dangerous to disport themselves any more. The rejection of the Compensation Bill made them intensely unpopular in Ireland and threatened to bring about a combination of English Radicals with the Irish party against the hereditary system in the House of Lords. The amendments to the Employers' Liability Bill have now roused the working classes into antagonism. The Peers desire likewise to reject the Hares and Rabbits Bill. This step would create a conflict between themselves and their tenants. At a large meeting of Conservative Peers held yesterday, Lord Beaconsfield advised them to accept the Bill, suggesting such alterations in committee as would not affect the main object of the measure, but would deprive the tenant of sporting rights, while conferring on him the authority to destroy ground game.

London, August 30.—In the Commons to-night the debate on the Irish Landlords bill was resumed. Parnell asked if Forster, in the event of the landlords continuing to abuse their power, would advise the summoning of Parliament during recess to pass a law protecting the tenants.

Forster did not expect it would be necessary during the winter to ask Parliament to pass a Coercion Bill or interfere for the protection of tenants, but if he were convinced that the law as it stood was an instrument of injustice he would not be the instrument for enforcing it. The constabulary vote after a brief debate passed by 105 to 76. The House shortly after passed all remaining votes of estimates.

AFGHANISTAN AFFAIRS.

New York, Aug. 29.—A London special to the *Tribune* says: Ayob Khan's withdrawal to Sangrini does not mean that he is raising the siege of Candahar, for which sufficient hill men and villagers remain. Ayob has simply gone to where the Tarnak and Argandah valleys bifurcate, so as to be able to protect his forces from attack in the rear by Gen. Roberts. Ayob Khan has 5,000 capital soldiers, and counting the troops from the Ghazis tribe and irregulars, has in all probability 15,000 men. The official declarations about Afghanistan during the past week confirm the expectation that both the Karam Valley and the Khyber Pass will be given up. The question is now whether the short Khyber Pass and Candahar are to be retained.

A Bombay dispatch says there was a great scare at Kurrachee Sindh on Friday, in consequence of reports by the Tarnak and Argandah valleys bifurcate, so as to be able to protect his forces from attack in the rear by Gen. Roberts. Ayob Khan has 5,000 capital soldiers, and counting the troops from the Ghazis tribe and irregulars, has in all probability 15,000 men. The official declarations about Afghanistan during the past week confirm the expectation that both the Karam Valley and the Khyber Pass will be given up. The question is now whether the short Khyber Pass and Candahar are to be retained.

STEAMBOAT DISASTER.

Detroit, Mich., Aug. 29.—The steamer *Marine City*, running between Mackinac and this port and Cleveland, took fire this afternoon, two miles off Alpena, thirty miles below Alpena, and burned to the water's edge. She had a large load of passengers.

Alpena, Aug. 29.—The following are the names of those who cannot be found, and who are believed to be drowned: Richard Shultz, head waiter, James Griffin, head cook, Frank Emmitt, musician, Guy McEvoy, Tabled, Dr. Pomeroy, Ottawa, O. Miss Jennie Murrer—Watson, Detroit.

TRY BURDOCK Blood Bitters, the great system renovator, blood and liver purifier, acts on the bowels, liver and kidneys, and is a superb tonic.

STAINED GLASS WORKS.—We lately had the pleasure of visiting the Stained Glass Works of Mr. Joseph McCausland, of Toronto. Some beautiful specimens were on exhibition. Upwards of forty men are now employed filling orders for various parts of the country. The magnificent windows in the new church at Ingersoll were produced at Mr. McCausland's establishment.

THE GREAT TRIUMPH OF the 19th century is the great medical climax Burdock Blood Bitters, cures all diseases of the blood, liver and kidneys, nervous and general debility, and is the purest and best tonic in the world.

Attention is directed to Anderson & Co's advertisement of a few specialties for the use of school children. Anderson's book-store is the recognized headquarters for everything in the school book line, and we are sure parents will only be consulting their own interests by giving them a call.

J. J. Gibbons has received his new fall goods. This is one of the most popular dry goods houses in Ontario. The stock is always well assorted, and the prices cut to suit the prevailing competition. Call and examine.

The Greatest Popularity of Dr. Fowler's Extract of Wild Strawberry is where it has been longest known. Time cannot detract from its merits. It is an old reliable remedy for all bowel complaints incident to the summer season.