

of the angels hearing our prayers in the book of Tobias. When the angel Raphael had shown himself to Tobias he said to him that when he (Tobias) prayed, "I offered my prayer to the Lord."

The angel of God could not speak an untruth, and he positively said that he offered the prayer of Tobias to the Lord. And how could he have offered it if he had not heard that prayer? Then, beloved brethren, the angels do hear our prayers.

But, beloved brethren, these texts from the Old Testament are sufficient. Our Lord Jesus Christ Himself declares that "there shall be joy before the angels of God upon one sinner doing penance." And what is penance, beloved brethren? Is it not a change of heart? Is it not an emotion of the soul—an internal emotion of the soul? When the sinner repents of his sin his repentance is in his heart and Christ declares that the angels of heaven rejoice—that there is joy before them when one sinner does penance. And therefore they know not only all our actions, and all our words, but they see our very thoughts; and seeing our thoughts and our actions, and hearing our prayers, can we not at once say, beloved brethren, that they do hear our prayers, when we have the testimony of our Lord Jesus Christ Himself? Again, beloved brethren, St. Paul, writing to the Corinthians, says to them, "We are made spectacles to the world, to angels and to men." What does the apostle mean by these words: we are made a spectacle to the world, to angels and to men, if he does not wish us to understand that as our actions are seen by men, so our words are heard by men, so also are they seen and heard by the angels of heaven.

But you may object, beloved brethren, that all these texts speak only of the angels, and there is nothing about the saints. You may object, beloved brethren, that in all these texts of Holy Scripture the saints are not mentioned, and that even if the angels can hear us, it would be no proof of the saints hearing us. But, beloved brethren, we believe the words of Jesus Christ, we believe all that He has said; and He declared that the saints, after they shall have received their reward in heaven, will be like the angels, spirits possessing the same knowledge, and enjoying the same happiness. Here are the words of Jesus Christ: "I will make of those who shall rise, Christians, that they shall be as the angels in heaven." And would you not think that the angels of God in heaven if they do not hear us, do the angels of God therefore, beloved brethren, not hear us, and the saints themselves can hear our prayers.

I have said, beloved brethren, that not only can the saints hear our prayers, but that they really can assist us by their prayers. How wicked were the inhabitants of Sodom and Gomorrah; and you know that Almighty God resolved to punish the inhabitants of those wicked cities; and he was ready to punish them when Abraham prayed to Almighty God and asked that the people should be spared, and the avenging hand of Almighty God was suspended, and the fire of his wrath was withheld. And Abraham asked that for the sake of the just that might live in those cities, if He would not spare the whole of them. And Almighty God said if there are so many just men in those cities I will not punish the cities. And Abraham prayed, for he was afraid the number given by Almighty God could not be found. And he continued to pray. His prayer was heard, and were there ten just to be found in those cities they would have spared the chastisement that God inflicted upon them.

And again we see that when the children of Israel were fighting against the Amalekites, Moses prayed on a mountain, raising his hands to Almighty God, and so long as his hands were raised in prayer towards God, Israel was victorious. The effect of the prayer, beloved brethren, of the holy man Job had excited the indignation of the Almighty, though they seemed willing to repent. Almighty God would not forgive them before they would go to the holy man Job and ask him to pray to God that they might receive pardon for the vain speech they had spoken. And their prayer was not a useless one, for God did not turn himself against the prayer of His faithful servant, but he forgave, on account of the prayer of Job.

Do you know any one, beloved brethren, who understood better than St. Paul the merits of our Lord's passion? Do you know of anyone, beloved brethren, who would be more ready to stand up before the people, before the whole world, before the persecutors of Christians, and say, "I believe that Jesus Christ is the mediator between the Creator and His creatures?" Do you know of anyone who could better speak of the mercy of God? And yet St. Paul, who knew that every great grace must come through the merits of Jesus Christ, repeatedly asked the prayers of his disciples; and when he wrote his epistles, he would not forget to ask the prayers of the Christians, of those who believed in Jesus Christ, and why? Because he knew that the prayer of the saints, that the prayer even of a just man, availeth much with God. And we ourselves, beloved brethren, ask the prayers one of another, and why? Because we feel in our hearts, common sense tells us, that the friends of God, even those that are living in the church, may obtain graces for us, and promised that they would before the destruction of the temple of Jerusalem, that He would hear the prayers of those who would go to this temple, which He called His house, "the house of prayer." He promised that He would hear their prayers; and if God hears the prayers of those who pray, who have prayed in the temple of Jerusalem, how much more will He hear the prayers of His friends who are now in the heavenly Jerusalem!

The saints then, beloved brethren, can pray and intercede for us; and if God granted so much to the prayers of Moses whilst he was living on earth, how much more will He hear the prayers of the saints, His friends, who have fought the good fight, who have carried their cross, and have deserved the everlasting reward of heaven.

But even, beloved brethren, if the

saints can hear us, if we know that they have the power to assist us by their prayers, this is not sufficient to show that we know the church does not err when she says that the invocation of the saints is useful and salutary.

We must further prove that the saints have the will to assist us. And indeed, beloved brethren, they have the will to assist us. We read in the book of Macabees, beloved brethren, "this is a lover of his brethren, and the kingdom of Israel. This is he that prayeth much for the people and for the holy city, Jeremias, who was dead, prayed for the people of God and for the city of Jerusalem. Therefore the saints have the will to pray for us. And the Jews believed as we do; and even if some would not admit the authenticity of the books of Macabees, at least these books show what was the belief of the Jewish people. We must admit these books as we admit history, and therefore we prove that the Jews, who believed what God had revealed to them, did believe in this doctrine, that the saints have the will to assist us by their prayers.

Again, beloved brethren, we read in the Apocalypse or revelation, "the four and twenty angels fell down before the Lamb, having harps and golden vials, which are the prayers of the saints." Here we see those that stand in the presence of God, having every one of them harps and golden vials, which are the prayers of the saints. They stand in the presence of God to offer up the prayers of the saints; and therefore the saints pray for us, and therefore they have the will to assist us by their prayers.

I have shown you, beloved brethren, that the angels and the saints do hear us. I have shown you also that they have the power and the will to assist us by their prayers. Resting upon the testimony of the written word of God, we must say that the Catholic Church on this point, teaches truth, and therefore we must hear the Church, and therefore we must pray to the saints.

It is a happy thought then, beloved brethren, for your devoted parish priest to have this evening this ceremony during which we shall bless statues which will remind you of the saints, which will remind you of our blessed Lord, of the Blessed Virgin Mary, of St. Anthony, and of all the other saints and angels of heaven. And after this ceremony you will pray to the saints with still more fervor and more devotion, knowing that they will hear you, knowing that they have the power and the will to assist you, and hoping that through their intercession you will obtain every grace and every blessing of which you stand in need.

And after having obtained by the prayers of the saints, through the mercy of our Lord Jesus Christ, our Mediator, having obtained every grace of which you stand in need, and especially the grace of final perseverance, you shall leave this world to receive the reward exceedingly great promised by Almighty God to His faithful servants, you shall go to heaven and be happy with the saints and Almighty God for all eternity. A blessing I wish you all in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE TRIDUUM IN OTTAWA.

Citizen, Sept. 10. As announced in these columns yesterday morning, the triduum, or three days of prayer, ordered by the Pope to be held throughout the world to beg God's blessing on the church, were brought to a close last night with the solemn Mass at half-past seven His Lordship Bishop Duhamel, attended by Reverend Fathers Filiatre, O. M. I., and Sloan, entered the sanctuary and took his seat upon the temporary throne on the Epistle side. The choir then sang the magnificent in parts, after which Rev. Father Whelan recited the Rosary, the subjects of contemplation being "the five glorious mysteries." At the conclusion His Lordship ascended the pulpit, and taking for his text St. Matthew, xviii—17, preached an argumentative and highly instructive sermon, during which he insisted on the soundness of the doctrine of "the invocation of the Saints," supporting his arguments with copious quotations from the Old and New Testaments. He concluded by also insisting on the necessity of "hearing the Church" in this as in all other precepts. Having returned to the sanctuary he assumed the cope and mitre and other episcopal vestments, when, assisted by the reverend gentlemen already named, and attended by mitre-bearer, crozier-bearer, holy-water and candle bearers, he blessed the four statues which have been erected in the church, being those of the Sacred Heart of Jesus, the Blessed Virgin Mary, St. Anne, and St. Patrick, respectively. His Lordship acted as Master of Ceremonies, and Rev. Dr. Tabaret, O. M. I., occupied a seat in the sanctuary. At the conclusion of the ceremony he gave the benediction of the Blessed Sacrament, during which the choir sang the O Salutaris, the O Gloriosa Virginum and the Tantum Ergo. The Altar was decorated with natural flowers and other ornaments, which were disposed in excellent taste, and it was fairly ablaze with lighted tapers. The singing was of a high order, and the congregation in attendance was a large one.

OBITUARY.

At 2 o'clock on Wednesday morning, the 10th instant, at the ripe old age of 82 years, after a long and very painful illness, passed away to a better world one of Biddulph's oldest and most respected citizens, Mr. Patrick Nangle, father to Mr. Thomas Nangle of the place, as well as grandfather to Miss Laura Nangle, now a religious of the Sacred Heart at Albany. He was a cousin of the Very Rev. John Nangle, the saintly parish priest of Croghan, County Roscommon, Ireland.

It is now fifty-five years since Mr. Nangle left his native parish, Geveagh, County Sligo, 45 of which he passed in Biddulph, where he brought up a highly respectable family, whose kindness and attention to him during the last few years of his painful life merited great

praise from their parish priest, Father Connolly, in the few words he addressed after mass to those present at the funeral. A true Irishman, devoutly attached to the faith of his fathers, a sincere friend and an honest man was Mr. Patrick Nangle. May his soul rest in peace. We beg to tender Mr. Nangle and his estimable sister our sincere condolence. Quebec Telegraph, Aug. 28th.

We notice with genuine regret that another worthy and respected Irish Catholic family of this city—that of Mr. Michael Foy, the esteemed Clerk of the Finlay Market—has just been cruelly tried by the hand of death, which was unfortunately been so busy of late among our nearest and dearest. In the person of the beautiful daughter, they have not only lost a splendid and loving girl in the first bloom of her young maidenhood, but the St. Patrick's Congregation and Quebec society generally have lost a promising and valued member. The deceased, Miss Agnes Foy, was a most accomplished young lady, whose grace of person, mind and education had not only endeared her to a wide circle of admirers and friends, but eminently fitted her to adorn an exalted position in the sanctuary, for the benefit of those suffering and deserving members she has just entered up her young life. Indeed we are pained to learn that it was a heavy cold caught during attendance at the St. Bridget's Asylum Bazaar, last fall, which laid the foundations of the unfortunate malady that has so prematurely hurried her to the tomb. In their sad bereavement, the afflicted family have the sincere sympathy of their numerous friends and acquaintances, and we take this opportunity of respectfully tendering them the warmest expression of our own. The funeral—as already stated—took place this forenoon and was largely and respectfully attended. At St. Patrick's, the requiem service, with choir and organ accompaniment, was particularly impressive. Rev. Father Follon, of the Redemptorists of La Bonne Ste. Anne, officiated, and the interment took place in the family lot at Woodfield.

The late Maria Doyle, who died at Ormstown on Monday the 25th ultimo, at the ripe age of 84 years, was relict of the late Mr. Matthew Furlong, and a native of New Ross, County Wexford, Ireland. Her funeral took place from her late residence, on Wednesday, 27th ult., to the parish church at Ormstown, where the Requiem Mass was sung, and thence to the cemetery at that place. The funeral was largely attended by all classes and creeds, which was a proof of the respect in which the deceased lady was held.

The following gentlemen acted as pall bearers, viz., Felix Finn, George Kilgour, Jas. P. Murphy, Jno. Dempsey, Jno. Smylie and Jas. Darraugh.

The deceased lady was one of the oldest inhabitants of Ormstown, and in the demise of that lady Ormstown has lost one of her staunch members of the Catholic church, and which is evinced by the fact that the parish priest from the pulpit announced on Sunday last that he could not allow that occasion to pass without referring to the great loss the parish sustained in the death of that lady, and praised her good qualities whilst among them.

The deceased lady was the mother of Mrs. Patrick Reynolds, City and District Savings Bank, Montreal, and leaves a son and three daughters and five grandchildren to mourn her loss. Requiescat in pace.

PARKHILL PICNIC.

A Parkhill correspondent of the Advertiser writes: "It is with pleasure we send you the success of the Rev. Father Corcoran's picnic at West Williams Wednesday last. The weather was most propitious, and the crowd, which must have reached fully 1,000 persons, seemed to relish the shade of the maple grove in which the entertainment was carried on. About 10 a. m. the crowd began to pour in, and by noon the largest number was reached. The dinner was served by the ladies, and was judged from the countenances of the guests, was of good and plentiful material. For those who enjoyed the dance, a good string band furnished appropriate music, not the fad kind so common, it is true, at low assemblages, but light and cheerful. At intervals during the day three Highland pipers, much to the delight of the Scotch population of the locality, made the bush resound with the warlike strains that were young in the days of Bruce and Wallace. The booths were always full of thirsty applicants for the non-intoxicants sold thereat. In this connection we may mention that all the picnics and church entertainments arranged by the Rev. M. Corcoran are on strict temperance principles. God bless his courage. The returning officer who counted the votes for the grand watch to be awarded to the most popular young lady, declared the winner to be Miss Jessie Leslie, of East Williams, and considerably amused the voters and spectators by his witty address on the occasion. As evening approached and the heat of the day waned, the usual Caledonian games and sports, under the direction of Messrs. D. McCall, of Lobo, and G. Coughlin, of Forest, were indulged in. As a finale a tug of war was contested by East versus West Williams, and was won by the Easterns. The prizes were of considerable value and well worth contending for. Several gentlemen of distinction from London and elsewhere, including three clergymen, visited the grounds during the day, and the best order prevailed. We congratulate Rev. Mr. Corcoran on the moral and financial success of the picnic.

"Robert G. Ingersoll has issued a circular in which he proposes to devote his energies for the future to the utter destruction of the Christian religion."—Exchange. Hadn't Bob better begin the demolishing business on Father Lambert—for preparatory practice, as it were? "The destruction of the Christian religion" is rather a big job to undertake all at once. Heaps of other fellows have been trying their hands at it for the last eighteen hundred years; and somehow they all soon got "busted." Possibly 'twas for lack of proper preparations; and 'tis for this reason we suggest that Ingersoll begin with Lambert.

THE CATHOLIC RIGHT OF PRIVATE JUDGMENT.

T. A. R. in Morning Star. Cardinal Newman, in one of his works, repels the notion entertained by some that the children of the Church are denied the right of private judgment. He demonstrated very clearly that beyond the sphere occupied by the dogmatical teaching of the Church, there was an almost illimitable range where the Catholic intellect could roam at will, and that there was a multitude of subjects concerning which the Church allowed the widest latitude of private judgment.

Not only is a Catholic free to entertain the views and opinions he pleases in regard to matters purely secular, but great freedom of judgment is allowed in intellectual and even in spiritual matters. There are schools of theology and the episcopate, each differ from the other on numerous questions and propositions. For instance, one school of theology contends that the more perfect state of life is found in contemplation, whilst another strenuously maintains that spiritual perfection is to be attained only in that state of life which combines the active and the contemplative features of religious life.

Another and very conspicuous example of intellectual freedom among Catholics is afforded by the Vatican Council. It will be remembered that discussion ran high among the assembled prelates as to the opportuneness of defining the dogma of Papal Infallibility. The Council was divided on this question into opposing sides, each of which waged a determined fight against the other. No attempt was made to silence the voices of those prelates who contended against the opportuneness of the definition, but, on the contrary, they were permitted the freest and fullest expression of their opinions. It is obvious that the minority did not direct the attack against the dogma, but addressed themselves solely towards effecting a postponement of the definition to a more propitious season.

We might multiply illustrations of the contention, that intellectual freedom is the portion of Catholics and that wherever the Church has not spoken with the voice of authority, we are at free to think and believe as those who do not own the sway of the Church.

Unfortunately, there are some Catholics who entertain the idea that those who differ from them, even in matters which touch upon the prerogatives of the Church, are tainted with what is called Liberalism. Whilst we entertain the profound pity for the Liberal Catholic, and lament the scandals of which he is the cause, and for which he will have to render a fearful account to Almighty God, yet we sincerely believe that the person who would apply the law of rigor to matters outside and beyond the domain of faith and morals, may do as much harm to the cause of religion as the Liberal, for undue rigor tends to bring religion into disfavor and contempt.

"The truth will make you free," finds its application only among the members of the Catholic Church, for it is only in that Church that truth resides in all its purity and free from any admixture of error. Catholics are not free to believe what is false, any more than a man is at liberty to believe that two and two make five. But this in no wise limits or circumscribes for Catholics the legitimate right of private judgment.

PRACTICAL INSTRUCTIONS FOR CATHOLICS.

RECEIVING HOLY COMMUNION.

Marshall, Ill., Church-Progress.

The true and faithful Catholic alone considers the great importance of making due preparation for this great feast—a feast which God deigns to allow man to participate in, though denied to His Angels in Heaven. A lively and strong faith in the real presence of God in the Blessed Sacrament of the Eucharist, is the only efficacious means to arouse mankind from the depth of its own nothingness, and even consider the glory, the greatness of the gift bestowed by God, when He gives us Himself. We will never sufficiently thank God for this gift. The whole world owes an infinite debt of gratitude to God for the institution of this most Holy Sacrament. The unbelievers, as well as the believers, the bad as well as the good, the sinner as well as the saint, are all indebted to God's goodness, because even though we do not believe as Catholics nor practice our religion as the perfect do, yet we are all living within the rays of light, issuing forth from God amongst men, and this light serves to open the eyes of the faith as well as the hearts of the just. We do not in this instruction propose speaking of the soul's preparation for the worthy reception of this most Holy Sacrament. Every Catholic knows that sudden death is preferable to an unworthy communion, and that soul cannot desire salvation who would dare approach to receive Holy Communion in an unworthy manner, "to eat and drink damnation for himself." The soul, then, should be freed from all stain of sin. Confession and contrition should be the means employed to this end.

As the soul requires preparation, so also the body. We must be fasting from midnight—that is, not having eaten or drunk anything. Our whole demeanor, dress and actions should be indicative of the great and solemn act we are about to perform. Levity displays a want of faith, scarcely pardonable on such an occasion. Too flashy apparel, more fit for a dance or a stage, is unworthy the pious Christian in the presence of God. Yet, neglect of neatness, of cleanliness, and of studied decency, are also potent proofs of want of faith. It is the fashion of some women who attend early Mass for the purpose of receiving Holy Communion, to throw a shawl over their uncombed hair, and perhaps without washing their faces, proceed to receive their Lord and Master. Such carelessness would be unbecoming in the presence of man, much more so in the presence of God. It is poor preparation, and the person who displays such bodily sloth, cannot be expected to be much clearer in soul. Men, too, will go to Church with stubs of beard of a few weeks' growth, in which careless condition they would not visit a neighboring town or fair. If too much sloth is faulty in some churches, too much carelessness is to

be avoided in others. Let not false training prevent you from appearing in the presence of God in a becoming manner.

THE SEAL OF CONFESSION.

The "seal of confession" is the term used to signify the obligation of keeping absolutely secret, knowledge gained through sacramental confession. It rests on the natural law which binds us to keep secrets communicated to us in confidence, and on the ecclesiastical law, which, as we shall see, forbids, under most severe penalties, any revelation of sins confessed sacramentally. But it also arises from the positive divine law, and, as Suarez points out, the obligation of the seal is probably canonical, and belongs to the very essence of the sacrament of Penance. In other words, Christ did not impose the obligation of confessing mortal sins committed after baptism and then add a protective law binding the priest to secrecy, but the obligation of the seal follows necessarily from the nature of confession as instituted by Him; otherwise Penance, which is the ministrations of mercy and reconciliation, would become a burden intolerable to mankind.

When the priest hears in sacramental confession, he hears not as a mere man, but as one who stands in God's place. He must not, by word or look, or change of countenance, remind the penitent himself of anything he has heard, much less convey such knowledge to others. To do so is sacrilege, excusable by no advantage to himself, to the public, or even to the penitent. The law admits of no exception, except where the penitent freely gives the confessor leave to use his knowledge. Not only sins however slight, but moral or natural weaknesses, sins of accomplices, that may bring the penitent into trouble, or contempt, or suspicion of any sort, fall, if known through confession, under the sacramental seal. A priest might break the seal, in certain circumstances, merely by admitting that the person has confessed to him; or, again, even if there be no danger of suspicion fixing itself on any individual, by revelations which might bring bad repute or suspicion on a community or a certain number of men.

The first express mention of the seal of confession, so far as we know, occurs in Canon 20 of the Armenian Synod at Divin, in 527. It anathematizes any priest who breaks the seal (Hefele, Concil. vol. ii, p. 718). In the West, there is no mention of penalties for breaking the seal until very late, probably because such a sacrilege was scarcely thought possible. There is a decree attributed to a Pope Gregory (as Morinus conjectures, Gregory VII), and quoted by the Master of the Sentences, and Gratian, which sentences a confessor guilty of this crime to deposition and to perpetual and ignominious pilgrimage. The Fourth Lateran Council condemned a priest to deposition and perpetual imprisonment in a monastery. The sanctity of the seal is further recognized by all the Oriental sects (Denzinger, "Rit. Orient." vol. i, p. 101), and their Canon law threatens with the most severe punishment those who break it. True, a law of Peter the Great requires Russian confessors to reveal the confessions of those who are guilty of treason or of planning of fictitious miracles, unless they desire; but such a law only proves how completely the Russian Church has become the slave of the State.—Catholic Dictionary.

THE LATEST CABLE NEWS.

Ireland.

Twenty thousand persons participated in a demonstration in favor of the Franchise Bill at Kilmarnock, Scotland, Saturday. A great procession of trades, in which 8,000 men took part, was a feature of the occasion. The Liberal demonstration Saturday, at Oldham, Eng., was attended by 10,000 persons.

A National League demonstration occurred at Galway to-day. Speeches were made by Healy, O'Connor and others. O'Connor threatened an obstruction policy during the autumn session unless the demands of the Irish members regarding the Maantrasna case are granted.

Fifteen thousand persons assembled to attend the funeral of the Fenian Daggan, at Dublin to-day, including O'Brien and Davitt.

Belgium.

The Belgian Official Gazette announces the King has signed the Education Bill. The Gazette makes a strong appeal to the Liberals to maintain calmness. There were riotous demonstrations at Alost to-day between Brussels pillars and inhabitants. L'Étoile says the War Department has called on the reserves, and is preparing to concentrate in Brussels 6,000 militia. Provincial garrisons to preserve order. Gen. Vander Smisson will probably take command of the troops.

Before the Communal Society at Brussels, to-day, the Burgomaster explained the measures he had adopted to repress recent disorders. He attributed the deplorable excesses to the action of the Clericals, whose attitude incensed the populace. They posted most insulting placards. Catholic organs reviled the Liberals, while the Liberal press counselled their followers to observe calmness. If necessary he would prohibit the holding of meetings altogether; but he found it was impossible to repress the universal spontaneous feeling of the people. The Council passed unanimous thanks to the Burgomaster.

Russia.

St. Petersburg police, who have been guarding the line of the Zar's journey, have been recalled to St. Petersburg. Many persons arrested on suspicion of having designs against the Zar have been released. Game-keepers of the Royal Preserves at Skiernevic have been changed three times within the past two weeks.

During the accident to the Zar's carriage on the 13th inst., the other evening, the people recognized the Zar and shouted "long live the King of Poland." The cabmen, who rescued the carriage were arrested, but the Zar subsequently ordered them released and presented them with fifty roubles.

A Warsaw despatch says the Zar has pardoned forty-two nihilists, sentenced to Siberia, and commuted the sentence of seventy-three.

Egypt.

The Paris Temps says there is no present intention on the part of the government to send reinforcements to Tonquin from France. The health of the French troops in Tonquin is excellent. Although the winter has been very severe, the medical report shows that only ten per cent of the force has been sick.

Three thousand British troops have been ordered to proceed to Egypt to reinforce Lord Wolsley.

A Cairo despatch says—Major Kitchen telegraphs that the chief clerk of the Government at Darfour has arrived at Debbeh, having reached there by Berber. He reports there are 2,300 prisoners at Berber. The rebel garrison is 3,200 strong and armed with rifles. Aboo Hegel, Chief of Rabot tribes, has 6,000 armed men. El Mahdi's force extends as far south as Anubok. Most of the tribes, however, are growing tired of the continuance of misrule, and are inclined to rejoin the Government.

While a boat was being hauled up the rapids of the Nile at Wady Halfa, it capsized, and three sailors were drowned. This is the first casualty attending the advance detachment of the Nile expedition.

China.

A Paris despatch says—A Cabinet council was held yesterday in accordance with previous announcement, for discussion of the Chinese question. Prime Minister Ferry distinctly confirmed the report that China had not declared war. Admiral Fevon, Minister of Marine, read dispatches from Admiral Courbet, which stated that he would resume operations as soon as he received reinforcements and a fresh supply of provisions. The question of convoking the Cabinet was deferred till the 23rd.

A Peking despatch to the Times says:—The reply of Tsung Li Yamen to the French ultimatum of July 12 deplors the refusal of France to accept America's offer of mediation, and says China is willing to submit her case to any friendly power.

China advices state that the Chinese have no intention of blocking Woo Sung River, on which Shanghai is situated, unless the French make an attack. Hundreds of stone-throwing boats are in position to be used on the approach of the French fleet. A "levelled neutral" will seriously object to closing the river unless a formal declaration of war is previously made. The Chinese have established a coaling station at Shanghai intriguing with the Japanese peace party. He hopes to bring about a revolution at the palace and the overthrow of the war party.

THE CHOLERA SCOURGE.

Rome, September 13.—The bulletin of the ravages of cholera in Italy during the past twenty-four hours is as follows:—Naples (city), 872 fresh cases, 305 deaths; Naples (province), 32 fresh cases, 10 deaths; Bergamo, 21 fresh cases, 6 deaths; Caserta, 6 fresh cases, 4 deaths; Turin, 4 fresh cases, 2 deaths; Genoa, 51 fresh cases, 18 deaths; Salerno, 1 fresh case; Caserta, 2 fresh cases; Cuneo, 0 fresh cases; Cremona, 2 fresh cases. Single cases are reported from various towns.

Madrid, Sept. 13.—The report of the ravages of cholera in Spanish towns for the past twenty-four hours is as follows:—Novela, four fresh cases and two deaths; Elche, twelve fresh cases and four deaths; Monforte, six fresh cases and three deaths; Andon, one fresh case; Lerida, one fresh case and one death. Advices from the Pyrenees report six deaths to-day from cholera.

Madrid, Sept. 14.—Five new cases and eight deaths from cholera at Elote. Several new cases and deaths at villages thereabouts.

Paris, Sept. 16.—The cholera epidemic has about run its course in France. There are no bulletins from Marseilles or Toulon, and the southern provinces are resuming their normal tone. Madrid advices this morning are to the effect that the health of the city is excellent, and the fears of a cholera epidemic are abating.

Naples, Sept. 14.—From midnight Friday to this afternoon there were 1,299 cases, and 687 deaths. During the last twenty-four hours there were at Bergamo 28 cases and 12 deaths; at Caserta, 8 cases and 2 deaths; Cuneo, 19 cases and 5 deaths; Genoa, 43 cases and 32 deaths; at Spezia, 28 cases and 15 deaths and at various other points from one to three deaths.



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