

change was, we learn, crowded with eager listeners and the greatest enthusiasm prevailed. The Premier appeared in better health than he has for a long time enjoyed, and his voice was clear and resonant. The hall was lavishly decorated in Gladstone's honor. It is estimated that 5,000 persons were in the assemblage. Members of the Houses of Lords and Commons and influential officials were on the platform. Gladstone made a speech. He recounted the Franchise Bill, which had been conceded to Tory ideas in order to avert a conflict, laying particular stress upon the practical concession that the bill should not go into operation until 1886, in order to allow the passage of the Redistribution Bill. Gladstone contended that the subject of complete electoral reform involved too many questions to be contained in one measure. The government had a fixed purpose of passing the Franchise bill before bringing forward the Redistribution Bill. He hoped the Lords would listen to reason and end the conflict. He was reluctant to enter upon the question of reform in the House of Lords until found absolutely necessary. The Franchise Bill sufficed to engage his whole attention. He was not adverse to the admixture of the hereditary principle in the constitution, but those placing it in direct conflict with the elected Chamber were its worst enemies. He strongly denied the right of the Lords to decide when to appeal to the country. The admittance of such a principle was treason to British liberty. He would rather abandon his share in the Franchise Bill, and with it his share in political life, than sanction such an innovation. A vote of confidence closed the proceedings, which were most enthusiastic.

THE GREAT BOTHWELL PICNIC.

Bothwell's great festival takes place on Thursday, Sept. 4. Fully 5000 people are expected. Return tickets at half fare will be sold from all stations. Sir John A. Macdonald, the Hon. E. Blake, Hon. Messrs. Anglin, Carling, Ross, Mills, the 7th Batt. Band, Lacrosse and Base Ball games are counted among the attractions of the day, and a most enjoyable time is anticipated.

THE ONTARIO SECTION, C. P. R.

DESCRIPTION OF THE ONTARIO AND QUEBEC LINE.

From the Montreal Herald. The Ontario and Quebec Railway is 199 miles in length and extends from Toronto to Perth, where it joins the system of roads already owned by the Canadian Pacific. It passes through portions of eight counties, viz., York, Ontario, Durham, Peterboro, Hastings, Lennox, Addington, Frontenac and Lanark. Some of the districts through which it passes are among the finest, from an agricultural point of view, in the Province of Ontario. The country traversed is at present supplied with railway facilities by a number of lines which run inland at right angles from the Grand Trunk, such as the Midland, the Coburg, Peterboro and Marmora, the Canada Central and the Kingston and Pembroke. These lines, however, in most cases only give connection with Toronto and Montreal by a very circuitous route, whereas the new line will be the shortest possible to Toronto and Ottawa, and when the air line from Montreal to Smith's Falls is completed, the shortest possible to Montreal. Even now, going round as it does by the Capital, it gives a much more speedy and convenient access to Montreal than any of the lateral lines which connect with the Grand Trunk.

We have already stated that the length of the Ontario and Quebec from Toronto to Perth is 199 miles, from Perth to Ottawa is 57 miles, so that the distance from Toronto to the Capital by the new line will be 256 miles, or 27 miles shorter than by the present route, and incomparably more speedy, so that it is safe to assert that all the travel from Toronto and points west of it to Ottawa will at once seek the Ontario and Quebec. The superior character of the new road will enable the trains to make as good or better time over it from Montreal to Toronto as can be made on the Grand Trunk, with the additional advantage of being able to take in the Capital on the way. The mail train which leaves this morning at 8.15, will reach Ottawa at 12.05, Smith's Falls at 2.00 and Toronto at 10.30 p. m. Out of this should be taken a stop of 25 minutes at Carleton Place for dinner, so that the actual running time, ordinary stoppages included, between Montreal and Toronto will be a little over thirteen hours. The night express will do even better than this, for it will leave Montreal at 8 p. m. and reach Toronto at 3.15 a. m.

The day mail train which leaves Toronto at 9.10 a. m. will reach Montreal at 10.55 p. m. and the night express which leaves Toronto at 7.40 p. m. is due in Montreal at 8.25 a. m. There will thus be through trains each way daily, making the run in from twelve and a half to thirteen and a half hours.

With respect to the character of the road it may be said that it is first class in every respect. It is laid throughout with steel rails weighing 56 lbs. to the lineal yard. The fastenings are fish-plates and angle irons, the rails being joined between the sleepers, thus giving an elasticity to the track which is absent from roads where fastenings is on the sleeper and greatly promoting ease of travelling. The bridges are of iron, of the most approved pattern and of the strongest construction. The steepest gradient on the line is 57 feet to the mile, which is less than the extreme grade of almost any other road in Canada. The equipment of the rolling stock is unsurpassed, the passenger cars being of the most elegant and comfortable description, and the sleeping and parlor cars which will be attached to each train being all that the most luxurious could desire.

change was, we learn, crowded with eager listeners and the greatest enthusiasm prevailed. The Premier appeared in better health than he has for a long time enjoyed, and his voice was clear and resonant. The hall was lavishly decorated in Gladstone's honor. It is estimated that 5,000 persons were in the assemblage. Members of the Houses of Lords and Commons and influential officials were on the platform. Gladstone made a speech. He recounted the Franchise Bill, which had been conceded to Tory ideas in order to avert a conflict, laying particular stress upon the practical concession that the bill should not go into operation until 1886, in order to allow the passage of the Redistribution Bill. Gladstone contended that the subject of complete electoral reform involved too many questions to be contained in one measure. The government had a fixed purpose of passing the Franchise bill before bringing forward the Redistribution Bill. He hoped the Lords would listen to reason and end the conflict. He was reluctant to enter upon the question of reform in the House of Lords until found absolutely necessary. The Franchise Bill sufficed to engage his whole attention. He was not adverse to the admixture of the hereditary principle in the constitution, but those placing it in direct conflict with the elected Chamber were its worst enemies. He strongly denied the right of the Lords to decide when to appeal to the country. The admittance of such a principle was treason to British liberty. He would rather abandon his share in the Franchise Bill, and with it his share in political life, than sanction such an innovation. A vote of confidence closed the proceedings, which were most enthusiastic.

ARCHDIOCESE OF HALIFAX.

COUNSELORS, BY THE GRACE OF GOD, AND IN FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP OF HALIFAX.

To the Clergy and Laity of the Diocese of Halifax, health and benediction in the Lord.

DEARLY BELOVED:—Man, the work of God's right hand, being composed of a body that is visible, and an invisible soul, belongs partly to the Material and partly to the Spiritual Order. He has, moreover, been raised by the will of his Maker to a supernatural state, having been endowed with an almost unlimited capacity for happiness, and fitted for the attainment of everlasting bliss. By reason of his material part man tends to earthly and sensual things; but on account of his spiritual soul he can never be satisfied with these; he longs for and aspires to something above and beyond the vulgar pleasures of the sense. It is a sad truth that many lead the lives of brutes, degrading their nature by living "according to the flesh," glorying, sometimes, in their shame, or seeking to excuse their conduct by asserting that all are equally vicious. These "animal men," like those of whom St. Peter spoke, "who have walked in riotousness, lusts, excess of wine, revellings, banquetings and unlawful wrappings of idols" (1 Pet. IV. 3) are not, and cannot be satisfied with these things; yet, do they, as the same apostle speaks, "think it strange that you run not with them into the same confusion of riotousness, speaking evil of you." They cannot destroy the spiritual nature of the soul, but they succeed in degrading it. In the war that is waged between the body and the spirit they weakly yield the victory to the flesh; they forget the warning words of the apostle: "For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live." (Rom. VIII. 13). How few, alas! heed those words; how many look upon them as mere empty sounds. "The animal man," living "according to the flesh," abounds on every side. Hence it is that the world offers a premium for vice; the scoffer of Holy Scripture is called "learned;" the drivelling sceptic is an "advanced thinker;" the miserable sophistries, the senseless jargon of materialists are looked upon as deep philosophy; immoral publications find a ready sale; social honors are showered upon the successful swindler, and only the believers in God's Providence are held up to ridicule.

This is no overdrawn picture; it is no diseased imagination; it is a sad and sober truth. Let any man calmly look at the world, its modes of speech, and its heroes, and he will see how little they are in accord with the Gospel of Christ, but how like to the state of the Gentiles, described by St. Peter, who have walked in riotousness, lust, excess of wine, revellings, banquetings, and unlawful wrappings of idols." But our Holy Church, Dearly Beloved, is not content with pointing out and deploing the evils that afflict society. Like a skilful physician she probes the wound, and applies the remedy. Her mission is a mission of labor, not of empty talk and unprofitable theorizing. Her ministers are not to ascend the pulpit to beat the air with high-flown phrases and sensational declamation; they are to "utter by the tongue plain speech;" otherwise "how shall it be known what is spoken?" (Cor. XIV. 9). They are warned to be exact, "for if the trumpet give an uncertain sound, who shall prepare himself to battle?" The mission of the Church is the mission of Christ continued to our own day; her methods are his methods; her voice is his voice—"who hears you hears me." Just as through him "men are made alive," so through her men are to be sanctified. She may be despised and persecuted even as he was, but still she will labor for the conversion of souls, and triumph by divine charity in the end.

What then is the special remedy for the pride and lust, and drunkenness, which are the fountain sources of nearly all the sins of our time? Are we to look upon these as inseparable from our nature, and almost if not entirely, incurable? Our Church, the trumpet of Christ, "gives no uncertain sound;" hence those who prepare not to battle are inexorable. We are first admonished of the prevalence of these evils, so that we may realize our danger, and realizing it apply the preventive cure. But we are taught, "say that he is tempted of God; for God is not a tempter of evils; and he tempteth no man." Then there is placed before us the glorious example of God's holy ones—mortals like ourselves—who lived undefiled in the midst of an unclean world, and amongst a faithless people were faithful to God's law. If they, strengthened by the graces received through the sacraments, could do this, why cannot we, aided by these same sacraments, do likewise?

In the midst, then, of the faithlessness, pride and corruption of the world what an incentive to virtue is a serious consideration of the life of God's most graced and creature. Perfect humility in the most exalted station; absolute chastity in the midst of a carnal-minded people; entire self-denial in every stage of her life—such is the beautiful and consoling picture presented for our imitation by the life of the Blessed Virgin. And how completely is not that life opposed to the life of the "animal man." Little wonder that he is impatient of her praises, or that he even blasphemes her holy name. Every word spoken in her praise is a condemnation of himself; every exaltation of her incomparable virtue hows more fully the loathsomeness of his base deeds. He lives "according to the flesh," and consequently, "shall die;" she mortified by the Spirit, "the deeds of the flesh," and, therefore, she "shall live."

Whilst, then, it is only natural that the "animal man" should hate the name of the Blessed Virgin, so it is equally natural that Holy Church should love her, and should propose her life as a model for those who wish to walk as children of light. Hence the Pope has ordered a Solemn Triduum to be celebrated in each Diocese on the sixth, seventh and eighth of the coming September, in honor of the Glorious Virgin Mary. For centuries the eighth of September has been kept in the Church as the day of nativity of our Lady. This celebration goes back to the early ages of Christianity; it was always a day of joy for the Faithful. St. Peter Damian gives us the reason: "Let us rejoice," he says, "on this day, dearly beloved, on which willst venerate the birth of the Most Blessed Virgin, we also celebrate the beginning of all the Festivals of the New Testament." Yes; as she was mother of the God-made man through whom all Christian celebrations have come, her birth is truly the beginning of them all, for, without her, they would never have been. And before him Peter of Sicily had said: "To-day clear signs of our reconciliation with God are seen; to-day our humanity, formerly cast away, rejoices, beholding the beginning of its restoration."—(In Concep. Deip. Or.)

Isidore of Thessaly, after relating the creation of light, as recorded by Moses, adds: "But I say that after the birth of man, and for a long series of years, another kind of darkness was spread over the whole earth until the joyous birth of the most pure and Blessed Virgin shed light over all the world."—(Orat. in Nativ. B. V.)

Thus through the ages the nativity of our sweet Mother was celebrated with joy by her loving children; they offered her their homage, and they asked her prayers. This is what we are now called upon to do. But as the teaching of our religion regarding devotion to the Blessed Virgin is so often, and it would seem, at times, willfully misrepresented, a few words on this subject may not be amiss. We believe that to God only is supreme honor due; only He can give grace, sanctify souls, and bestow on the deserving everlasting happiness. There is only one Redeemer, Jesus Christ; there is no other name under heaven through which salvation can be obtained. This is what Catholics believe, what they are taught in their Catechism, what they hear from the pulpit, what they profess publicly and privately. But whilst they hold fast to this, they know that it is lawful to honor God's holy ones, and especially our Blessed Lady; they know that it is lawful to ask her prayers, as to ask those of our friends on earth; and they know of a surety that God will listen to her more readily than to those who are less perfect.

That we should honor our Blessed Lady and sing her praises, God himself taught us. In the first Chapter of St. Luke we are told how Saint His Angel to the Virgin Mary. The angel was sent on the most important of Missions; the Son of God was about to assume human flesh, and the angel was to make this known to His future mother. The words spoken by the Angel were the words of God, the respect shown by the Angel was the outcome of God-given knowledge. What were these words? Will it be believed that they were the same which we are blamed for repeating? But there they stand recorded for ever in Holy Writ: "Greeted with grace, the Lord is with thee; Blessed art thou among women." What more do we want? God teaches us through His Angel, the measure of respect and praise which is to be accorded to our Lady. She is "full of grace"—that is, without any room for shade or thought of sin; the Lord is with her,—therefore most dear to Him, most beloved by Him, most powerful to obtain favors from Him. She is "Blessed among women," therefore the noblest type of womanly perfection, the grandest embodiment of human virtue. This is what God teaches regarding our Blessed Lady; our devotion to her requires no other justification.

But not only are we taught to honor her, we are also, taught that through her God is pleased to work His greatest wonders. Through her all goods has come to mankind; for through her alone our Redeemer, the incarnate God. To give us confidence in her intercession for the obtaining of special graces, Holy Scripture records that the first spiritual favor conferred by the incarnate Lord, viz., the sanctification of the Baptist, was conferred through the instrumentality of the Blessed Virgin. The words of the Gospel are unimpeachable: Elizabeth "greeted with the Holy Ghost" asserts that "as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy." Treating of this event the great St. John Chrysostom wrote fourteen centuries ago: "For although Christ reposing in the womb of his mother could have sanctified John as his precursor he could not have done so in a manner apparent to all. He preferred he caused Mary to salute Elizabeth so that the word, proceeding from the bosom of the mother, where the Lord was indwelling, and passing through the ears of Elizabeth, might descend to John, and thus anoint him as a prophet. (Jm. 27 in C. 2 Mat.) And in the third century Origines wrote: "Before Mary had arrived and had saluted Elizabeth, the infant did not rejoice in her womb; but he soon as Mary had spoken the word, which is the word of God, the womb, suggested to his mother, the infant existed for joy, and then first Jesus made his precursor also his prophet." (Hom. VII. in Luc.)

Holy Scripture also records that Christ's first miracle was performed at the request of his Blessed Mother. At the marriage feast, in Cana of Galilee, Christ did a "beginning of miracles," and he did it sooner than he would have done, because asked by her, for he tells us "hour is not yet come." (John 2.) According to Christ Himself, His almighty power would not have been used so soon, were it not for the request of our dear Mother. And still men, whose knowledge is just sufficient to enable them to blaspheme, would have us believe that her intercession is of no avail, and that God never exercises His omnipotence, in doing the forces of nature, at the prayer of the just man. God abrogates no law when working a miracle; he who is the author of natural forces and as a consequence of natural laws, has not abdicated his mastery over them; they exist because he has willed it; they act in this, or that manner because he gave them that initial direction. As the skilled engineer, by a slight movement of his finger, can, without changing or destroying the laws of action in a complicated machine, produce various and, apparently, contradictory effects, can make the huge hammer or threatening saw arrest its destructive course, and turn back when within an inch of a human head; so God, the architect and engineer of the universe, without destroying his own laws, can guide and govern their action, can stay the march of disease, arrest the storm cloud, or send to the parched earth refreshing showers. A little understanding of the relation between God the cause, and natural laws—effects

which will take part in the expedition to Khartoum will not be decided upon until Gen. Wolsey reaches Egypt. General orders have already been given, however, to eliminate from the troops all men whose physique renders it unlikely that they would be able to undergo the privations which the expedition will, no doubt, be exposed to. Several special correspondents leave London for Egypt to-night.

Montreal, Aug. 30.—The enthusiasm of the Caughnawaga Indians for the Khartoum expedition is weakening. They want to guarantee against death in the service and refuse to engage longer than six months.

London, Aug. 30.—Four transports at Woolwich and two at Liverpool are loading stores and munitions for Egypt.

London, Aug. 31.—Gen. Wolsey and Earl Northbrook have started for Egypt.

CATHOLIC PRESS.

New York Freeman's Journal.

The Protestants of Nimes, France, have built a hospital in that town. It is served by Protestant nuns. The Nimes municipality having decided that this new establishment should receive cholera patients, the Mayor, M. Ali-Margarot, wrote, not to the Bishop of Nimes, but to the Archbishop of Avignon, asking for Sisters of Charity for the new hospital.

The friends of general "laicization" in France have much to learn from the cholera. A dispatch states that Pantelebon in the Department of Oise, an average of two persons daily die of cholera. The panic there is intense. The laborers have abandoned their work in the harvest fields and fled. The villagers have shut themselves up in their cottages and refuse to open the doors for any one. The parish priest at Nimes has gone to the relief of the cholera-stricken inhabitants. The nurses are sick and unable to attend to the wants of the cholera patients. The priest is compelled to dig graves and bury the dead almost single-handed.

Catholic Columbian.

Monkeys, by their imitative pranks excite merriment, and become a sort of burlesque of human nature. There are human monkeys, too, that afford a good share of amusement, and none do this more successfully than the ministers of the Church of England, especially the Ritualistic branch. The following, taken from one of their organs—"The Church Times"—fully illustrates our meaning: "The dedication festival of the Church of St. James the Great has been observed this year in a very marked and successful manner. On the vigil evening was held at 8, the celebrant being the Rev. G. Arbuthnot, Vicar of Stratford. Between seventy and eighty persons communicated at the two celebrations. In the afternoon a cricket match was played by the clergy and choir against the congregation, resulting in a victory for the latter. Tea followed in the vicarage grounds, at which about 300 persons were present. The choir then engaged in various sports in an adjacent field, and prizes were distributed to the successful competitors. Having robed at the vicarage, the clergy and choir, followed by a large number of the congregation, walked in procession through the streets to church, singing the following hymn: "Oward Christian Soldiers," "Through the night of doubt and sorrow," "Blessed City, Heavenly Jerusalem," and "Alleluia sing to Jesus." A professional cross was borne before the choir, another before the clergy and two beautiful banners were also used.

Kansas City Catholic Tribune.

Young man, what is your ambition? Is it to be a "jolly fellow"? Then select a promiscuous crowd, tell miscellaneous stories, sing ribald songs, drink whenever invited, and your goal is reached. To be a "generous fellow"? Sprightly step up to the bar, invite everybody to drink, throw down money in a nonchalant way, bow politely to all, walk out in a dignified manner, and you have earned your title. To be "one of the boys"? Drink often, and show a disposition to "treat" but never do it; talk slang, swear, don't comb your hair, pull your eyelids over your eyes, swagger while walking, engage children and insult women, and you are full fledged. To be a "bully"? Add to the elements of "one of the boys" the art to attack the weak on all occasions, to provoke quarrels, and expose your badge of full membership to police court habitations. To be an "upright, honest fellow"? Do unto others as you would wish they should do to you; treat every body civilly, ladies courteously, engage respectfully, position deferentially, children kindly, the Holy Church with sincere humility. It is in your power to be a "jolly fellow," a "generous fellow," "one of the boys," a "bully," or an "honest and upright fellow." Which will you be? There is no choice if you wish to be a man.

NEWS NOTES.

German army officers are prohibited from entering the Chinese service during the present Franco-Chinese war.

The cholera has ravaged Italy during the past week, but late returns show a satisfactory decrease both in Italy and France. Local cases are milder in their form.

Another outbreak against the Jews has occurred at Dubrovitz, Western Russia. The mob pillaged two shops and twenty houses. Many Jews were wounded and a woman killed. The police and clergy are powerless to quell the disturbance.

The British Government is preparing a bill to modify the land law in Scotland for the purpose of protecting the Crofters from summary eviction. It is rumored the bill is based upon Land League principles.

Richard Lalor and Arthur O'Connor, Nationalist members of Parliament for Queen's county, have been presented with £256 each from the fund raised by their constituency for the payment of members' O'Connor, in returning thanks for this,

rejoice," he says, "on this day, dearly beloved, on which willst venerate the birth of the Most Blessed Virgin, we also celebrate the beginning of all the Festivals of the New Testament." Yes; as she was mother of the God-made man through whom all Christian celebrations have come, her birth is truly the beginning of them all, for, without her, they would never have been. And before him Peter of Sicily had said: "To-day clear signs of our reconciliation with God are seen; to-day our humanity, formerly cast away, rejoices, beholding the beginning of its restoration."—(In Concep. Deip. Or.)

Isidore of Thessaly, after relating the creation of light, as recorded by Moses, adds: "But I say that after the birth of man, and for a long series of years, another kind of darkness was spread over the whole earth until the joyous birth of the most pure and Blessed Virgin shed light over all the world."—(Orat. in Nativ. B. V.)

Thus through the ages the nativity of our sweet Mother was celebrated with joy by her loving children; they offered her their homage, and they asked her prayers. This is what we are now called upon to do. But as the teaching of our religion regarding devotion to the Blessed Virgin is so often, and it would seem, at times, willfully misrepresented, a few words on this subject may not be amiss. We believe that to God only is supreme honor due; only He can give grace, sanctify souls, and bestow on the deserving everlasting happiness. There is only one Redeemer, Jesus Christ; there is no other name under heaven through which salvation can be obtained. This is what Catholics believe, what they are taught in their Catechism, what they hear from the pulpit, what they profess publicly and privately. But whilst they hold fast to this, they know that it is lawful to honor God's holy ones, and especially our Blessed Lady; they know that it is lawful to ask her prayers, as to ask those of our friends on earth; and they know of a surety that God will listen to her more readily than to those who are less perfect.

That we should honor our Blessed Lady and sing her praises, God himself taught us. In the first Chapter of St. Luke we are told how Saint His Angel to the Virgin Mary. The angel was sent on the most important of Missions; the Son of God was about to assume human flesh, and the angel was to make this known to His future mother. The words spoken by the Angel were the words of God, the respect shown by the Angel was the outcome of God-given knowledge. What were these words? Will it be believed that they were the same which we are blamed for repeating? But there they stand recorded for ever in Holy Writ: "Greeted with grace, the Lord is with thee; Blessed art thou among women." What more do we want? God teaches us through His Angel, the measure of respect and praise which is to be accorded to our Lady. She is "full of grace"—that is, without any room for shade or thought of sin; the Lord is with her,—therefore most dear to Him, most beloved by Him, most powerful to obtain favors from Him. She is "Blessed among women," therefore the noblest type of womanly perfection, the grandest embodiment of human virtue. This is what God teaches regarding our Blessed Lady; our devotion to her requires no other justification.

But not only are we taught to honor her, we are also, taught that through her God is pleased to work His greatest wonders. Through her all goods has come to mankind; for through her alone our Redeemer, the incarnate God. To give us confidence in her intercession for the obtaining of special graces, Holy Scripture records that the first spiritual favor conferred by the incarnate Lord, viz., the sanctification of the Baptist, was conferred through the instrumentality of the Blessed Virgin. The words of the Gospel are unimpeachable: Elizabeth "greeted with the Holy Ghost" asserts that "as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy." Treating of this event the great St. John Chrysostom wrote fourteen centuries ago: "For although Christ reposing in the womb of his mother could have sanctified John as his precursor he could not have done so in a manner apparent to all. He preferred he caused Mary to salute Elizabeth so that the word, proceeding from the bosom of the mother, where the Lord was indwelling, and passing through the ears of Elizabeth, might descend to John, and thus anoint him as a prophet. (Jm. 27 in C. 2 Mat.) And in the third century Origines wrote: "Before Mary had arrived and had saluted Elizabeth, the infant did not rejoice in her womb; but he soon as Mary had spoken the word, which is the word of God, the womb, suggested to his mother, the infant existed for joy, and then first Jesus made his precursor also his prophet." (Hom. VII. in Luc.)

Holy Scripture also records that Christ's first miracle was performed at the request of his Blessed Mother. At the marriage feast, in Cana of Galilee, Christ did a "beginning of miracles," and he did it sooner than he would have done, because asked by her, for he tells us "hour is not yet come." (John 2.) According to Christ Himself, His almighty power would not have been used so soon, were it not for the request of our dear Mother. And still men, whose knowledge is just sufficient to enable them to blaspheme, would have us believe that her intercession is of no avail, and that God never exercises His omnipotence, in doing the forces of nature, at the prayer of the just man. God abrogates no law when working a miracle; he who is the author of natural forces and as a consequence of natural laws, has not abdicated his mastery over them; they exist because he has willed it; they act in this, or that manner because he gave them that initial direction. As the skilled engineer, by a slight movement of his finger, can, without changing or destroying the laws of action in a complicated machine, produce various and, apparently, contradictory effects, can make the huge hammer or threatening saw arrest its destructive course, and turn back when within an inch of a human head; so God, the architect and engineer of the universe, without destroying his own laws, can guide and govern their action, can stay the march of disease, arrest the storm cloud, or send to the parched earth refreshing showers. A little understanding of the relation between God the cause, and natural laws—effects

produced by Him—would silence the outcry, born of ignorance and materialism, against the possibility of miracles. Since, then, dearest beloved, the Blessed Virgin is the highest and holiest type of womanhood, the glory of the human race, a model for all who do not wish to live "according to the flesh," lest they should die "the deeds of the flesh" so that they may live, do ye all celebrate with loving hearts the feast of her nativity. Reflect on her beautiful life, so pure, so unselfish, so humble, so filled with love for God and her neighbour. The world may laugh at you, it may go on in its brutal animal way, steeped in pride and lust; but what of that? The world hated and persecuted Christ; it hated and persecuted His Apostles and holy ones; if it hates and persecutes you, it is a sign that you strive to imitate them. Whilst humbly doing your duty towards God and man, defend manfully your own rights.

In order to carry out the instructions of the Holy Father, we ordain that in each Church of this diocese, where a priest is residing, a solemn triduum, in honor of the Blessed Virgin, shall be celebrated on the sixth, seventh and eighth of September of this year. The devotions to consist of the recitation of five decades of the Rosary, after which the Blessed Sacrament will be exposed, the O Salutaris, and Litany of Loretto, with versicle and prayer to be sung, followed by the Tantum Ergo and Benediction. An Indulgence of seven years and seven quarantines is granted by the Holy See for each time we present at the devotions—those who attend on the three days, can gain a Plenary Indulgence, applicable to the souls in Purgatory, by confessing and receiving Holy Communion within the triduum, and praying according to the intention of the Holy Father.

You, dear brethren of the Clergy, exhort your people to devoutly celebrate this triduum in honor of the Queen of Heaven. Untold blessings will be brought down on the Parish in which priest and people will unite with pure heart, and trusting spirit, in adoring God and honouring the Immaculate Virgin. Disensions will be healed, hardened hearts will be softened, the good will be strengthened, the wavering confirmed, sinners converted. A moment of grace for which, perhaps, you have been praying, is about to be given to your people; a soul for which you will have to give an account may now be rescued, if only your zeal will second the intentions of Holy Church. Whilst incantating true and tender devotion to our Lady during these days, strive to make it lasting by spreading good books, and by inducing all to join some pious Sodality or Confraternity. Endeavour to get boys after making their first Communion to join some Sodality for the young. By prudent rules, and the watching care of the Pastor, these Sodalities for the young can be made to produce incalculable good. Our Holy Father has repeatedly exhorted all, old and young, to become members of some pious Confraternity. The Children of Mary, St. Vincent of Paul, and the Third Order of St. Francis have been specially mentioned. For young boys a Sodality could be formed, in which the leading feature would be monthly Communion. If we are to have virtuous men,—men of faith and prayer,—we must train up boys to a frequentation of the Sacraments. This can be accomplished more readily through means of a Sodality than in any other way.

The grace of our Lord Jesus Christ be with you all.

This Pastoral shall be read in every Church of the Diocese, on the first Sunday after its reception.

+ C. O'BRIEN,
Alp. of Halifax.

E. F. MURPHY, Secretary.
Halifax, Feast of the Assumption, 1884.

THE KHARTOUM EXPEDITION.

London, Aug. 30.—Lord Wolsey will take leave of the Queen to-day, and starts Sunday for Egypt. He proposes to reach Dongola Bay, Nov. 7, and troops have been ordered to go to that point immediately to sustain the Madir.

Wolsey has the fullest confidence in his ability to secure the relief of Gordon. He says the difficulties of navigation are sent by the Nile are not to be compared with those surmounted by the Red River expedition. The press have generally warmly endorsed his selection, taking it as an indication that the Government proposes the adoption of a vigorous Egyptian policy. France also regards the appointment in this light, and has ordered M. Barrer, who has been on furlough in London, to return to Egypt at once.

London, Aug. 30.—The République Française says: "The mission of Northbrook and Wolsey to Egypt is a challenge to Europe and a public assumption that England has exclusive ownership in Egypt. Has England considered her strength? The paper asks, 'before taking so grave a step. It is to be noted that Egypt formed the substance of the recent correspondence between Bismarck and the French ambassador to Germany.'

Cairo, Aug. 30.—Staffordshire and Berkshire regiments are being pushed after the Sussex regiment which has arrived at Wady Halfa. Boats are passing the Semneh cataract, and greatly helping the transportation of troops. Gen. Wood, Col. Duncan and Major Sand, with two companies of Egyptians, have arrived at Wady Halfa.

London, Aug. 30.—The Government has ordered 250,000 pounds more of Chicago compressed beef for the Sudan expedition.

London, Aug. 30.—Certain particulars with reference to the relief expedition up the Nile have been finally arranged. The force which will proceed south of Assoum will be composed of 8,000 British troops, 2,500 Egyptians and a flotilla of 500 river boats. The boats will be manned by 400 Canadian, 300 Kroomen and about 2,000 Egyptian and Nubian boatmen. The cost of the expedition is estimated at £5,000,000.

It is reported that Gen. Lord Wolsey, before accepting the chief command of the expedition, insisted upon being granted carte blanche as to the strength and equipments of the force. The total number of British troops in Egypt at the present moment is 10,125, of whom 601 are on the sick list. When all the reinforcements destined for Egypt reach there the total number will be 15,000.

The exact composition of the force

which will take part in the expedition to Khartoum will not be decided upon until Gen. Wolsey reaches Egypt. General orders have already been given, however, to eliminate from the troops all men whose physique renders it unlikely that they would be able to undergo the privations which the expedition will, no doubt, be exposed to. Several special correspondents leave London for Egypt to-night.

Montreal, Aug. 30.—The enthusiasm of the Caughnawaga Indians for the Khartoum expedition is weakening. They want to guarantee against death in the service and refuse to engage longer than six months.

London, Aug. 30.—Four transports at Woolwich and two at Liverpool are loading stores and munitions for Egypt.

London, Aug. 31.—Gen. Wolsey and Earl Northbrook have started for Egypt.

CATHOLIC PRESS.

New York Freeman's Journal.

The Protestants of Nimes, France, have built a hospital in that town. It is served by Protestant nuns. The Nimes municipality having decided that this new establishment should receive cholera patients, the Mayor, M. Ali-Margarot, wrote, not to the Bishop of Nimes, but to the Archbishop of Avignon, asking for Sisters of Charity for the new hospital.

The friends of general "laicization" in France have much to learn from the cholera. A dispatch states that Pantelebon in the Department of Oise, an average of two persons daily die of cholera. The panic there is intense. The laborers have abandoned their work in the harvest fields and fled. The villagers have shut themselves up in their cottages and refuse to open the doors for any one. The parish priest at Nimes has gone to the relief of the cholera-stricken inhabitants. The nurses are sick and unable to attend to the wants of the cholera patients. The priest is compelled to dig graves and bury the dead almost single-handed.

Catholic Columbian.

Monkeys, by their imitative pranks excite merriment, and become a sort of burlesque of human nature. There are human monkeys, too, that afford a good share of amusement, and none do this more successfully than the ministers of the Church of England, especially the Ritualistic branch. The following, taken from one of their organs—"The Church Times"—fully illustrates our meaning: "The dedication festival of the Church of St. James the Great has been observed this year in a very marked and successful manner. On the vigil evening was held at 8, the celebrant being the Rev. G. Arbuthnot, Vicar of Stratford. Between seventy and eighty persons communicated at the two celebrations. In the afternoon a cricket match was played by the clergy and choir against the congregation, resulting in a victory for the latter. Tea followed in the vicarage grounds, at which about 300 persons were present. The choir then engaged in various sports in an adjacent field, and prizes were distributed to the successful competitors. Having robed at the vicarage, the clergy and choir, followed by a large number of the congregation, walked in procession through the streets to church, singing the following hymn: "Oward Christian Soldiers," "Through the night of doubt and sorrow," "Blessed City, Heavenly Jerusalem," and "Alleluia sing to Jesus." A professional cross was borne before the choir, another before the clergy and two beautiful banners were also used.

Kansas City Catholic Tribune.

Young man, what is your ambition? Is it to be a "jolly fellow"? Then select a promiscuous crowd, tell miscellaneous stories, sing ribald songs, drink whenever invited, and your goal is reached. To be a "generous fellow"? Sprightly step up to the bar, invite everybody to drink, throw down money in a nonchalant way, bow politely to all, walk out in a dignified manner, and you have earned your title. To be "one of the boys"? Drink often, and show a disposition to "treat" but never do it; talk slang, swear, don't comb your hair, pull your eyelids over your eyes, swagger while walking, engage children and insult women, and you are full fledged. To be a "bully"? Add to the elements of "one of the boys" the art to attack the weak on all occasions, to provoke quarrels, and expose your badge of full membership to police court habitations. To be an "upright, honest fellow"? Do unto others as you would wish they should do to you; treat every body civilly, ladies courteously, engage respectfully, position deferentially, children kindly, the Holy Church with sincere humility. It is in your power to be a "jolly fellow," a "generous fellow," "one of the boys," a "bully," or an "honest and upright fellow." Which will you be? There is no choice if you wish to be a man.

NEWS NOTES.

German army officers are prohibited from entering the Chinese service during the present Franco-Chinese war.

The cholera has ravaged Italy during the past week, but late returns show a satisfactory decrease both in Italy and France. Local cases are milder in their form.

Another outbreak against the Jews has occurred at Dubrovitz, Western Russia. The mob pillaged two shops and twenty houses. Many Jews were wounded and a woman killed. The police and clergy are powerless