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LONDON, ONTARIO, SATURDAY, AUGUST 24, 1889.

Catholic Record. London, Sat., August 24th, 1889.

EDITORIAL NOTES.

It is reported that the alliance between Germany and Austria has become more intimate. They have now agreed to support each other whenever vital in-

terests of either nation are threatened. Previously an open attack was required efore either nation would come to the assistance of the other.

CARDINAL GUILBERT, Archbishop of Bordeaux, is dead. He was created Cardinal at the express wish of President Carnot, and from his intimacy with the The New York Sun says : President much good was expected to result in the way of a better feeling between the Church and the Republic.

the Church of England with vows of obedience, celibacy and poverty, as in the Catholic Church. He says this is the the Catholic Church. He says this is the only way to reach the masses. This is quite a change of base for the Cnurch of Should be made to resign the office of Sheriff. Monell cannot be tolerated as England, which began existence by making war upon the monasteries, and though such orders flourish and succeed in their mission in the Catholic Church, it is more than doubtful that they would have any success in so unsuitable a soil as the Courch of England.

THE Mail of the 20th inst. publishes a letter over the signature "Patriot," which boasts screamingly of the supereminent loyalty of the writer and the anti Jesuit agitators ; then, to show the character of that loyalty, he declares that unless Lord Stanley be recalled, we should recall our sympathies from Britain, and prepare to defend ourselves." This is just the kind of loyalty which characterizes blatant boasters like "Patriot," who, we presume, is an Orangeman. His loyalty smacks of the species of loyalty which insuited the Prince of Wales and threw rotten eggs at Governor General Lord Elein. at Governor General Lord Elgin.

upon a Tithe Bill to facilitate the collection of tithes in Wales, has met with a most unexpected rebuff which has augered him exceedingly. When the members to be on their guard, and gave bill came before the House it was so bis opinion that there ought to be an inbadly received that every essential point in it was changed, the ministerial leaders yielding to the pressure to such an ex- little credit is given to the supposition tent that the speaker pronounced it a that the Government can turn the assonew bill, which must take the lowest place on the docket and take its chance of progress. The Government were thus obliged to abandon the bill, which was withdrawn, smid the cheers of the House, Mr. Smith has since stated that the Government will not introduce a

MRS. FLACK, of New York, was much surprised on receiving notice that the Divorce Court had granted her a divorce from her husband. She declares that she made no application for a divorce, and she is troubled now to know how it an be set aside. New York is not at all one of the most lax States in regard to the marriage tie, and the fact that under such circumstances it was possible that the Court should give her a divorce is a queer commentary upon the absurdities which result from the existence of divorce laws at all. What may we not expect where the laws are so lax as they are in Illinois and the New England States?

LA VERITE, of Quebec, has the following timely comment on the course of the

"But is the Mail, which talks of a cru-sade of a new kind, really sincere in its anti Catholic and ultra-Protestant pro paganda? We do not believe it. fact, we remember some years ago that that journal, so far from being Protestant, published articles openly sceptical.
It became the organ of the agnostics, of
that insignificant sect who hold that in
religious beliefs there is nothing certain. Atheism and deism do not pay very well, and it has, as the Euglish express it, "mounted the Protestant horse." The principal writer of the Mail, to day, is, it appears, Mr. E. Farrer. Well! when appears, Mr. E. Farrer. Well! when the Verite was in the first year of its existence, this same Mr. Farrer was Ultra-montane, enough to write for our columns! Who will say that in six months from now the Mail will not be a Jewish or Buddhist organ? And this is the paper that threatens us with a Pro-

Every one is perfectly aware that the Mail trims its sails to suit the prevailing wind. It is not long since the French.

it announced that it had abandoned the cause of Commercial Union, which, a very short time ago, it pronounced to be the future salvation of the country.

It now appears that the Flack divorce case in New York, in which Mrs. Flack was divorced from her husband without being aware that she was the plaintiff, and, in fact, without knowing that the case was being tried at all, was the result of a conspiracy between Flack and the lawyer who represented Mrs. Flack. Flack took this means of obtaining liberty to marry again. The divorce has been set aside on proof of fraud, and now Flack, having married again, is open to the charge of bigamy as well as adultery.

"The wretched conspirators had procured their divorce by imposture, by false personation, by lies and by fraud. Their whole structure of crime was ARCHDEACON FARRER maintains that Court, annulling the unlawful divorce monastic orders should be established in and giving to their victim those rights of which they had conspired to rob her. a magistrate. Meeks has been removed not any too promptly from the public service. But removal from office is not enough. They must be tried, and on due conviction sent to the State prison."

Monell is an ex-judge, and Meeks is a prominent legal official, who, beside Wright, the lawyer who professed to act for Mrs. Flack, were all concerned in the conspiracy.

IRELAND'S STRUGGLE.

The London Times published an absurd letter by a Mr. Murphy, of Dunsany, which stated that the bishops of Ireland had condemned the game of foot ball; first, because It is dangerous and unsuitable to the tem-perament of the Irish people, and secondly, because the Government is endeavoring to make use of Gaelic Athletic Association ments has no foundation, but in reference to the second he had good grounds for be-LORD SALISBURY, who had set his heart | lieving that the Government are making the efforts indicated. They are endeavor-ing to induce the members to enter a secret vestigation into the facts as he stated them, but the bishops had not condemned the game nor the Athletic Association. Very

clation to it purposes:
Mrs. E. Harrington has accepted an apology from the proprietors of the C n-servative Kerry Evening Post, in the libel suit which she had instituted against that journal. The defendants pay all costs. The statement for which the Post apologised was that Mrs Harrington had advised a man who was charged with the horrible clime of cheering for Mr. Wm. O'Brien, to go to juil rather than give ball. Considering the malignant intent of the libel, Mrs. Harrington has dealt very leniently with

the newspaper proprietors.

Mr. McNamara, secretary of the Irish National League at Crusheen, was asked by a policeman at Ennis what was his business in that town for three days. On deciling to tell, he was arrested. The magistrate before whom he was brought asked him the same question, whereupon he demanded whether the magistrate had any authority to ask such a question. Being told he had not, he sgain refused to answer. He was then released.

The verdict of the Belfast jury in the

case of Magistrate Fitzgerald against the Freeman's Journal and Mr. Carew, M. P., for libel was one of those travestles of justice which can occur only in Ireland under alien law. The libel was that Mr. Carew had described in a speech how the or what described in a speech how the magistrate, just before trying Mr. Hurley, solicitor, was closeted in the court house of Naas with the police who were to be witnesses. The magistrate admitted going into the court house, but denied that the police were closeted with him. Of five witnesses, Mr. Harley testified of fire witnesses, Mr. Hirley testified that he saw the police going into the same room with Mr. Fitzgerald. The other four testified that the the police were with Mr. Fitzgerald as far as the court-house, also they heard the door shut, and the policemen disappeared, but they had not seen them enter the court than the policement of th they had not seen them enter the room with the magistrate. Tois was, surely, corroborative of Mr. Hurley's statement, sufficient to prove it, yet on Mr. Fi zger-ald's denial alone the judges virtually directed the jury to give the verdict in favor of the latter, and, of course, nothing pleased the Belfast jurors, better than to obey his Lordship's direction, when they had two Nationalist "criminals" to deal with. The defendants were each mulcted £400.

Another sample of what a Belfast jury can do is to be found in the verdict of £100 damages awarded to a clark of the £100 damages awarded to a clork of the Iri-h Protestant Loyal Uniou, named Walker, in another case against the Freeman's Journal, for publishing a sworn confession of the informer O'Connor, that he had been guilty of perjury in implicating Mr. E. Harrington with some of the Times' outrages, before the Special Commission. Walker was implicated in the preparation of the prejury in the present of the present of

ger (London Times), offered, with the but when he lifted his pitiful, trembling help of T. W. Russel, to save the British lips to bers she took him in her lap and Empire for £40,000 for Protestant plantation purposes. We have not heard of a £5 subscription to the project yet. But "He's a bonny bairn," she said—did I the Tenants' Defence League is no sooner started than Mr. Schwan, M. P., heads its subscription list with a magnificent dona-tion of £500—United Ireland.

There is at last a Tory who is honest enough to acknowledge that the bye-elections pregnosticate the rout of his party. Lord Churchill said recently: "There seems to be on the part of the Opposition a tendency to develop, and they demonstrate more and more strength at the by-elections than he as a Conserva tive like to acknowledge, and he did not see a corresponding amount of energy and activity on the Conservative side. In the House of Commons recently Mr. A. O'Connor called attention to the fact

that a return of evictions was not pre-sented in the form in which the Parliament had called for it. Mr. Balf ur acknowledged that the Government had made the alteration, and the speaker stated that the proceeding was very irregular. Mr. Balfour must know that if returns are not presented in the form asked for by Parliament, it would be impossible without great delays to get returns of any kind.

It is stated that Balfour intends to announce in his Edinburgh speech that the Government are ready to bring forward a Local Government Bill and a Land Bill for Ireland, which will do with the need for Home Rule. Lord Salisbury is still in favor of vigor ous coercion, but his supporters are afraid of next election, and have so pressed for some show of concession to Ireland that he has yielded to their solicitations. The belief is that any measure which the Government will propose will be but a helf measure the propose will be but a balf measure, the beneficial features of which will be accepted by Mr. Parnell as so much gained, and they will then be used as a leverage towards the securing of Home Rule. This scheme proposes to deal with Ireland as in two districts the poor Western District, covering an area of Western District, covering an area of seven hundred million acres and having a population of one million three hundred thousand, is to be acquired by the State by compulsory meas ures Land banks are to be estab ures Land banks are to be lished to help peasants buy holdings, the whole business being ings, the whole business being controlled by the Government. In the prosperous Eastern districts, the area of is thirteen million acres and the population three million seven hundred

According to the present plans of the Ministry, the whole of the next session is to be devoted to this measure. Mr. John Dillon, M. P., has summon Irish delegates from all parts of Australia to meet in Melbourne early in August and take the necessary steps for the thorough organization of the National League in the Colonies. The last Irish-Australian Convention was held in 1883, and its guiding spirits were Messrs. J. E. and W. Redmond, M. P.'s.

housand, tenants will also be assisted in

but the sales will not be compulsory

THE GENTLE LITTLE WOMAN

WHO COMMENDED HERSELF TO ALL, AND WHO WAS KNOWN AS OUR

WASH-LADY. Mrs. M. L. Rayne, in the Detroit Free Press.

That was just what she was. Oh, you end not smile. We smiled, too, when eed not smile. ve fi st heard her called a lady, but, you a usignbor calling at our house who saked my mother if she had trouble about the weekly wash, then she said: "I will send you the lady who washes

We do not think we could keep house without her."
After the caller went away we all indulged in a little mirth.

"Tue idea!" said sister Julia, "a lady to do our washing! Why she will expect us to wait on her." "She will want to eat with the family."

remarked another. "It is only a polite western way of speaking," said our mother quietly, "if she does her work well we can manage

Ou the appointed day our "wash lady" came. We expected a bold caricature of modern style who would make us feel how much she had condescended in coming to do our washing, but when a gentle knock came at our back door and we answered it on masse, there entered a quiet little woman with soft brown hair just touched with gray. She was neatly dressed in blue gingham, and after a few words of instruction she turned to her work which she accomplished with ease and diligence-taking off her broad blue checked apron only once, and that was

to tidy herself at noon. "Tell her to come in and eat her din-ner," mother had said when we rose

from the table. But she had cleared off a little place on the kitchen table and set a cup and plate and there, and no persuasions would in-duce her to come into the dining-room. When her work was done she took her pay and went away as quietly as she came, but she had made two promises—one to little Charlle, our lame boy, that she would bring him a ginger bread horse, and one to mother of a recipe for domestic dye stuff, All the week little Charlie fretted for the wash lady to come and bring the ginger.

bread horse. "She will never think of it again,"

"He's a borny bairn," she said—did I say she was a Scotchwoman ? "an he's unco gude, but he's na lang for this world." But mother told her how much better he was since we had the cast made for him, and the great doctor had straightened his back.

Margie, that was the name she gave us, said no more, but went out to her tubs and bent over her steaming waves all day, and as before, finished her work neatly and deftly.

This time, as we watched her in her neat plaid shawl and tidy bonnet going through the gate on her way home, we all felt as if we had met with a personal loss.

"Why not have her come and do the ironing?" suggested sister Julia. But mother said she had only the one day to give us; her time was all taken up.
"She's other folks' wash lady," said
ittle Charlle freefally, "I 'ant her all the

time my own self." When our neighbor cailed again we told

her how much we liked Margie, and she related some of her history. It appeared that she had a household—an old, feeble mother and a weak, invalid husband, who was mildly demented. She cared for them both, and kept them comfortably by the labor of her hands, while she helped many others in small ways, and by her cheerful, sincere life.

"She is a lady," said mother emphati-cally, "a lady in the truest meaning of the word, and in its old Saxon sense, 'loaf-giver.'"

'Queen of two hands," misquoted Julia

appreciatively.

She was our wash lady for seven years. By and by she came and did odd chores by and by she came and did odd chores at times, took her turn at nursing our sick, advised, helped, comforted. What she was to us she was to many other families in the village. There never was, there never could be, a more unselfish creature. When some one remonstrated with her for her devotion to her fretful ill-conditioned husband, and suggested sending him to an asylum, she answered

"And gang all the rest of my days alane? Na! na! I'd be that lonesome without my puir mon, I could na live. It's better sae."

But one morning her "gude mon" over slept, and in this world wakened no more. We all tried to do something for ber, but there was nothing to do. She had her own way of doing her own work, and everything went on as smoothly as if no uninvited guest had invaded her home. We could only leave her to her making purchases through land banks,

One woo followed on another's heels The doting old mother died within a week, and Margie was indeed left "alone." They all- the families who had known ber, I mean-tried to induce Margie to give up her little home and live with them. It was a selfish offer but Margie did not know her own worth, so she gave them credit for all they offered. But

she kept her little home. "For my ways are nae your ways. I maun be under my ain roof tree." She said simply: "I maun live alane."

But she never was alone. It was not that she had angelic company, as she well deserved, but if there was any poor ne'er do well, any lass who had been thrust seide, a poor "feckless" baby likely to go to the county house, Margie "It man just stay teel Providence

opens a doors. And Providence opened many doors

for Margie.

It was the winter after our Charlie died—fell asleep, with his little hand fast locked in Margie's—that Julia took one of her dear, patient hands in hers, and said with a pitving inflection of voice

"Margie, you're withering away. "It man be the soapsuds, they shrivel my flesh, but they're gude and whole some to be in," she said in her quiet

But we soon knew that it was some thing else that was stealing over Margie. We could hear her singing low over the washing, but it was no longer of 'Claver house" or "Bonnie Prince Charlie." was that sweet and mournful strain, "The Land of the Leal," and as the rubbed she chanted

'I'm wearin' awa, Jean, Like snaw wreaths in thaw, Jean, I'm wearin' awa To the Land of the Leal.

"There's no sorrow there, Jean, There's neither cauld nor care, Jean, The day is ave fair In the Land of the Leal." One day she did not come. We went

to the little home—it was all in order, but Margie was away to the Land of the Leal. She was the elect lady now.

GOD'S RIGHTS AND CÆSAR'S.

We have, lately, been so much surprised We have, lately, been so much surprised at the unjust—not to say, malicious—questioning of Catholic loyalty to the State, that it gives us pleasure to reproduce a word of St. Anselm, Atchbishop of Canterbury, on this subject. St. Anselm lived at the end of the elsewinth century (born 1033, died 1109), and, at the Council of Rockingham, held some time before his death, he said:

"Let all and each of you understand that, in whatever relates to God, I will obey the successor of St. Peter, and in whateve appertains to the earthly authority of my lord and king, I will dedicate to him my Canadians were the Mail's white headed bys. Again it proclaimed itself the staunch advocate of Prohibition, but, though it entered the Prohibition ranks with great flourish of trumphets, we have seen nothing of Prohibition in its columns since; and only a few days ago

Mr. E. Harrington with some of the bay temperate the find than in the mother said to him, and then he went into one of his baby temperat, and crited out:

"She will never think of it again," mother said to him, and then he went into one of this baby temperat, and crited out:

"She will lever think of it again," mother said to him, and then he went into fidelity and my as istance, according to my knowledge and my conscience. If any man pretends that I violate my faith to have a certain sort of admiration for this kind of pride. Such pride as the my king because I will not reject the suthority of the Holy See of Rome, let him stand forth, and in the fiest, or in the third than in the field ty and my as istance, according to my knowledge and my conscience. If any man pretends that I violate my faith to have a certain sort of admiration of this kind of pride. Such pride as the my king because I will not reject the suthority of the Holy See of Rome, let him stand forth, and in the fiest, or in the third than in the field ty and my as istance, according to my knowledge and my conscience. If any man pretends that I violate my faith to have a certain sort of admiration of the preparation of the perjurer's evidence, and the Belfast jury awards him £100 to have a certain sort of admiration of the preparation of the preparation of the preparation of the preparation of the perjurer's evidence, and the Belfast jury awards him £100 to have a certain sort of admiration for this kind of pride. Such pride as the field year of the fie

SOMETHING FOR PARENTS.

BY MAURICE FRANCIS EGAN There is an unacknowledged opinion in the minds of some Catholics that in the minds of some Camolics that religion comes by nature—that it is an inherited thing. If a man has a "Cath-olic name" it is understood that his children who bear that name must be Catholics. Now, although we say colloquially that a man is "born a Catholic," no man is born so naturally. It is not until he is regenerated supernaturally

until he is regenerated supernaturally through the sacrament of beptism that he becomes a child of Christ and heir to the kingdom or heaven.

But we do not remember this sufficiently. We presume that we have such an abundance of zeal, that it must inundate our children. Other peoples' children may leas the faith—indeed we often dren may lose the faith—indeed we often wonder at the carelessness of persons less firm, less supernaturally and naturally gifted than ourselves—but our chil-dren, no matter what the temptation may be, must always remain good Catholics. Therefore we send them to a "colorless" school, we take no trouble to see that their reading is supervised; secure in our faith, we allow ourselves great latitude in criticizing matters per-

taining to it, and we let our children associate with whom they will. We awake some day to find an immense gulf between us and our children. They have wandered away. Their Catholic name, the faith of their forefathers, their having been "born Catholics,"
amount to nothing. They have no Catholic instinct; it has never been cultivated, and the responsibility of this lack of cultivation resis on their parents. They have been taught their catechism on Sunday; they are not ignorant of the fundamental doctrines of the Church, but there is a coldness, a suspicion, a blighting spirit of criticism in their position toward the Church. This easily leads to a complete indifference, and when a Catholic becomes completely indifferent in religious matters he is worse than an infidel.

It is not easier to define what the 'Catholic instinct' is than to define what any instinct is. It is that aroma gift of faith which neutralizes the odors of evil. It is a parfum de Rome, not an odeur de Paris. It is that sensi-tiveness which makes even the unlearned detect false doctrine, or a tend ency to false doctrine, without knowing exactly why. It keeps us safe; it makes us trustworthy; it prevents in-temperance in the assertion of the truth; it makes us obedient without the necessity of our explaining to ourselves why we should be so. On the heart full of Catholic instinct the truths of religion fall like the "gentle rain from heaven." It saves us from mistake of over zeal or under zeal. It is grace cultivated and conserved. We know its effects, and our great publicists have owed more to this instinct than to their scholarship. It is like the bloom on a plum, however : it easily vanishes, and it is hard to

One of the chief effects of religious education is the creation of this instinct. And one of the most essential reasons for the struggle for Catholic schools is the need of this instinct for the preser vation of the Courch and society, Thoughtful men of all opinions have reacted from the materialism which has controlled the counsels and literature of the world for the last thirty Renan, sitting in the place of admits that he would give worlds to hear the sound of the Angelus as he heard it in his youth; the disciples of Darwin are not so dogmatic as they were ; Bismarck has learned by hard experience that the suppression of Christianity means the encouragement of anarchy. We Catholics ought to learn from the tendency of the times, from the example of these men, the corroboration of the worls we sometimes hear with unbeeding ear that the gates of hell shall not prevail, and that the varying winds of men's doctrines and opinions make a hurricane loud but impotent. The calm is God's,

and the victory is ours through Him.

But how are we to ensure the inheritance of faith to our children, if we do not train them from the beginning? The little non essential but beautiful cus-toms of faith should be encouraged from the earliest infancy. The public school may teach what the text-books call facts, but they ignore the great Fact of all. The basest result of modern teaching is to make us minimize the weight paternal responsibility. No power can absolve the parent from the duty of keeping his child's heart pure for its

Let us look into our children's face and then into the face of death. On our death-bed, rushing to judgment on the wings of time, which school would we choose for them-which education? Let us answer that now, not in the spirit of the world, but in the spirit of God. Are they weeds to be let grow on waste place, to blossom, and to scatter evil seeds? Or are they precious flowers, to be tendered with strenuous core, even in the heat of the day and with many sacrifices? Those who look on them as weeds reap the seeds of polson, and suffer the penalty even in this life—Ave Marta.

There is nothing so skillful in its own defence as imperious pride.
Wounded vanity knows when it is mortally hurt, and limps off the field, pitcous, all disguises thrown away. But pride carries its banner to the last; and fast as it is driven from one field, unfarls it in another, never admitting that there is a shade less honor in the second field than in the first, or in the third than in the second; and so on until death. It is impos-