

VERY REV. AENEAS McDONELL DAWSON, LL. D., V. G., Etc.

From the Owl for June. Father Dawson was born at Redhaven, Scotland, on the 30th July, 1810. He learned the classics at the Select Grammar School of Portsoy, Banffshire, and went, at the age of sixteen, for ecclesiastical studies to the Archbishop's Seminary of Paris, where he remained till the Revolution of 1830, and to which he returned at a later date. He continued his studies at the Benedictine College, Douai. During the year which ended on the 2nd of April, 1835, he read Theology with the venerable President, John Sharpe, of St. Mary's College, Blairs. Among the junior students of the college, this same year, were John Gray, deceased, Archbishop of Glasgow, and William Smith, Archbishop of St. Andrews and Edinburgh. On the above mentioned date, the subject of our sketch was ordained priest and appointed assistant in the important mission of Dumfries. While there, he was the occasion of a new mission being founded at Annan, of which charge, the present incumbent is the Rev. Lord A. Douglas, of the Queensbury family. In 1840 Father Dawson was transferred to the Edinburgh mission. When stationed at Albroath, he was invited by the people of Lawrencekirk, all Protestants, to give them a "Catholic sermon." After repeated renewals of the invitation, the sermon was at last delivered in the only public hall in the place, to a large congregation. This was not enough; the good people must have another sermon. After some time, it was thought proper to accede to their wishes. On this occasion a number of works explanatory of Catholic doctrine and practice, published by the Catholic Institute of London, were distributed. Meanwhile some kind of a minister, who was an Orangeman, undertook to answer the sermons. When the people urged that he was mis-stating and mis-representing, he insisted that the priest was deceiving them. This could not be, they replied. They had standard Catholic works in their hands which showed the same teaching as they had heard from the priest. This argument weighed little with the minister, for he was sworn to resist all argument. "I have sworn," said he, "to oppose Popery wherever I meet with it and say what you like, I will oppose it."

having devoted to them so many years of his life. Until the Autumn of 1854, when he proceeded to Canada, almost all of Father Dawson's time was spent in the Diocese of Southwark, where he did his best to assist the Bishop with the missions of the Diocese. By request of the Bishop he took charge for some time of the religious community of St. Leonards, of which the Rev. Sister Connelly was the Superior, together with the Catholic congregation of the place. He had also commission from the Bishop to obtain possession of the home which the late Mr. Darrell, of Calchill, had provided for the priest of the Calchill mission. When in London he was often invited to preach in St. George's Cathedral. This was a serious task, but he never failed to undertake it. It may be remarked that during his relations with the Diocese of Southwark, Father Dawson attended, as a member, the first diocesan Synod that was held in London since the "Reformation," Bishop Grant presiding and seventy priests in attendance. At last came the time for leaving, and the Bishop offered no hindrance, although desirous that Father Dawson should remain. In consideration of his services, he proposed for his acceptance any favor within his power which he might please to ask. He desired nothing more, he said, than the privilege to recite the office as he had been accustomed to do in Scotland, according to the Roman Rite. This favor was in due time obtained. The Bishop, Plus IX., at the request of the Bishop, granting the necessary indulgences, everything being now ready, Father Dawson, together with his niece, Mary Elizabeth Dawson, took passage at Liverpool on board the S. S. Cleopatra for Canada. During the voyage an incident occurred which on account of its rarity may be referred to. A Sunday intervening, the captain of the ship politely expressed his wish to have a religious service. Father Dawson thought it might be some cause of edification to comply with his desire. The passengers having assembled in the cabin, the captain at the head of the table whilst the next in command took his seat beside the officiant, and his seven Canadian curies together with the brother of the late T. D. McGee were opposite. The Gospel, Epistle and prayer for the day were read and a sermon delivered. There was also a prayer for the Queen our captain, his comrades and assistant seamen. The captain afterwards expressed regret that they could not have as much religion every Sunday. There is only one instance on record of like having been done, Bishop Prince of Canada being the officiant. Arrived at Quebec the venerable Archbishop Turgeon sent his Secretary, the late Very Rev. Vicar-General Langevin, and one of the Rev. curies who had come in the Cleopatra, to welcome the newly arrived priest and invite him to the Archbishop's Palace. When after some time Father Dawson reached Bytown, which was then all we had for Ottawa, and desired to remain there, the late Bishop appointed him to the charge of Upper Town, as the part of the town on the left bank of the Rideau and the Rideau Canal was then called. This charge he held for upwards of five years. Not long afterwards, through the general commanding-in-chief Father Dawson was appointed chaplain to the forces. There arose a difficulty when Lord Alexander Russell's battalion was stationed at Ottawa. No place could be had for the military Mass, except at an hour which was inconveniently early for the soldiers. Father Dawson knew that the crypt of the Basilica was unoccupied on Sunday forenoon, and so he suggested to the officers that they should address the Bishop in order to obtain the use of it for the soldiers. Colonel Lord Alexander Russell, who was always reasonable, immediately authorized Captain Bunbury, who had charge of the Catholic soldiers, to confer with the Bishop. The conference was completely successful, and the use of the crypt at once conceded. Father Dawson continued to be chaplain until the Imperial troops were withdrawn from Ottawa. Later on Father Dawson assumed control of the Osage mission, a successor to the late Rev. Father O'Boyle, which he retained for over eight years. His advancing age made it necessary for him now to retire from the more arduous labors of the ministry. He continues to celebrate in the Convent Chapel of the Congregation de Notre Dame Gloucester street. Father Dawson's golden jubilee was celebrated at Ottawa in the year 1885. His Grace the Archbishop caused the celebration to be held in the Basilica. Father Dawson celebrated High Mass and also delivered the sermon of the occasion.

lecture). London, 1865; "Pius the Ninth and His Time," London, 1880; "The Catholics of Scotland, from 1593, etc., till the death of Bishop Carruthers in 1852," London, Ont., 1890. These constitute Dr. Dawson's contributions to ecclesiastical history and polemical literature. Every one of these volumes was well received. "The Life of Pius the Ninth" was pronounced by a high Catholic authority to be the best biography of that Pontiff yet written; the works on "The Temporal Sovereignty," were highly commended for their clearness, closeness of argument and moderation of tone; of the "Catholics of Scotland" we hope to speak more at length. It is, however, with Dr. Dawson's poetical and critical writings and his essays on Canadian subjects that the general reader is naturally most concerned. In 1870 appeared his "Miscellaneous Essays," which comprised (inter alia) a series of letters in reply to the views of Prof. Goldwin Smith and Lord Sherbrooke (Mr. Robert Lowe) on colonial questions; essays on the history and development of the North-West Territories and on Canadian poets, and an oration on the death of the Hon. D'Arcy McGee. In 1882 he brought out a poem "The Last Defender of Jerusalem," in 1883, "Zenobia, Queen of Palmyra," and in 1886 a volume containing "Dominion Day," "Caractacus," "Malcom" and "Garet," and other poems. Most of these were primarily read before the Royal Society, of which Dr. Dawson is one of the original members. They reveal imagination, taste and scholarship, and have been much admired by critics of undoubted standing.

OUR BOYS AND GIRLS.

Give. See the rivers & seas, Downward to the sea, Pouring all their treasures Bountiful and free, Yet to help their giving Hidden springs are: Or, if need be, snows Free them from the skies! Watch the princely flowers Their rich fragrance spread, Load the air with perfumes, From their beauty shed; Yet their lavish spending Leaves them not in dearth, With fresh life replenished By their mother earth! Give thy heart's best treasures, From fair nature learn; Give thy love—and ask not, Wait not a return; And the more thou spendest From thy little store, With double bounty God will give thee more. —Melodie Proctor.

THE POWER OF PRAYER.

A Pathetic True Story. Translated from the German, by Brother Clemens, O. S. F. During the Franco-Prussian war (1870-71) a German officer lay dangerously wounded in a hospital in France conducted by the Sisters of Charity. He bore his great sufferings with wonderful patience. The physicians, after having examined his wounds, advised him to prepare for the inevitable. It was suggested to send for a priest, that he might make his peace with God. But the patient, although he was nominally a Catholic, forbade any priest to be introduced, and remarked to one of the Sisters who was also a German: "It is now many years since I made my confession; God will surely cast me away from Him now."

FIVE-MINUTE SERMONS.

Seventh Sunday after Pentecost. MORAL SIN THE DEATH OF THE SOUL. The wages of sin is death.

When the Apostle, my dear brethren, wrote these words, he did not mean only to express the truth (for truth it is) that the inevitable result of sin, even in this world, is the misery, and finally the death, of the sinner; nor even (though this also is true) that by sin death was introduced into the world. But he wished especially to teach us that the direct and immediate effect of mortal sin is a death much more fearful in itself, and much more awful in its consequences, than any mere cessation of the life of the body—namely, the death of the soul. Mortal sin cuts a man off from his last end; it is, as it were, disconnects the soul of any one who is unhappy enough to be in that state with all the springs of the supernatural state. A soul which is in mortal sin is cut off from the mystical body of Christ, and like a limb cut away from the body of a man, it ceases to have any part in the nourishment with which that body is supported and enabled to pass through the wear and tear of the every-day life of the world. The soul from the time of baptism to the time of death is kept alive by the gift of sanctifying grace. Remove this and the soul inevitably dies. Restore this and it is alive again. Now, it is just the removal of this sanctifying grace which is the immediate effect of mortal sin. As long as any baptized person remains free from the fearful stain of deliberate mortal sin sanctifying grace remains, and every sacrament received, may, every good act performed, every good word spoken, and every aspiration to higher and nobler things which passes through his mind, increases the grace which is conferred upon that soul; but the moment the will is deliberately turned away from its Creator, at that moment sanctifying grace ceases and the soul dies. This death is a real death of the soul; it prevents the soul from meriting anything towards the attainment of its last end, and should any one be unhappy enough to die with mortal sin upon his conscience his soul must, by the law of its very being, be buried for all eternity in hell.

See, then, my dear brethren, how fearful a thing this sin is which can have such fearful effects. God has made us to enjoy him for all eternity in heaven, and yet by sin we turn against ourselves, and, if I may so speak, compel the good God to issue against us an eternal sentence of banishment from His divine presence. We prevent our own souls from reaching that end for which alone they were created. We reap for ourselves an eternity of untold misery, instead of one of surpassing bliss. Let us, then, to-day make a firm and constant resolution that, cost what it may, nothing in this world shall induce us to kill our souls by staining them with sin; and if any one is so unhappy as to be in that state now, let him now resolve that he will by a good confession cleanse his soul, and from henceforward, casting behind him the things that are past, he will press forward to the things that are before.

No man ever smoked "Myrtle Navy" tobacco for a fortnight and then to any brand in preference to it. It bears its own testimony of its qualities, and it is testimony which is always convincing. The smoker who uses it is never annoyed by getting sometimes of good quality and sometimes of bad. The arrangements of the manufacturer for keeping his quality equal are very elaborate and complete, and are the result of many years of experience and close observation. A Canadian Favorite. The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy. No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as God's Sarsaparilla.

the last three hundred years of estrangement and mismanagement. There had been no brighter day than that in his life, which had brought them together for the first time for three centuries. That day had been Proterostants, and he felt happy that that day had come which had brought them together. At the close of the church body were escorted from the choir by the canon, the officiating priests, acolytes, and the choir in their vestments, carrying the candles, crosses, banners, etc., and the procession was watched by thousands of people. It is, perhaps, worthy of note that not one member of the Corporation is a Catholic.—London Catholic News, May 28.

Asks Assistance From Pope Leo.

LETTER FROM MRS. POTTER PALMER TO HIS HOLINESS—AN ENCYCLICAL. A letter has been received at the Vatican from Mrs. Potter Palmer requesting the participation of the Pope in the enterprise of the women's department of the World's Fair. The chief desire expressed in the letter was that the Pope should use his immense influence toward obtaining from the Catholic women of the world their co-operation in an exhibit showing the civilization of the world. The letter also asks the Pope to accord what assistance he can toward securing the participation of Catholics in that part of the exposition connected with relics and all exhibits connected with the voyages of Columbus. The Pope has decided to publish an encyclical letter at the time of the Columbian exposition on Columbus, in which he will trace the life of the discoverer and, in particular, indicate the part taken by the Holy See in that marvelous epoch of the history of civilization.

A Christian Saloon Keeper.

Edward McAvoy, Chicago's Christian saloon keeper, was recently adjudged insane, and will be taken to Elgin Insane Asylum. For twenty-one years McAvoy conducted a saloon at 195 South Halsted street, in that city. His customers were made up principally of moderate drinkers and persons who dropped in out of curiosity. About the walls, behind the bar and on barrels were conspicuously placed cardboard signs with mottoes in big letters, such as "Take not in vain the name of the lord," "Right wrongs no man," "Do unto others as you would have them do unto you," "Profanity and loud talk not tolerated here," "Observe the out-pouring of a low mind." No person could buy more than one drink. A profane word aroused McAvoy like an electric shock, and the offender was ordered out of the place. No drunken man could buy a drink in the house. McAvoy was never known to take a drink.

The evils resulting from habitual costiveness are made serious; but the use of harsh, drastic purgatives is quite as dangerous. In Ayer's Pills, however, the patient has a mild but effective aperient, superior to all others especially for family use. Seven Years' Suffering. GENTLEMEN,—I have suffered very much from inflammatory rheumatism, which through wrong treatment left ugly running sores on my hands and feet. With these I suffered for seven years, during which time I had neither shoe nor stocking on. I commenced using B. B. B. externally and internally, using the pills also, and I can say now that the sores are entirely cured, and have been for some time. I believe the biters were the means of saving my life. MRS. ANNIE BARR, Crewson's Corners, Acton P. O., Ont. Minard's Liniment cures Distemper. Rapid Relief. All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrhoea, cholera morbus, canker, etc., in children or adults.

"August Flower"

"I have been afflicted with biliousness, and constipation, for fifteen years; first one and then another preparation was suggested to me and tried but to no purpose. At last a friend recommended August Flower. I took it according to directions and its effects were wonderful, relieving me of those disagreeable stomach pains which I had been troubled with so long. Words cannot describe the admiration in which I hold your August Flower—it has given me a new lease of life, which before was a burden. Such a medicine is a benefaction to humanity, and its good qualities and wonderful merits should be made known to everyone suffering with dyspepsia or biliousness." Jesse Barker, Printer, Humboldt, Kansas. G. C. GREEN, Sole Man'fr, Woodbury, N. J.

Old Chum (Cut Plug.) OLD CHUM (Plug.) No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco. Oldest Cut Tobacco manufacturers in Canada.

Shitchie Co. MONTREAL. Cut Plug, 10c. 1/2 lb Plug, 10c. 1/2 lb Plug, 20c. OBJECTS OF THE New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may wish to purchase goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever sent was not intended to be returned. THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, N. Y.

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STAINED GLASS... BRILLIANT CUT, BEVELLED & SILVERED. BENT. PLATE GLASS... McCAVSAND... COOKS' FRIEND BAKING POWDER

Should be used, if it is desired to make the Finest Glass of Glass—Rolls, Biscuit, Pastry, Cakes, Johnny Cakes, Pie Crust, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed Free from alum. A first-class grocer for McCav's Cook's Friend.

CATHOLIC vs. PRO... London (Eng.) Catholic Adversaries to religion their blindness, often fuel their for the very content they intend. In last week's Antilope our readers a statement of a pseudo-historian to an arduous Confession re the greatest restraints in... I intend this week contentions to the content extract from "Penit... In making it obligatory to confess his sins Saviour has 1. Furnished him with a pseudo-historian to an arduous Confession re the greatest restraints in... 2. Supplied a great human heart. 3. Come to the rescue large. FIRST—FURNISHED A... I shall not speak here incalculable effects of upon the soul. With such a pseudo-historian to an arduous Confession re the greatest restraints in... the immense misery and Blessed Lord in institution; but I would as what a powerful engine of presentation to sin fession! For nothing could efficacious to arrest sin of confessing creature. The mere revealing the most shameful times, the most abominable mortification so humili human nature that it at most any crimes. which one experiences—the difficulty of achieving like a delicate spect which the sacred— the fear of penance absolute in case of most powerful influence and wonderfully control our resolutions and to a new fall. I appeal to a penance, and I do so that, if you look at the edges how many a confession exercised once over you, and from sin. SECOND—CONFESSION NEED TO THE H... Who has not felt the fort of a friend? T our troubles into a is a craving and yearning, more or every human soul many, but let one of counsellor," we read Ecclesiasticus vi. 6. words suggest the cord of souls? God hearts of His pro other friends may true and ever ever—a Father's care—a Father's counsel— Has England for modern criminal, who expiated his la at the hands of the Though several year making an entry some remarkable words the lips of this har burglar and murderer as well as of a M murderer he was h 28, 1879. The rea words a most strik inane craving of absolution itself. Addressing an An Littlewood—for wh in the presence of Peace said: "I wa burden my mind to about to die, and my conscience some heavily upon it. you believe that I the truth and noth Being assured of "I do want to ato for the past, by f... I have perfect con then related the Press. One regret reflect upon this wretch, yearning fession—a thousand who heard the cho more than lend We can but hope t and a Christian an end supplied the We hear people Church cry out sional. We hear it were not confes a Catholic to-mor that they are! I looking, as they f... I know nothing alone enjoys. Wh this, I am almost return: "Oh! Confessional, I w olic to-morrow." THIRD—ARTICL... TO THE RES... Society is a u of many individ laws that affect good and power most perfect law affects, and rules is the influence to particularize Buence let us t justice. The la declares: "T This command