THE IRISH EXODUS.

THE EXILES FROM CONNEMARA.

FATHER NUGENT'S CHARITY.

The Dublin Freeman of June 19 gives the following account of the departure of the Connemara emigrants for America, and their affecting separation from their pas-tor and friends. We would add that the immigrants arrived safely in Boston, and are now located in their new homes in Minnesota.

The Freeman says: The Austrian steamer of the Allan Line, which called at Galway of the Alian Line, which cancer at Garway for the Connemara families whose pass-ages had been paid by Father Nugent, sailed to-day for Boston. The emigrants arrived last evening in Galway, each company escorted by its own pastor. The Rev. Mr. Greahy, P. P., Carna, had ten families under his care, averaging nine persons to each family. The Rev. Mr. persons to each family. The Kev. Mr. Millett, P. P., Kileen, had thirteen families, averaging eight. The Rev. Mr. Stephens, C. C., Augho, County Mayo, had five families averaging ten. Five families averaging eight came from Clifden, in charge of Mr. Thomas Campbell, secretary of the Temperance Association of the tary of the Temperance Association of the Cross, Westminster; who has been engaged Cross, Westminster, who has been engaged by Father Nugent to accompany the emigrants to their new homes in Minnesota. Besides the families there was a large number—between fifty and sixty—of unnumber—between fifty and sixty—of un-married young men and women. This morning, at six o'clock, the emigrants attended Mass at the pro-Cathedral of St. Nicholas. The Rev. Mr. Dooley, who was to have preached, deferred his address until they were on board the Austrian The emigrants were taken aboard by the steam tug, and were accompanied by their clergymen and several priests of the town. Most of the people, especiof the town. Most of the people, especially the children, were poorly clad, but Father Nugent had several large packages of clothes which Mr. Campbell will distribute amongst them during the voyage. They all seemed very happy, but weps bitterly on parting from their elergymen Mr. Ennis, the courteous manager of the Allan Line, who came from Liverpool to superintend the shipment of the passengers, showed the clergymen and several other visitors over the Austrian, and all expressed themselves highly pleased with the provision that had been made for the comfort of the emigrants. Just before the sailing of the vessel the Connemara emigrants — men, women and children— assembled on the deck, and the Rev. Mr. Dooley addressed them in a touching and eloquent speech

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THE IRISH LANGUAGE. He said they were parting from their own old country for land and new homes that had been prepared for them. Such a parting was akin to death, because, sterile as were the rocks and hills of Connemara, every spot was dear to them. He begged of them never to forget the old country, and to continue to speak the Irish language. They might never again be language. They might never again be addressed by a priest in their own language, and he hoped that his words might not be forgotten. There was one thing which must be dearer to them than country and language, and that was the faith of their fathers. Let them practice the virtues inculcated by the Catholic religion. Let them be good practical Catholics and temperate, and their new homes would be temperate, and their new nomes would be happy and they would reflect credit on the old country from which they came. The Rev. Mr. Dooley spoke for half an hour. The poor people were all moved to tears. Father Nugent gave them a parting blessing and took an affectionate leave of them. He a parting blessing and took an affectionate leave of them. He said when he saw the work of charity in which he was engaged sanctioned and approved of by the excellent clergymen who were co-operating with him, he could well afford to treat with silent contempt the wanton and silly a tacks that had been made on him by obscure individuals ose names were not worth mentioning The Austrian steamed out of Galway carrying with it the best wishes of the priests and people who had assembled to witness its departure.

A DISTINGUISHED CONVERT.

"ADA, SOLE DAUGHT ER OF MY HOUSE AND HEART."

We have much pleasure in announcing the conversion to Catholicism of Lady Anne Isabella Blunt, the only granddaugh ter of Lord Byron. The poet's child, "Ada, sole daughter of my house and heart," married the first Earl of Lovelace, who is still living, having exceeded by five years the alloted span of three score years and ten. The countess herself died in 1852, and her two surviving childern are Baron Wentworth and the lady whose conversion has recently occurred. Baron by courtesy as the son of the Earl of Lovelace, but the barony of Wentworth is his own by right, and it will pass to his sister, Lady Anne, should she outlive him, and should he be childless, as he now is at the time of his death. In that case another barony, and one of the oldest, would come into the hands of catholics.

Lady Isabella changed her maiden name of Noel for that of Blunt in 1869, marrying then Mr. Wilfred Scawen Blunt, son of the late Mr. Francis Scawen Blunt of Crabbett, Sussex, who was a convert to the church. Mr. Wilfred Blunt was for some time her majesty's second secretary of lega-tion at Berne, and both he and his wife have been great travellers, as all readers of recent books of travels are aware. It is certainly not a little singular that the granddaughters of the two most conspicuous figures in the English literary world of a little more than half a century ago-Sir Walter Scott and Lord Byron—should boh be numbered in the ranks of Rome's -should

recruits.—Liverpool Catholic Times, June 18.

A Catholic has at last been elected a fellow of Trinity College, Dublin. We believe that this is the first instance of that event ever occurring during all the career of Dublin University. We know that King James II. ordered the appointment of a Catholic fellow, but that was by royal prerogative, not by election. We fear that the election of a Catholic arises from fear of the "Royal University of Ireland," and not from liberality. At all events, let us hope that Irish Catholies will not be satisfied with the fact that one gets a few "loaves and fishes," while five millions are left to starve.

CURED BY FAITH.

THE REMARKABLE CASE OF DELIA GALLA-GHER, OF BROOKLYN

As related in the New York Sun or As related in the New York Sun on Sunday last, Delia/Gallagher, of 199 North Sizth street, Williamsburg, believes that her voice was recently restored by the healing virtues of some water in which a small piece of the mortar from the chapel at Knock, county Mayo, Ireland, had been dissolved. On Tuesday Profs. French and Westbrooke, of the Long Island Colledge, visited the girl. A reference to their books showed that a little over three years ago Miss Gallagher, then 16 years old, was under their treatment for lung and bronchical complaint and the paraly sis of the vocal chords. The girl could not make her voice heard above a whis per, and the effort to do so was attended with great pain and distress. They re-called the treatment in her case, and marvelled much at the cure, she having declared that, finding no treatment had proven effective, she had resigned herself, and made no further effort to regain her voice until she swallowed the mortar-impregnated water. The doctors found the pregnated water. The doctors found the girl with her mother, hard at work making clothing. Since the death of her father, over six months ago, they are compelled to toil from morning until night for their support. The girl greeted the doctors in a clear, cheery voice, calling them by name. To them she related the story of her recovery of her voice as told in the Sun. in the Sun.

After drinking the water on May 30, she After drinking the water and day. By visited some friends the same day. By them she was invited to a picnic. out thinking, and without an effort, she returned the answer "No" in a loud, clear returned the answer "No" in a loud, clear voice. Her friends were startled. Half afraid to tax the returning power too much, she again replied to their question. The following day, the feast of Corpus Christi, she took another sip of the water, and finished on the following day the small portion, "about as much," she described, "as you could write your name with" that had here given to her. Fearwith," that had been given to her. Fearful lest her new power would prove short lived, Miss Gallagher was unwilling to make known the cure; not until the week following did ske attempt to speak in the presence of her neighbors.

The doctors listened attentively to all she said, noting carefully every move-ment of her facial muscles and the indications of her respiratory organs. To questions concerning the pain and distress felt when she strove to speak, and the oppression on her chest in damp and rainy days, she replied: "They have all passed away. The pulling of the things like rubber bands, one on either side of my chest, whenever I made an efford to speak and their relaxing when I did succeed in forcing out a whispering sound, I now no longer feel. A rainy or foggy day has no oppressive effect on me."

Not yet satisfied, the doctors requested

the girl to visit the college yesterday. She gave ready assent, and yesterday afternoon, accompanied by her mother, she visited the college. Profs. French and Westbrook at once began an examination. There was present a number of the faculty and Drs. De La Vergne and Fleming. Prof. Westbrook, after examining the lungs, referred to his book, in which his diagnosis of her case was recorded, and said "I find the lungs to be about the same now as they were when I last examined them, though there is a marked improvement, in that there is now a cicatrix of the apex."

Prof. French then examined the throat and vocal organs. By means of a reflector he exhibited the vocal organs at play. The vocal chords, he said, were just as he saw them when she was his patient, except that then they could not be made to meet so as to produce sounds; but now that difficulty is overcome.

difficulty is overcome.

Then the girl was again questioned. It was sought to discover whether she had lately been subjected to any sudden shock. At the time of the death of her father, in At the time of the death of her lather, in January last, she was sick for a short time, tired out with watching. When death was coming to her father, she said, she felt great great her inability to speak to him. That was the only trouble she had which That was the only trouble she had when in any way might affect her, save her auxiety to do as much sewing as possible for her employer. "He has complained," she laughingly said, "that I am not doing enough work. I can't help it. I wish to do all I can, as that is the only means mother and I have for support now; but since the report of the restration of my since the report of the restoration of my voice has gone abroad our house is crowded with visitors, and letters come

flowing in on us, taking up our time."

To further questioning she said that at times she doubts when she hears her voice that it is she who is speaking. "For the re-c llection of what I suffered then," she said, "when attempting to speak, makes me feel that I must be some other person me feel that I must be some other person who has spoken, because I would feel great pain if I spoke."

Miss Gallagher promised to revisit the doctors should any trouble return.

One of the professers said that paralysis of the vocal chords, such as Miss Gallagher suffered from, was often produced by sudden shocks, and by sudden shocks the organs were restored to their normal state. Miss Gallagher's condition arose, he said, from functional disorders. He used the galvanic battery, but was unable to drive away the paralysis. At that time there was no inflammation, nor is there any now.

now. "In this case the usual causes of cure, such as sudden shocks and the like being absent," he added, "there alone remains this only way to account for her restora-tion of voice. She is, as you perceive, full of nerves. Concentrating her mind, when the possibility of a cure presented itself through the medium of this mortar-impregnated water, she so brought every atom, cell, and particle of her brain to work that it overcame the inability which existed in the vocal organs, and she, thus conditioned as to her brain, believed that she could speak, and would speak, by that power in the water, and she did speak."

"Then her great faith in the curative

"Then her great faith in the curative powers of that small particle of mortar from the chapel at Knock helped her restoration to health and speech?"

"Yes, her faith brought about this change. Now understand me," the professor continued, "this cure is thus explained; the brain was concentrated on the accomplishment of a certain object. If,

LETTER FROM HON. JOHN O'CONNOR.

Оттаwa, June 21, 1880.

MY DEAR MR. BOYLE:

I read the leading article, under the heading—"Prejudice Silenced" in the last issue of The Irish Canadan, and the reading thereof excited in me some aston-ishment and much regret. In all countries, Catholics have, since the revolt of Martin Catholics have, since the revolt of Martin Luther, been subjected to and endured the imputation of being "Priest-ridden," as well as many other opprobrious epithets equally false and insulting. But this is the first instance, within my knowledge, of an organ, or quasi organ of Catholic, and especially of Irish Catholic, public opinion and sentiment, defending Catholics against the imputation of being "Priest-ridden," by assuming that politics and religion are separate and distinct from, and even repugnant to each other: in other words, that the temporal and the spiritual are septhat the temporal and the spiritual are separate and distinct from, and repugnant to each other; and that Catholics have, as regards politics, set the authority and friendly advice of the Hierarchy and Clergy at naught, treated them with rebellious contempt.
The doctrine, that politics

are distinct from, and independent of, each other is, by implication, if not indeed ex-pressly, condemned by the Syllabus. It is opposed to the teaching of the Church in all ages. The Catholic is, therefore, bound to believe that they are not distinct from, and independent of, each other, and that no repugnance between them bound to believe, as the Church teaches, that they are intimately connected; that they cannot be severed without error; and that any attempt to sever them would be mischievous. But he is furthermore bound to believe, as the Church teaches and reason approves, that as the Creator is superior to the creature, the supernatural superior to the natural, and the spiritual superior to the temporal, so also is religion superior to politics; and therefore that politics, being subordinate to, ought to be tempered and sanctified by religion; and therefore the laity ought, in political affairs, to hearken to their spiritual teachers and respect their advice, whenever the interests of religion or morality and the welfare of

society are involved.

The science of politics is nothing more or less than the science of government, the science which regulates the affairs of mankind, the conduct of men in society. To conduct of men in society has relation first, to the Creator, the Ruler of all, by whose authority alone human government can exist and exercise authority; and secondly, to men, as between themselves.

The object of government is to regulate ociety, that is, the conduct of men in society, so as to enable men to attain to therefore, involve religion and morality if indeed these two may be distinguished from each other—an operation which I would hesitate to undertake. The Church, therefore, has not only the right to inter-fere in politics, but it is her duty to interfere in all the aspects and characteristics of olitics which relate to or in any way inolve religion or morality.

The authorized teachers of the Church,

therefore, have the right, and it is their duty to instruct, to advise and to exhort the laity as to the religious and moral pects and bearings of all political affairs. And as the Hierarchy and Clergy are the authorized teachers of the Church, the laity and respect their advice, so far at least as regards the religious aspects and bearings of political affairs. Such was the belief of our forefathers in old Ireland, when the teaching and practice of their religion were proscribed and forbidden, and its ministers

hunted like beasts of prey.

Did our persecuted forefathers then despise and spurn the advice of their spiritual teachers? Did any one who was of them on their behalf ward off the imputation being "priest-ridden," by boasting that they had treated the advice of those teach-ers with contempt, and had acted contrary

to such advice in political matters?

On the contrary, it was the pride and the boast of Catholic Ireland, that her people respected, esteemed, cherished and confided in their heroic, self-sacrificing Clergy, and received their instruction and advice with implicit confidence and pious submis-

And why should it not be so? The Clergy were, as they are, and have always been, of the people, with the people, for the people, having no interests to serve

but the welfare, spiritual and temporal, of the people committed to their charge.

And great and noble were the results hich flowed from that confidence which the laity had in their Clergy. It was the teaching of that Clergy and their advice submissively received and confidently acted upon, which enabled the Catholics of Ire-land to wring Catholic Emancipation from and to wring Catholic Emancipation from a hostile Government and a reluctant Parliament—so great was the moral power of a people united by the bonds of religion, and disciplined by its moral teachings and restraints. Is it possible the pure and simple Faith.

the love of religion, and confidence in the teachers thereof, have passed away from the Catholics of Ireland; and that they are now an improved and enlightened people, in the Scientist sense of the present day! Are they, indeed, ready to admit that their forefathers were a slavish set of "priest-ridden" dolts, in the contemptuous sense in which the term was applied? Is it their boast that they have relieved themselves from that imputation, by having recently spurned and rejected the advice of their Hierarchy and Clergy, and

vice of their Hierarchy and Clergy, and acted contrary thereto, in political affairs, involving great moral principles intimately connected with religion?

I, for one, am not prepared to believe that Irish Catholics in Ireland, or elsc-

instance, in the building up a limb or portions of it, I know that the brain in that case could not perform the cure. Yet if such was the case, I, looking upon it, would be forced to say that the cure was miraculous."

Well, Miss Gallagher's faith has made her whole?"

"Yes," the Professor replied.—N. Y Sun.

disregarded its teaching in matters political.

Nor am I prepared to accept what took
place in two or three instances, notably
that which took place in Mayo, on the occasions alluded to in the article in question, as conclusive, or any, evidence that the as conclusive, or any, evidence that the Catholic people of Ireland have changed so much for the worse, as is claimed by the article.

Demagoguism was, indeed, for the time

triumphant, especially at that place; but what about Mallow and other places, where the Parnelites failed?

I therefore dispute the assumption on which the article is based. It involves the fallacy of inferring a general rule from a few isolated facts. As a distinct proposi-tion it may be expressed thus: The Catholics of Mayo and one or two other places disregarded the advice of their Bish Clergy, and acted contrary thereto at recent elections; therefore, the Cathones of Ireland and of the world are ready to do likewise; therefore, Catholies are relieved from the imputation of being "priest-ridden." I trust, nay I am confident, that Catholies, I mean real Catholies, prefer to be relieved from the obnoxious, but false, cent elections: therefore, the Catholics of imputation by a different species of argument. Indeed, from what I know of yourself, after an acquaintance of a good many years, I venture to aver that the article does not express your own sentiments

and desires on the subject.

1 think the Mayo escapade, as well as the others, may be fairly regarded as solitary instances, having no general political significance, recurrences of those anomalous events which happen unexpectedly from time to time in the political world, especially when people's passions are aroused and appealed to on a subject which orely touches their interest and their feel

gs. But the event is to be regretted instead of being exulted in, and condemned in-stead of being helped up, as a triumphant evidence of Catholic liberality and freedom

from spiritual influence.

The land policy of Mr. Parnell is one which pre-eminently involves great prob-lems of morality, intimately blended with religion, as well as of constitutional law and fundamental principles of sociology That policy was the main issue at the Mayo election and at the others, which were, however, of lesser note. It was, therefore, the duty of the Bishops and the Clergy, by virtue of their spiritual knowledge and authority, to teach, advise and exhort the people of their flock at those crises; and was equally the duty of those people to

earken and be advised.

Now, the mischief which, in my judgment, is to be feared from the doctrine implied in the article is its tendency, by undermining the confidence of the laity in the teaching of the Hierarchy and Clergy, to weaken the force of the authority of the Church in matters within her ligitimate domain. For if the laity are educated, as the article in question tends to educate them, to disregard the teaching and advice of the Hierarchy and Clergy, which is the teaching of the church, on great funda-mental problems of morality and religion, involved in a political contest, they are as a resulting consequence, educated to disregard the teaching of the Church herself; and therefore estrangement from the Church and destruction of faith may ultimately result. The descent from even partial decay of confidence and faith to scepticism is easy, and usually short.

scepticism is easy, and usually short. We have beheld in our day the result of such teaching in Italy, France and other countries of Europe; and we ought to hope that Ireland may be long, aye, forever, spared from a like fate.

However, I object to the article, not ouly with reference to the Catholic people of Ireland, but with reference also to the Irish Catholics, and all Catholics, of this country, where within the scope of the paper's circulation the poison of the article may be presumed to produce its natural but insidious effect more immediately than elsewhere.

Yours truly,

John O'CONNOR. JOHN O'CONNOR.

LUDWIG THE FIRST AND THE ACTOR.

There is an actor in Munich, Lang by name, of whom a funny story is told King Ludwig the First, father of the pres ent King, was a great patron of art, and was on very familiar terms with most of the worthy and notable artists and actors. Among other places where he was ac-customed to frequent was a beer saloon where many of the notabilities of the day congregated to drink beer and smoke the friendly cigar. On one occasion he sud-denly made his appearance in the midst of of a group of actors and actresses, and, steal ing quietly up behind Frau Siegel, put hi hands over her eyes and held them tightly there. Frau Siegel guessed at once that it must be Lang, who was fond of practical jokes, and exclaimed: "Oh, I know you, Herr Lang; you are always teasing me of mimicking the king." "Oh ho," exclaimed Ludwig, discovering himself, to the extreme dismay of the actress; "so Herr Lang mimics the King, does he? We will see how well he can do it. Come, Herr Lang give me an exhibition of your powers in that direction." The poor actor, half frightened out of his wits, declared that there must be some mistake, that he never, under any possible circumstances, could do so unwarrantable a thing as to mimic his Majesty, and, pale with fright, begged to be excused. The King was inexorable, however, and said, "Let there be no more however, and said, "Let there be no more delay, sir, I command you to begin."
Herr Lang, seeing no way of escape, assumed the attitude of the King and said in a loud voice: "By the way, Secretary Schmidt, I should like to have you send a few dozen bottles of my best wine down to the Actors' Club, tomogrow and while we have the said to the Actors' Club, tomogrow and while we have the said to the s the Actors' Club tomorrow, and, while you are about it, you may draw a cheque for a couple of hundred guilders and send them to Herr Lang, a very worthy and comical fellow." At this point Ludwig stopped him with, "There, there, Herr Lang, you from the chapel at Knock helped her restoration to health and speech?"

"Yes, her faith brought about this change. Now understand me," the professor continued, "this cure is thus explained: the brain was concentrated on the accomplishment of a certain object. If, however, I should see a cure effected, for

A GREAT NATIONAL PERIL.

EVEN THE RAPTISTS RECOGNIZE THE ALARM-ING DECAY OF AMERICAN MORALS.

From the Baptist Examiner and Chronicle. The rapidly increasing number of di-vorces in the United States is an alarming evil. Accurate statistics are not easily ob-tainable, but it is probably safe to say that the ratio of divorces to marriages has near ly doubled in twenty years, and bids fair to double itself again in ten years more. to double itself again in ten years more. Nor is this thing confined to a few Western States, whose laws are peculiarly lax. New England, which has been regarded as the stronghold of virtuous family life, DISPUTES THIS BAD PRE-EMINENCE with the other sections of the Union. Dr.

with the other sections of the Union. Nathan Allen gives some instructive figures on this point, in the June number of the North American Review. Up to 1860, divorces were infrequent in the New England States. In that year the ratio of divorces to marriages in the three states of Massachusetts, Vermont and Connecticut, was about 1 in 30; in 1878 the ratio was 1 was about 1 in 30; in 1878 the ratio was 1 to 16. About two-thirds of these petitions are from the wife against the husband, and the majority of these are for such causes as "desertion," "cruel treatment," "habitual intoxication," "neglect to support," etc. In most cases this merely signifies that the partitioners is tried of head husband, and In most cases this merely signifies that the petitioner is tired of her husband and wants to be relieved from him, that she may "try her luck" again. More than half of the divorces are obtained within eight or ten years after marriage, and in most of these cases there are few or no children. The divorces come from all classes. "If any portion in the community," says Dr. Ållen, "is more exempt than another, it is that class connected with Christ and churches who regard marriage and the family as divine justifutions, and and the family as divine institutions, and endeavor to perform the duties growin out of them in a faithful and consciention manner." One allowance ought, in fairness to be made in these figures. The Roman Catholic Church refuses to allow absolute divorces for any reason whatever—a separation is all that is permitted.
Deducting the Catholic marriages, which never result in divorces, and the ratio of divorces to marriages in New England in 1878 was about 1 in 10. One tenth of the 1878 was about 1 in 10. One tenth of the non-Catholic marriages of New England end in divorces. Probably these figures are a fair average for the Middle and Western States; certainly they are not too large for the latter.

IT IS NOT USING ENTRAVAGANT LANGUAGE, they for the latter.

therefore, to call this an alarming evil. There is nothing that so strikes at the roots of political and social institutions as coroption in the family life. The State rests in the family, and the family on the saredness and perpetuity of the marriage elation. If history teaches anything, it relation. If instory teaches anything, it teaches that the weakening of the marriage tie is the first step towards the downfall of a nation. It was the social corruption and vices growing out of the decay of family life that destroyed ancient empires. Had the Greeks preserved their early simplicity of life that would have taken the following the content of the con of life they would never have fallen an easy prey to the Romans. Had the Rom-ans under the Empire been the worthy ans under the Empire been the worthy sons of the Romans of the Republic, they would have defeated the Goths and Huns and Turks as easily as Casar conquered the Gauls. But social corruption had so honeycombed the Empire that it was ready to crumble at a touch. Unless the laws of human nature have been changed in some miraculous manner, the United States will go the way of all other nations. The divorce legislation of most of the States does not reflect the opinion of the majority of the best citizens. After all, Christian people make a majority at the polls, and can ple make a majority at the polls, and can elect men who will give us legislation in accordance with the Christian law of the family. Still, there is need of a higher conception of the nature of the marriage relation among even Christian people conception that would so mould pu pinion as to compel a revision of the laws

lating to divorce in nearly every State HOW OFTEN DO REGULAR ATTENDANTS at our churches hear a sermon on this subct? How often do regular readers of the religious press read an article about it? It is time that both press and pulpit were keenly alive to the importance of speedy action in this matter, and used their utmost influence to secure it.

TRUE POLITENESS.

Politeness is a just medium between formality and rudeness; it is, in fact, good na-ture regulated by quick discernment, which proportions itself to every situation and eason and benevolence on every irregularity of temper, of appetite and passion accommodates itself to the fantastic laws of custon and fashion, as long as they are not inconsistent with the higher obligations of

virtue and religion.
To give efficacy and grace to politeness it must be accompanied by some degree of taste as well as delicacy; and although its foundation must be rooted in the heart, it s not perfect without a knowledge of the

world.

In society it is the happy medium which bends the most discordant natures; it imposes silence on the loquacious, and inclines the most reserved to furnish their share of conversation; it represses the despicable but common ambition of being the most eminent character in the scene; it increases the general desire of being mutually agree able; takes off the offensive edge of rail lery, and gives delicacy to wit; it preserves subordination, reconciles ease with pro-priety; like other valuable qualities, its value is best estimated when it is absent.

No greatness can awe it into servility, no intimacy can sink it into a coarse fam-

iliarity; to superiors it is respectful free-dom; to inferiors, unassuming good na-ture; to equals, everything that is charm-ing; anticipating and attending to all things, yet, at the same time, apparently disengag-

yet, at the same time, apparently disengaged and careless.

Such is true politeness, by people of wrong headsand unworthy hearts disgraced in its two extremes; and by the generality of mankind confined within the narrow bounds of mere good breeding, which is only one branch of it.

READ THIS TWICE.—Five to thirty drops READ THIS TWICE.—Five to thirty drops of Thomas' Eclectric Oil will cure common Sore Throat. It never fails in Croup. It will cure a cough or cold in twenty-four to forty-eight hours. One bottle has cured Bronchitis of eight years standing; recent cases are cured in three to six days. It has restored the voice where the person of the process.

had not spoken above a whisper in five had not spoken above a whisper in nve years. As an outward application in all cases of pain or lameness, nothing like it has ever been known. One bottle will cure any case of lame Back or Crick in the Back. For diseases of the Spine and Con-traction of the Muscles it is unequalled. traction of the Muscles it is unequalled. In Rheumatic or any other pain the first application does you good. It stops Earache and the pain of a burn in three minutes, and is altogether the cheapest medicine ever offered to the people—the cheapest, because it takes so little to do you good. It is composed of six of the best oils known, and nothing but oils. Is worth its weight in gold. Why not buy it to-day?—A. B. Des Rochers, assistant postmaster, Arthabaskaville, P. Q., writes: "Thirteen years ago I was seized by a postmaster, Arthabaskaville, P. Q., writes; "Thirteen years ago I was seized by a severe attack of Rheumatism in the head, from which I have nearly constantly suffered. After having used 'Thomas' Eclectric Oil' for nine days, bathing the forehead, I have been completely cured, and have only used half a bottle. This lean certify under oath if you wish."—Rev J. Mallory, of Wyoming, N. Y. writes, "Dr. Thomas' Eclectric Oil cured me of Bronchitis in one week."

chitis in one week." Beware of Imitations.—Ask for Dr. Thomas' Eclectric Oil. See that the signa-Thomas Extective On. See that the signature of S. N. Thomas is on the wrapper, and the names of Northrop & Lyman are blown in the bottle, and Take no other. Sold

by all medicine dealers. Price 25 cents. NORTHROP & LYMAN, Toronto, Ont., Proprietors for the Dominion. Note.—Eclectric—Selected and Electrized.

ST. MARY'S ACADEMY, WINDSOR.

The commencement exercises were held at St. Alphonsus' Hall, Wednesday evening, 23d. The hall was beautifully decorated. The following varied programme was pre-

sented: Duet—Pas de charge(Morceau de Salon), Tito Mattei—Lulu Barrett, Maude Wiley, Louise Montreuil, Zinna Murphy, Clara

Solo and Chorus-Le Jour des Recompense, Ch. Mercier—by the pupils.

Declamation—Jephthah's Daughter—

Zinna Murphy.

Piano Solo— Souvenir de mon P.

(Grande Fantaisie de Concert), S. Mazurette—Lulu Barrett.

Cald rodal for proficiency in music pre-

Gold medal for proficiency in music pre-ented by Rt. Rev. J. Walsh, Bishop of London, Ont.

Valedictory—Clara Giles.
Duo Concertant—Across the Ocean
(Grande Paraphrase de Concert), S. Maz-

rette—Lulu Barrett, Maude Wiley. The Angels of Different Lands—Recita tion—Minnie Langlois, Clara Giles, Lulu Barrett, Norah Collins, Mary Maher, Libbie Tobin, Zinna Murphy, Maude Wiley, Fan-nie Aldred, Emma Gilks and Mary Ken-

Terzeftino—I Naviganto (The Mariners),

A Randegger—Zinna Murphy, Clara Giles and Emma Gilks.
Trio—Les Tyroliennei, A. Crofsez— Lulu Barrett, Maude Wiley, Annie Vhay, Libbie Tobin, Gertrude Moross and Nina

King.
Solo and Chorus- Bird of the Angel
Wing, J. R. Thomas—Pupils of the juven-

ile course.
French operatta—La Petite Maman, L.
Bordese—Clara Giles, Zinna Murphy, Laurentia Desnoyer, Zoe Ouellette.
Duet, Les Carabiniers Federaux (Marche
Suisse), A. Croisez—Louise Montreuil,
Zinna Murphy, Annie Vhay, Addie Venn,
Lulu Barrett.
Solo—Laieupe Martyre (Seane desnot

Lulu Barrett.
Solo—Lajeune Martyre (Scene dramat-tique), L. Bordese—Zinna Murphy.
Trio—Pas redouble, L. Streabbog—Liz-zie Brodell, Stella Clarke, Fina Valentin, Alice Grimes, Sarah Tobin, Zoe Ouellette Distribution of silver medals and prem

Finale—Les Paquerettes (March), Rummel—Albertino Ouellette, Therese Marantette, Alice Leboeuf and Bella Aldred.

The graduates were Miss Clara Giles, of Lowell, Mich., and Miss Kate Kelly, of Chicago, each of whom received a gold medal, as also did Miss Lulu Barrett, the latter for proficiency in music. Silver medals were awarded to Miss Mary Maher, of Windsor, Miss Libbie Tobin, of Syracuse, N. Y., and Miss Zinna Murphy, of Detroit, N. Y., and Miss Zinna Murphy, of Detroit, the last named young lady receiving her medal for special application to her studies. The closing address on the part of the pu-pils was made by Miss Mary Maher. Rt. Rev. Bp. Walsh, of London, Ont., then awarded the prizes and premiums, of which there was a large number, and then made the closing address.

which there was a large number, and then made the closing address.

He said he was much gratified by the delightful entertainment that had been so well presented on the part of all. The Academy commended itself to all friends of Christian education. It has made steady progress from its beginning; it has grown and will continue to do so. He thanked the children for the entertainment.—Detroit Home Jaurnal.

THE COLLEGE OF OTTAWA.

We have received an elegant pamphlet containing the prospectus and course of studies of this now justly celebrated institution of learning. We take the following extract from the book before us, by which it will be seen that this College is second to none other in the Dominson, in the advantages afforded young men to obtain a first-class education:—

The College of Ottawa, conducted by the Oblate Fathers of Mary Immaculate, began with the infancy and has grown with the growth of the city. Established in 1848 by the Right Rev. J. E. Guigues, O. M. I., D. D., it was entrusted to the care of the Very Rev. Father Tabaret, O. M. I., D. D., and under his presidentship has attained its present prosperity. The We have received an elegant pamphlet

has attained its present prosperity. The Degrees it confers, in virtue of its *University Charter*, besides being honorable testimonials of high and varied attainments, entitle those who study law or medicine to exemption from preliminary examinations. The Government Museum, lately transferred to Ottawa, and the Parliament Library, with its thousands of volumes, furnish professors and students with the means of elucidating every question in literature, science and art. These, and other educational advantages recommend this Institution in a special manner to parents and