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VOL 5.

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#### Reflection.

Translated from the Danish by "Hodor." There was a time when I was very little My body it was scarce an ell in length Sweet, when I think of it with nature brittle I can't keep back the tears with all my strength.

I played in my dear old mother's arms And rode "a horse" upon my Granny's knee I knew of musing, troubles, wrath or harm, As little as of Greek or Galashee. It seemed to me the earth was far the

smaller, But though it was so much the less in sin I saw the stars and wished myself the taller Or wings, that I could reach among my kin. I saw the moon tehind the Isle was setting And thought: I wished I on that Island was So I could see, or possibly it getting And tell how large, how round, how fine it was.

I saw with pleasing eyes God's sun descend Towards the ocean's humid bed, And saw each morning after it to paint The zone far off in colours red.

Of God the merciful I often thought Who gave me life and ruled o'er my soul And of the shining stars which he wrought For mortal's benefit from pole to pole.

Myyouthful lips with child's devotion prayed The prayer my dear old mother taught me first; O dearest Lord, in purity arrayed To serve but thee and for thy blessing thirst.

For father and for mother next I prayed And for all mortals 'pon God's sinful earth And for those people who from God had strayed That they may think of him with sacred mirth.

They went, they went, the days my child-hood served,
Tranquillity and joy with those are past
But I the dear remembrance have preserved,
Godgrant I may preserve it to my last.

## CATHOLIC PRESS.

## Catholic Columbian.

Catholic Columbian.

There are thousands of Catholics, who think they can't afford a Catholic family paper, and yet spend three or four times the amount to keep up some trashy periodical, in which, during the whole year, they will never come across a single thought that will make them wiser or better.

Bob Ingersoll claims that the world has attained its present stage of advanced civ-ilization through discoverers and thinkers. It is a long time since Bob uttered any thing so true. Still, he might have gone a step further and told us of the other patent fact, that it was religion that in-spired these two potent factors and made them the efficient causes of human advancement. But this would be asking too much from the overrated infidel.

A subscriber puts us the following question: "Is it right for Catholics to give to non-Catholic churches and institutions?" non-Catholic churches and institutions?"
A correct answer to this question involves several suppositions. If the gift be bestowed with the intention, and with the ostensible design of aiding in the building up or perpetuation of what the giver knows to be a false system of religion, he sins against faith in abetting that purpose, whether hy material sid or more leaves. sms against that in abouting that purpose, whether by material aid or moral encouragement. He violates conscience and his act is wrong in itself. If, on the other hand, he bestows the gift as a mere matter of courtesy in the feeling of common brotherhood without intention as to its erent from the reply given under the former supposition. In this case there is no presumption of wrong-doing and consequently no intention. It may be courtesy, it may be policy, or it may be any other motive of a kindred nature, any other motive of a kindred nature, that influences the giving—but none of these could be said to give direction to the act, or attribute to it other signification than that which the motive implies, and hence a wrong could not be ascribed to the giver in absence of the intention. It is the intention that constitutes the crimina lity of every human act.

# Catholic Telegraph

Father Ryan, the poet-priest of the South, recently said: There is culture at the North; but there is spirit at the South. It is said that if you call a Southerner a liar, he will send you a challenge; a man in the West for the same offence would knock you down, a man in the Middle States will say 'you are another,' and the Yankee will say, 'I bet a dollar you can't prove it.' The South is impulsive. The North is head, but the South is heart."

As has been long apparent, Protestant-ism, as a religion in North Germany, is fast dying out; the clergy, to a large extent, affected by the intellectual unbelief of the day, disbelieve in the Trinity, in the Divinity of Christ, and in the inspiration of the Scriptures; whilst the educated classes are only Protestants in name; they

LONDON, ONT., FRIDAY, JULY 27, 1883. are Deists, if not avowed Atheists. The masses of the people in Berlin and in other large cities are altogether alienated

Baltimore Mirror.

The death of Bishop William Pinkney, of the Protestant Episcopal Diocese of Maryland, places the adherents of that church in a quandary in the matter of choosing a successor to the episcopate. The broad diversity of opinion held by the clergy on ecclesiastical discipline, the extreme tendency to high and low church practices, make the selection of a superior a difficult and delicate matter. The late Bishop was a low churchman, "conservative, and popular with those who found no favor in the modern innovations of high churchmen, while he scarcely commanded the respect of the ritualists. This manded the respect of the ritualists. This latter feature was eminently manifest by the manner in which these gentlemen absented themselves from the obsequies. Scarcely one of them attended the fun-eral, and the venerable Prelate went to the tomb attended with no word of regret from them. Of the candidates named for the office, according to the reports in the daily press, no one of them stands a chance of being elected. Some are too high, some too low, others too thoroughly identified with ritualism, while others again possess a sufficient amount of conservatism to insure the harmony of the discordant factions, but are thought too old to assume the onerous and responsible position. This lack of concord where matters of faith and morals are concerned matters of faith and morals are concerned in a religious body, must strike the Catholic mind as a curious disruption of the union which is supposed to exist in a church professing a divine foundation and claiming to be the depository of revealed truth; but, when we consider the Protestant Episcopal Church as it is, in reality, a human institution, a body composed of many men of many minds, this disintegration of harmony does not appear so strange. so strange.

tice of religious exercises is the negligence of family devotion. No Catholic home is truly Christian where the duty of holding family prayers is disregarded. The custom of calling together the members of a household, morning and evening, for spiritual exercise is time-honored in its usage, and yet how many Catholic families are there professing to live up to the faith who, from year's end to year's end, never think of assembling at the close of day to offer thanks to God for His many and infinite mercies. Prayer is a means of union between the Creator and the created. It is effectual in drawing the At the late Convention of the Protestant Episcopal Church in the diocese of Illinois it was proposed to change the name of the denomination in the United States to the "Holy Catholic Church." The motion was brought too late in the proceedings to secure consideration, and so was abandoned —until a more opportune occasion. When this is passed, the next thing in order will be the election of a pope. The Episcopals are imitative or nothing. would be found in the absence of practical piety and unity at home. This family union in spiritual affairs is typical of the union of the Church, which gathers to-gether all the faithful, and in the universal thanksgiving of the Holy Sacrifice of the Mass, prays for them and offers up the pure Oblation—the Lamb without the pure Oblation—the Lamb without spot. Family prayer is a means of strengthening one in the faith, and drawing down upon the household practicing it abundant grace and heavenly bleasing, wisdom in guidance, fortitude and knowledge; "For," says our Lord, "where there are two or three gathered together in My name, there am I in the midst of them." But this humbling of the solvit, this unlifting the heavts. ing of the spirit, this uplifting the hearts in unison in the bosom of the family, is not fashionable nowadays. "Family prayers!" the average Catholic young man or woman will exclaim, "we never have them. Worldly attractions are too seductive and their distractions are too strong to be sacrificed for any such trivial arrangement as family prayers.

arrangement as family prayers. We are permitted to exercise our own judgment in this matter, and we say our prayers in private." And, in a large precentage of cases, such prayers! With laughter upon the lips and the mind allured by any but spiritual thoughts, a few hurried prayers are districtedly received and thus prayers are distractedly recited, and thus the obligation is dismissed.

"Their words fly up, their thoughts remain below: Words without thoughts never to heaven

It is the duty of parents and those in authority in a household to institute these family gatherings and to see that those under their charge participate in them. They are the secret strongholds of Christian charity in the family circle. Prayer brings patience and forbearance, and causes peace to dwell where was formerly discord. It is the leaven of the earth's earthiness; and if families were to more generally observe the practice of family prayers the world would be all the purer, better and more beautiful. "For who that knows the worth of prayer, But wishes to be often there."

Catholic Citizen "He ought to be a Catholic." This remark was made of a prominent and weal-thy German-American. "Why don't he go to church then?" The reply is: "He had some difficulty around the church about money matters. He did not consider

at the bargain he is making. He thinks somebody has wronged him, and in order other large cities are altogether alienated from religion; they never frequent the churches; are, as a rule, not baptized; and, though better educated than most other nations, know little or nothing of religion.

Somebody has wronged him, and in order to revent the revenue of himself and irreparable injury. He loses a little of the worldly pelf that he is holding up, and if it of vexation he casts away his prospects of eternal salvation and cuts himself off from the consolation of Church or religion. gion. There is another moral, however, to such spiritual suicides which should be even more strongly emphasized. This is: "Avoid the temptation." The Church exists for the salvation of our souls. Do are individually concerned, by seeking to make money out of Church property. The Church building exists primarily and solely for the worship of God, and for the instruction and devotion of men. Do not endanger these purposes in vary consequences. danger these purposes, in your own case, by making it also serve as security for loans or as the subject of eight per cent. mortgages. The priest is sent from God among the people to be their guide and instructor: to teach them, to preach to them, to baptize and confirm them, and to administer to them the last consolations of the Church. Do not importune tions of the Church. Do not importune him to come down from this high and sacred calling in order to act as your financial agent. Do not come around him with your money begs and press them upon him for an investment. If you wish to make a free offering to the cause of religion it is well, but a money lender about the church!—Christ once whipped the whole mercenary crew out of His, Temple—once and forever! All money relations with the Church, when such are unavoidable, should be conducted upon strict business principles. The title to church property is not in the keeping of Providence, and sad experience teaches that a lightning rod and an insurance policy are just as necessary ence teaches that a lightning rod and an insurance policy are just as necessary upon a cathedral as upon a cottage. The debts of religious societies, like all other debts, are good in proportion to the security, and the money of a Jew or an Infidel is just as valuable in purchasing material and in paying workmen as the money of a sincere Catholic. In the matter of paying off church debts, it amounts to the same thing whether the creditor is a Catholic or a soulless corporation. The law respecting the obligation to pay is the same, and the disappointment at nonpayment in not appreciably different.

Buffalo Union. The Rt. Rev. A. Cleveland Coxe of this city made a speech at Woodstock, Conn., on the Fourth of July, in which he unwittingly remarked: "Last of all, let me remind you that to perpetuate a na-tion, its people must have a common standard of morals; and such a standard was given to our race a thousand years ago, when Alfred labored to make his countrymen know and love the Bible." So, ago, when Alfred labored to make me countrymen know and love the Bible." So, then the Bible was not a sealed book to the people even in the olden days of the good and brave Catholic Alfred—well nigh six centuries before Luther was born, or the so-called reformation was dreamed of. How truth will prevail in the end, even though it steal through bigoted lips, usually quivering with bitterest hate of the Catholic Church and her every glory. As for the Bible being a standard of anything, when interpreted on the Protestiant principle of private judgment, let the Jesuits are, and rouse the country against them."

By this time the great Dominican's By this time the great Dominican's Schwerin has been expelled from the reigning Grand Duke, to have his second although him-

Mr. Parnell proposes, when the next general election ensues, to carry the war into the enemies' country. Besides con-testing every seat now held in Ireland by the opponents of the National League, he will nominate a candidate in Glasgow, Liverpool and Manchester, where he thinks the large Irish vote that exists in those places will enable him to secure a follower. It will be something novel to hear the member from Glasgow or from Manchester making an Irish speech in Westminster. Strange things have come to pass though.

Michigan Catholic.
Five hundred and forty Mormon converts arrived in charge of twenty-two missionaries at New York, on Saturday. This honorable band had been recruited in Sweden, Denmark, Wales, Eugland and Norway. Why do not some of our sanctimonious Protestant weeklies, who deplore with such unction the low moral tone of Catholic countries, remark that that most abominable sect, the Mormons, receives its strength from countries pro fessedly Protestant?

Rev. James M. Sherwood, D. D., a

Presbyterian clergyman of New York, has written a book in which he avers that many of the hymns with which Sunday-school and prayer meetings are afflicted, are "pious slip-slop." The tunes, he states, are a mixture of Scotch reels and plantation melodies, while the words are hardly above the doggerel sung by the Salvation Army, their language often describing the heavenly inheritance as a sort of a picuic on the banks of a stream lined with innumerable orchestras and throwing up spray. This, of course, refers to the character of the music in Protestant churches, which has long struck observant people as a cross between an opera and a ministrel show. Yet Catholies may take from it warning. The beautiful composi-tions which are set to music in the Catholic service, and which have for centuries moved the devotion of the faithful, are firmly fixed in the rubrics of our Church and no organist or choir director should dare attempt to mutilate or displace them. It would be next to a sacrilege to introduce in our churches trashy poetry similar to that which is in vogue among Protestants.

The will of the late Archbishop Wood, of Philadelphia, leaves everything to the

#### ANECDOTE OF FATRER BURKE.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

A contributor in an able article in the Boston Pilot tells this characteristic story of Father Burke:

When the proper man undertakes to write the memoir, which I hope some day to see written, he will have much to treat of besides Father Burke's pulpit oratory.
The stories which are told of him and his sayings and doings would fill a volume.
Though space being overrun, I am tempted to give one of those stories, on account of its special association with the last sermon which he delivered in that

last sermon which he delivered in that very pulpit of the Jesuits' Church in Gardiner street, Dublin, previous to the one which caused his death recently. It was the Feast of St. Ignatius, the great feast of the year with the Jesuits, and Father Burke was appropried to and Father Burke was announced to preach the evening sermon. The congre-gation of the Jesuits' Church in Gardiner street is the most fashionable in Dublin, and the announcement that the great Dominican was to preach ensured that the

Dominican was to preach ensured that the congregation on this occasion would be not only fashionable but immense.

Father Tom dined with the Jesuits the evening of the sermon. Instead of withdrawing some time beforehand to think and refresh his memory, he, as was his usual custom, remained at the table pouring forth his brilliant conversation in a continuous stream.

he was not feeling quite well.

Father Tom's reply was to call for the decanter more boisterously than ever and to declare that the suggestion was another piece of Jesuit chicanery. The anxiety grew intense. The immense congregation could be heard assembling. The Jesuits retired and prayed for inspiration.

Then the Superior came round to Father Tom, and in a kind voice told him not to be unessentiated by the superior came.

be uneasy-that it would be all rightthat though it would be all right— that though it would be a great disappoint-ment to the congregation, there would still be no great harm done—as one of their Fathers had prepared a sermon on

speech was rather incoherent. The Jesuits followed him in fear and trembling. In the sacristy his conduct was also peculiar. He romped with the altar boys, and indul-ged in other frivolities. In one of the corners of the sacristy is a little flight of steps with a door at the top. Open the door and you are in the pulpit, for this corner is a corner of one of the transepts

of the church.

The Jesuits had no hope in anything else but prayer, and they all knelt down in the sacristy and prayed with all their

Father Tom advanced to the pulpit. On the steps he staggered and fell. But he struggled up again, opened the door, and was face to face with the mighty congregation. At last the moment had arrived. The

listened in breathless horror for the first word. It came—a hoarse and terrible shout from Father Burke in the pulpit—"To hell with the Jesuits!" Again the shout repeated—"To hell with the Jesuits!" What

repeated—"To hell with the Josuits?" What the feelings of the Jesuits praying in the sacristy were then must be imagined, for I cannot describe them. I believe the Father Superior fainted. The others lis-

tened for what was to follow.

"Yes, beloved brethren," went on Father Burke, after a little pause, "that is the cry which is ringing through the length and breadth of Catholic France to-day" and forthwith he launched into a splendid sermon from that text on the expulsion of the Jesuits which was at that time taking place in France. The whole thing was a joke of the elo

quest Dominican. It was characteristic of the man that at the same time the cry struck him as an effective opening for his sermon it also suggested to him the idea of this piece of fun with his entertainers. \_\_\_\_\_ Professor Goldwin Smith, who seems to

be the subject of an intense antipathy to an Irishman, says, in an article in the Nineteenth Century, for June, "why send more Irish to America?" The Irish who come here become distinguished, and soon ostle such Johnny Bulls as Goldwin. Mr. Smith could not do better than preach his doctrine to the English Government, which is now engaged in systematic sending of Irish people across the water.

The Western papers state that Sitting Bull, converted by Bishop Marty, with the grace of God will be baptized in Sep-

#### CATHOLIC NOTES

The late General Ewing was a fervent Catholic. There are 821 Catholic churches in Eng-

Catholicity is said to be sweeping through England like a whirlwind. High and low, rich and poor are coming into

the Church. Five hundred farmers of Lealsch, Baltic provinces, Russia, have become Catholics, and many families from Riga will soon

follow their example. Three hundred and fifty children, of whom one hundred and thirty are colored, attend the Sisters' school in Pensacola,

In Rome, Augustus' tomb is a variety

In Rome, Augustus' tomb is a variety theatre, Hadrian's mausoleum a barracks, Nero's gardens the Pope's gardens, Cæsar's death-place a green grocery, Marcellus' theatre a blacksmith's shop.

The Church which Eugenie intends building at Flamborough, England, in memory of her son, will cost \$340,000. The collin of Napoleon III. and the Prince Imperial will be placed in this church.

The Convent of Villa Maria at Monkey. The Convent of Villa Maria, at Monklands, Canada, the interior of which is rapidly approaching completion, will, it is said, cost about \$1,000,000, and will be one of the finest buildings of the kind on

The subscriptions for the free Christian schools of Paris have now reached the amount of £56,000. Those for the church of the Sacred Heart, on Montmartre, are stated at half a million sterling.

Governor Butler wants to see the Sisters of Charity in charge of the sick at Tewksbury, believing that those under their care would be justly and tenderly dealt with, since the Sisters' sole interest is the well-being and happiness of their charges.

Archbishop Wood bequeathed all his property, real, personal and mixed, to the Church. It consisted of eight hundred dollars in money, a life policy of two thousand and a few books which he kept after donating his library to the diocese. A life portrait of his Eminence Cardi-

nal Newman has been recently completed by Mr. Barrand, the eminent artist, of Oxford street, London. The likeness is reported to be a faithful reproduction of his Eminence's features, and is an excel-lent work of art. On July 2d, pupils of the Sacred Heart,

On July 2d, pupils of the Sacred Heart, from France, were received by the Holy Father, who congratulated the young girls on their opportunity of receiving a Christian education. He spoke highly of the Ladies of the Sacred Heart and showed the importance of educating women and the necessity of combating in France the encroachments of the Revolution.

Duke Paul Frederick de Mecklenburg-Schwerin has been expelled from the grand ducal chateau for having chosen, contrary to the orders of his brother, the reigning Grand Duke, to have his second child baptized a Catholic, although him-self a Lutheran. This he did in compli-ance with the wishes of his wife, the Princess Windischgraetz. He will become a Catholic, and will take up his residence a Catholic, and will take up his residence

In his sketch of the late Dr. Pusey, in the current Catholic World, and speaking of the Ritualistic movement with which his name is inseparably connected, Oswald Keatinge says: "It revolutionized Oswald Keatinge says: "It revolutionized the Church of England and society and It uprooted long-standing prej Itidid grand missionary work for the Catholic Church. It recruited the ranks of her priesthood with a phalanx of some of the most brilliant and gifted of men.

When the lately consecrated Bishop Rademacher, of Nashville, came into that city, he was escorted by a committee composed of a large number of clery-men and military and civil dignitaries. Addresses of welcome were made by the governor of Tennessee, the Mayor of Nashville and others. The successor of the distinguished Archbishop Feehan finds finds himself among a generous, warmhearted people. DIVORCE-It has been estimated that

over 2,000 divorces are annually granted in the New England States. Here in New York we have had over our share. According to a statement made by an offi-cial of the County Clerk's office, it appears that there were 276 divorces granted last year by the Supreme Court of New York County. Ninety per cent. of those divorced were of American origin; Germans came next. There were a few French people and no Irish. There were but a few, and these German, professing the Catholic selligion. Catholic religion.

New Haven, Conn., July 12.—The Court of Hermann, Ancient Order of Foresters, were yesterday refused admission to St. Mary's Catholic Church while wearing their regalia and attending the funeral of a member. Father McGivney met them at the church door. The court refused to take off their badges and left the church. Three members, pall-bearers, took off the regalia and entered the church Father McGivney explained that the organization was not connected with nor recognized by the Church. From a Catholic point of view, the

Northwest of the Republic is full of interest. It is classic ground. Its cities—as way,

Chicago, St. Paul, Dubuque, Joliet, Duluth, and Fairibault—recall the names of Catholic pioneers. Father Marquette wintered on the site of Chicago over 200 years ago. Father Hennepin visited the site of Minneapolis over 200 years ago and discovered and named St. Anthony's Falls, the water of which now turns the largest flour mills in the world. To-day there are six Catholic churches in Minneapolis.

NO. 250

polis.

A Liverpool correspondent of the London Graphic says: "At Liverpool recently two Roman Catholic priests died from typhus fever, caught by their devoted labors among the poor. The sight at their funerals was a most touching one, the people thronging the streets through which the procession passed, and exhibiting the most profound sorrow. The Roman Catholic Church has, no doubt, more hold on its people on the banks of the Mersey than the Anglican, and will continue to have till the Established Church has a far larger number of clergy who would be able and willing to visit in the courts and alleys, which is certainly not the case now."

### PASTORAL VISITATION.

His Lordship the Bishop of Ottawa, will on the 2nd of August, leave that city to begin his pastoral visit in that portion of the County of Ottawa known as the Gatineau Valley, one of the richest and most inviting districts in the whole Ottawa radian.

region.

The following is the itinerary of the 

Bois-Franc......

Maniwaki 11, 12, 13

La Visitation de Wright. 13, 14, 15

St. Martin, Lowe. 15, 16, 16, Ste. Cecile, Masham Mills 16, 17, 18

St. Stephen, Chelsea. 18, 19, 20

St. Peter, Wakefield. 20, 21, Ste. Elizabeth, Cantley. 21, 22, OTTAWA.

OTTAWA.
N. D. de la Salette, Port-

# ST. JANUARIUS.

The Neapolitan journals announce that the liquefaction of the blood of St. Januarius, patron of that city, took place this year as usual. We read in the Liberta Cattolica:—

"In the afternoon of Saturday, May 5th, the precious blood of St. Januarius was solid in the chapel where it is kept. It was carried in procession to the Church of Santa Chiara, and exposed in presence of the head of the holy patron. The usual prayers commenced. After an hour the blood liquefied in part, the other part, round in form, remained hard. The miracle took place at ten minutes after six in the afterward. in procession to the Church six in the afternoon, the blood remaining liquid until carried back in procession to the chapel of the Tresor. Sunday, May 6th, the blood returned to the state in which it had been the evening previous, that is concert will even the state of the state in which it had been the evening previous, that is, one part solid, one part liquid. In the day it liquefied entirely. Monday, the 7th, the blood was solid in the chapel of the Tresor, and became liquid after a prayer. Among the numerous strangers in the Church of Santa Chiara to observe the miracle of the blood of St. Januarius was Cardinal Lavigerie, Archbishop of Algiers and Apostolic Administrator of Tunis."

Many unbelievers deny this miracle, Many unbelievers deny this miracle, but those who have observed it have been forced by the evidence of facts to recognize it. Alexander Dumas, who was present at the miracle, has declared that the liquefaction was not obtained by human means. "And now," said M. Dumas, "let us say that the liquefaction is due to a secret transmitted from generation to generation since the fourth environment. generation since the fourth century until generation since the fourth century until our days by the priests of the Tresor? Perhaps, but in this case we must admit that their discretion is more miraculous than the miracle itself. I prefer to believe the miracle, and, for me, I declare I be-lieve it." He added: "The philosophy of the gighteenth conturn and modern shows. heve it." He added: "The philosophy of the eighteenth century and modern chemistry have lost their trouble and their money. Voltaire and Lavoisier wished to touch it, and, like the serpent of the fable, they bit themselves."

Professor Fergola, of the University of Navles, made an applicate of the private.

Naples, made an apology of the miracle of the blood in a learned dissertation. In 1880 Professor Luca, a freethinker, who taught chemistry in the same university, caused the phenomenon of the liquefaccaused the phenomenon of the liquefac-tion to be observed and gave the examination to Professor Pietro Punzo, his disciple and colleague. Punzo made a re-port, in which he concluded that, in the present state of science, it is impos to resolve the mysterious problem.— Washington Catholic.

Washington Catholic.

"Nonsuch" is the name by which a new washing compound is known, manufactured by the Merchants Co., London, and for sale by all grocers. From personal observation we can recommend this as a genuine article. The price is a mere tritle, and, if directions are followed the result is simply this: It washes clothes with but a mere fraction of the labor employed in the old way,