

AUG. 31, 1888.

Summer in Ireland. BY WILLIAM COLLINS. (For Redpath's Weekly.)

The summer in holy Ireland, And sunshine on the land, And smiles of blue, of the brightest hue, Smile down upon vale and strand; And fair as a young bride's blushes, As she sits alone by the Western foam; In her robes of emerald green, O, not on the earth's green bosom, And not in the circling sea, Sit another land so bright and bland, Or a land so dear to me.

TWO PRINCES OF THE CHURCH. AN AMERICAN PRIEST'S VISIT TO CARDINAL NEWMAN AND MANNING.

(Rev. P. W. Tallon of St. Louis, Mo., in the Western Watchman.)

A visit to England will remind any one of America, but it is easy to see this is an old country. It would be useless to speculate what the United States shall be when half the age of this nation. However, it is only natural to suppose that the influence which each country has exerted on the other in the past will grow wider and deeper with time until the one becomes far more progressive and the other less fond of change.

Here in England Catholics give half their fortune to the Church. In one more particular at least, the Catholic Church here is far ahead of the Church in the United States—I mean in the matter of organization. Synods are of frequent occurrence, everything is done in order, priests are not strangers to each other, while the ceremonies and public offices of the Church are carried out in a most exact and dignified manner.

What should I say? Presently the tottering and uneven steps of an old man were heard in the corridor, when the servant opened the glass door and I stood in the presence of his Eminence, Cardinal Newman, the greatest living man who speaks the English language, and one of the first scholars of this or any former age.

Indulgent parents who allow their children to eat heartily of high-seasoned food, rich pies, cake, &c., will have to Hop Bitters to prevent indigestion, sleepless nights, sickness, pain, and, perhaps, death. No family is safe without them in the house.

From the American Catholic Quarterly Review for July. CONVERTS. Their Influence and Work in This Country. John Gibney Shea, LL. D. CONTINUED.

where he knows thoroughly those whom he addresses, he not unfrequently cuts deeply and mercifully, believing that it is a case where the surgeon, to effect a cure, should use his instruments boldly. The early convert, the Rev. Mr. Thayer, in this way provoked controversies which created hostility instead of stimulating calm and prayerful inquiry.

With the penal laws in vigor, and profession of Catholic faith entailed loss of citizenship, fines, double taxes and other hardships, it was a heroic act for any man to take his stand among the oppressed and condemned followers of Christ. Even after the laws had been to a great extent abolished by the force of time, it was an immense sacrifice to become a Catholic.

with wonderful tact and marvellous energy. In fertility of resources he can scarcely be surpassed, while the amount of work he goes through daily would be simply incredible had we no visible results. When I called on Cardinal Manning yesterday I was taken to a large reception room on the second floor. As soon as he finished some diocesan business with his Vicar-General he came into the room in a hurry. Outside his cassock the Cardinal wore a black coat made like a wrapper and the crown of his head was covered with a red skull cap; his cassock was short and his bright stockings were rich and soon.

When, at a later period, the German immigration assumed such immense proportions, a body of German Catholics grew up, and here came, in addition, another national feeling, with a foreign language, different modes of thought, different religious practices. A Catholic, in a part where this element predominated, found himself isolated, and his children, and himself, lost unless he acquired the language and identified himself with the hopes and desires of Germans.

Still the position of the convert is often attended by great trials. A Protestant clergyman becoming a Catholic gives up a livelihood, and by his training and former acts he not ordinarily becomes a priest, and he can no longer profess to be a priest, and he can no longer profess to be a priest, and he can no longer profess to be a priest.

Decay of Protestantism. In the first quarter of the present century rationalism had its first headquarters in Tubingen. Of late years, however, Tubingen has been out-distanced by Holland, where Kuehler and others have it all their own way. It would now appear that the liberal and destructive tendency of those men who were supreme at the great national university is working sad havoc with the National Church.

Better, perhaps, than any others the converts know and appreciate the feeling of the non-Catholic public towards us, their efforts to entangle our weaker brethren, their own uncertainties as to faith, their doubts and delusions. It is a trite saying which ascribes interperate zeal to converts; for men who have undergone great mental trials, whose considerations of a topic have been absorbing, cannot treat it languidly. A man who has gone through this course must be energetic,

strumentality of great good. But meanwhile the young men are slipping away, and converts familiar with the working of organizations like the Young Men's Christian Associations, and aware of their defects, might be in many cases most serviceable in what might be called Catholic home-mission work. The parochial clergy, with the work before them, can not undertake this, and unemployed priests, whom our right reverend bishops might assign to such undertakings, are few. It does seem as if it were a field where experienced converts, and other laymen, might become potent auxiliaries, and thus men, whose services are now lost, might become of the utmost service in saving young men who for want of moral support and social help are shamed into neglecting their religious duties, and make shipwreck of the faith.

The question of a great Catholic university has been raised, but colleges and universities cannot thrive unless the preparatory schools exist in greater number. In our large cities, while there are many academies or high schools for girls, there are comparatively few for boys. Boston more seems to have but one such school; Boston one with 220 pupils; New York four with about 1,000 pupils; Philadelphia two with about 400 pupils. Evidently these figures do not approach the number of youth, sons of Catholic parents able to give them an education superior to that afforded by the parochial or the public school.

George Washington's Devotion to Mary Immaculate. "I Cannot Love the Son Without Honoring the Mother."

If there be one name in the pages of history of which the human race may justly feel proud, it is that of George Washington. The purity of his character as a man, no less than the splendor of his achievements as a soldier and statesman, has won the admiration of mankind. However, like all men of unsullied integrity, his life is rather a subject of admiration than of imitation.

Here was something definite to build upon, and it appeared possible to arrive at the facts of the case. The "Woodstock Letters," I may remark, are historical sketches of churches in charge of the Jesuit Fathers, printed at the college of that name for circulation among the members of the Society, rather than for the public in general. Those referring to St. Joseph's Church were written by Rev. P. A. L.—S. J., a native of Philadelphia, and for many years attached to St. Joseph's Church, about the year 1873.

vegetable diet. A vegetarian reports the result of his year's experience without meats. At first he found the vegetables insipid, and had to use sauces to get them down. As soon as he became accustomed to the diet all conditions were put aside except a little salt. The desire for tobacco and alcohol left him spontaneously. Then all his digestive functions became regular, and he found himself wholly free from headaches and bilious attacks.

As the second source of evidence, Father J.—refers to a visit he made when a lad of eleven or twelve years of age—which he says was "about 42 years ago"—to the family of a Mr. L.—

expressed my doubts. "Do you not admire Washington?" asked Miss Sarah. "Yes," "Well, he belongs to our church, and he honored the Virgin." I remained incredulous. "I tell you, boy," said she, "my mother often visited Mrs. Washington, and I myself saw the picture of the Virgin hanging in the President's bedroom!"

Thirdly, I had the pleasure of dwelling for years with Rev. Francis Vespre, S. J. Like most of the Fathers of Maryland Province, he was full of anecdotes, and fully a dozen times have I heard him tell that when Rev. Ambrose Marchal arrived in Philadelphia, on his way to Baltimore, [where he arrived June 24, 1792], "to be Professor in St. Mary's Seminary, being a man of letters, with letters of introduction from leading men in France, he was invited to breakfast, going to the library—which was the second story front room—to consult a book; it was necessary to pass through the President's bedroom, and Able Marchal, noticing a full-length picture of Mary Immaculate hanging at the head of the bed, expressed his surprise; when Washington answered: 'I cannot love the Son without honoring the Mother.' I know not if Father Vespre had this incident from the Archbishop himself, or if it was tradition among the Sulzicians at St. Mary's. I know I often heard him tell the story, and I think, once in the presence of an aged Sulzician who was present at the breakfast, and, on account of his better knowledge of the English language, acted as a kind of interpreter. I have read of this picture both before and since I wrote hastily the articles in the 'Woodstock Letters.'"

Another letter he says: "I have a growing impression that I myself have seen the picture." Another gentleman, well acquainted with the history of Philadelphia, writes: "The story of the picture has long been current here."

To these arguments should be added the fact that the statement was never called in question even in the riotous days of 1841, or the Know-Nothing excesses of a few years later—a circumstance that is not without weight. Whatever importance the reader may feel disposed to attach to this matter, it is not without interest. Whether Washington was merely following the custom of some of the more ritualistic members of the Episcopal Church, or whether it was that his noble mind was naturally drawn to honor

the Mother of God as the object of his veneration? Do not others stand out more prominently than this, which is by its nature abstract, and which was not then so prominently before the public mind as it has been since its definition as an article of Catholic faith? The Catholic student of American history is well aware of the providential manner in which devotion to the Immaculate Conception began to take root in our soil from the days of Columbus; how islands, bays, rivers, and other natural features of the country, no less than the names of synods to the eye of faith, place it far above the range of more fortuitous events. This circumstance sheds a new light upon what might otherwise be looked upon as accidental. That Mary, who under that title has claimed and received the homage of her own children, should also claim the homage and become the tutelary angel of the founder of American liberty, and the father of a country specially consecrated to her Immaculate Conception, is a reflection that should fill the Catholic heart with feelings of joy and gratitude. I have thus given what little I have been able to collect on this question; and while I admit that it does not amount to an absolute demonstration, yet I think that it is more than sufficient to carry conviction to a candid mind, and serve at the same time the means of stimulating to further inquiry and eliciting further information. And though others may not attach the importance to it which I freely confess I do, the narrative will not, I trust, be uninteresting to the general reader.—Rev. A. Lambing in the Ave Maria.

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The Catholic Record
Published every Friday morning at 486 Richmond Street.
Rev. John F. Coffey, Editor.
Thos. Coffey, Publisher & Proprietor.

Catholic Record.
LONDON, FRIDAY, AUG. 31, 1883.
THE FRENCH VICTORY IN ANNAM.

French arms have achieved a complete victory in Annam. We rejoice at this culmination of the embroglio, and we cannot deny that our pleasure is enhanced by our knowledge that British covert intervention prevented an earlier and similar solution of the difficulty.

THE SLIGO ELECTION.

The Sligo election is another signal triumph for Mr. Parrell and the Irish party of self-government. But a few weeks ago Monaghan voiced the determination of bold Ulster to rest satisfied with nothing short of Home Rule for Ireland, then came gallant Wexford accentuating that determination on behalf of Leinster, and now advances Sligo to the front speaking for royal Connaught.

THE IRISH REGISTRATION BILL.

The House of Lords by its rejection of the Irish Registration Bill has established another title to the condemnation of all honest minds. The Irish Franchise is restricted to an extent incompatible with even the appearance of free government.

and most unjust system of registration which excludes thousands of honest and deserving men from the polls. Yet we are told that Ireland should be happy and content.

THE TELEGRAPHIC STRIKE.

The failure of the telegraph operators to bring to terms the gigantic monopolies against which they contended, has taken no one by surprise. The demands formulated by the strikers were perfectly just, but the time chosen for the strike was singularly inopportune as the organization of the strikers was surprisingly defective.

The failure of the strike is a source of loss to all and disaster to many who took part in it. True, the companies suffered some loss and inconvenience, but they are able to bear their loss without difficulty.

THOUGHTS FOR THE TIMES.

Our Lord Jesus Christ himself tells us that the kingdom of heaven suffereth violence and the violent bear it away. Of what violence does our blessed Lord speak? Not indeed the violence of constraint, but the violence of penitential tears, not the violence of provocation by sin, but the violence of ardent prayer, not the violence of pride, but the violence of self-abasement, a violence whereby we incur not God's anger but deserve mercy at his hands.

Once the victory has been achieved, it is our duty to improve our advantage. As the brave and able commander, not content with the defeat of his enemy, pushes his success to its farthest consequences, so should we, not content with victory over the enemies of our salvation, not desist from the combat till their power receives such a check that they can never again place our salvation in danger.

Our struggle must, however ardent, be conducted with patience. "Have patience with me," says our Lord Himself in the gospel, "and I will pay thee all." By patience

indeed we can overcome and disarm many of the most dreaded enemies of the human soul. Our Lord Himself gives us an admirable example of patience in the sufferings of his adorable passion. With what meekness did he bear with the cruel affronts, outrages and injuries offered him by men for whom he poured out his life's blood.

It too often happens that we place such a value upon earthly things that we cannot raise our minds to God. It is indeed a duty solemn and inalienable for us to discharge the obligations of whatever position we fill in this world, but the discharge of these obligations should be directed to the great end of our creation, eternal salvation.

A distinguished philosopher of pagan times exhorts us to raise our minds to eternal things. This, indeed, an advice we should follow with exactitude. It is an advice which the illustrious St. Cyril repeats when he tells us that we should raise our sighs to heaven and live upon its very expectation.

But to be assured of success, we should endeavor to acquire the virtues of Christ Jesus himself, his charity, his humility and his sanctity. Our lives should be a consecration of virtues divine in their origin, divine in their end—faith and hope and charity and good works sustained, courageously and confidently to the very end.

By these means we shall indeed gain the reward meted out to the good and faithful servant. We cannot aver that the path of salvation is too difficult for us, who belong to that Church which blesses its children with such superabundant graces that sin should recoil from them and benediction surround them—that Church out of which there is no salvation—the Church which is the representative here upon earth of the Heavenly Jerusalem in the solidity of its foundation, the symmetry of its superstructure, the exactitude of its divisions, the proportion of its parts, the tranquillity as well as the signal happiness of its inhabitants.

The same Christ who is Head and Founder of the Church is the king of that heavenly city of which the spirit of God speaks through the mouth of Isaiah the prophet. For behold: I create new heavens and a new earth; and the former things shall not be remembered, and they shall not come upon the heart, but you shall be glad and rejoice forever in those things which I create, for behold I create Jerusalem a rejoicing and the people thereof joy, and I will rejoice in Jerusalem and joy in my people.

PASTORAL VISITATION.

In accordance with the announcement made a few weeks ago in these columns, His Lordship Bishop Duhamel, accompanied by the Rev. Father Coffey, of the Record, left his episcopal city on the 2nd inst. to make the regular episcopal visitation of that portion of his diocese situated in the valley of the Gatineau.

His Lordship, left, as we have said, on the 2nd inst. and first visited the mission of Upper Wakefield. The distance from Ottawa to that place is nearly thirty miles. About midway the episcopal party was met by the indefatigable pastor of Wakefield, Rev. Father McCarthy, and after a slight delay resumed the journey northward, to be encountered a few miles from Wakefield by one of the most furious thunder and hail storms it has ever been the lot of the writer to witness.

Accompanied to the church by the Rev. Fathers Corkery, McCarthy and Coffey, His Lordship, after the usual invocations and prayers, ascended the throne, while the Rev. Father Coffey addressed the congregation on the subject of contrition. On the morning of the 3rd the bishop celebrated holy mass at seven a. m., during and after which confessions were heard till the last mass celebrated at 10 by the Rev. Father Corkery.

At this mass the sermon was delivered by the Rev. Father Coffey, who also spoke at the solemn service for the dead chanted by His Lordship in the evening at 8:30. After this service His Lordship and the priests heard confessions till a late hour, nearly all the communicants of the parish availed themselves of the opportunity of approaching the sacraments. On the morning of the 4th, His Lordship gave confirmation to those who had been prepared for its reception, and at last mass delivered an earnest and practical exhortation to the parishioners of Wakefield.

By these means we shall indeed gain the reward meted out to the good and faithful servant. We cannot aver that the path of salvation is too difficult for us, who belong to that Church which blesses its children with such superabundant graces that sin should recoil from them and benediction surround them—that Church out of which there is no salvation—the Church which is the representative here upon earth of the Heavenly Jerusalem in the solidity of its foundation, the symmetry of its superstructure, the exactitude of its divisions, the proportion of its parts, the tranquillity as well as the signal happiness of its inhabitants.

On the morning of the 5th, His Lordship administered the rite of confirmation to a large number of children, and preached another powerful and instructive sermon in French, Father Coffey following in English. In the afternoon of the same day the Bishop left for Bouchette, a distance of twenty-seven miles. A brief stay was made at Gracefield, where the Rev. Father Gay extended a right hearty welcome to the party. Bouchette was not reached till 8 p. m., when the exercises of the visit were commenced by a sermon from His Lordship on the "Transfiguration of our Lord, followed by benediction of the Most Holy Sacrament. This mission, formerly attended by a resi-

dent priest, has been for several months under the charge of the Rev. Father Prevost, O. M. I., through whose zealous administration it has made steady and decisive progress. On the 6th of August, after confirmation and mass, His Lordship again preached on the subject of conversion. In the afternoon the journey northward was again resumed, and after a drive of fifteen miles, the bishop met with a most hearty welcome from the good Oblate Fathers at Maniwaki, one of the most favored and picturesque spots in the whole Ottawa country.

At Maniwaki, His Lordship proceeded to the missions of Castor, Moulin, Bois-Franc, and Deseret, some of which could only be reached on foot. At Castor a mission under the charge of the good Father Mauroit, an address was presented to His Lordship which we feel genuine pleasure in publishing:

ADDRESS
To His Lordship the Bishop of Ottawa:
May it please your Lordship:—We, the undersigned, (committee of management for building the River Joseph Church), on behalf of the inhabitants of this mission, beg to offer you a most cordial welcome on your visitation to the mission.

It was with feelings of unfeigned delight that we learned from our beloved and respected pastor, the good Father Mauroit, that your Lordship had kindly consented to visit us, and to grant the Sacrament of Confirmation to the children of the mission.

Located, as we are, almost in the bosom of the primeval forest, we cannot extend to you such hospitality as our feelings would dictate. From the bottom of our hearts we candidly and earnestly thank you for your great condescension in visiting us, at such great inconvenience and fatigue to yourself personally.

As your Lordship will have observed, we are after having our new church completed; and although of modest appearance and proportion, we feel that the limited means at our control would not justify us in erecting a larger edifice; we feel that we have discharged a pleasing duty to the best of our ability.

When this mission was first opened some nine years ago, the chapel afforded ample accommodation for the small number of communicants who were then in attendance, but we soon found it inadequate to accommodate the quickly increasing population. The new Church, which is fifty feet in length by thirty feet in breadth, has been brought to its present incomplete state at a cost of several hundred dollars. We will continue, from time to time, to make such improvements as our means will allow, and having brought our church to completion we feel repaid by the thought that there is one more edifice erected to the honor and glory of God.

Our good Pastor, the Revd. Father Mauroit, with his usual energy and faith, gave us all the encouragement and aid it was possible to give us, and the same was done by his Revd. Superior. Presenting this simple expression of our attachment to Holy Church, in the person of your Lordship, we earnestly hope that your present visitation to this remote portion of your diocese may be but the forerunner of many and more agreeable visits in years to come.

was that of Lowe, where there is a large frame church whose interior finish and tasteful decorations reflect great credit on the Rev. Father McCarthy. The introductory sermon of the visit at Lowe was preached by the Rev. Father Coffey. On the morning of the 16th, after confirmation, His Lordship also preached in English a discourse at once interesting, earnest and instructive. From Lowe, the Bishop proceeded to Masham Mills, a parish under the charge of the Rev. Father Faure, a zealous and energetic priest under whose administration marked improvements have been made on the church and its surroundings. During his stay at Masham Mills His Lordship preached several times in French to very large congregations. The next mission visited was that of Chelsea, in charge of the Rev. Father Brown, well known in connection with that admirable little publication The Voice. At Chelsea there is a fine stone church, not yet entirely completed but possessing a beautiful altar and otherwise decorated with taste. At Chelsea confirmation was given on Monday, the 20th, after which His Lordship visited the mission of St. Peter, of Wakefield, a mission in charge of the Rev. Father Corkery. At this mission took place the blessing of a fine new bell recently purchased and paid for by the congregation. The rite of confirmation was also administered to several candidates, and His Lordship left on the 21st for Cantley, a mission likewise in charge of the Rev. Father Corkery, a generous and large hearted priest entirely devoted to his flock. After confirmation on the 22nd His Lordship preached an inimitably beautiful sermon on the Assumption of the Blessed Virgin. The exercises of the visitation brought to a close, His Lordship, with the attendant priests, wended their way towards Ottawa. During his visit the Bishop had driven or walked to visit the various missions we have enumerated, more than 270 miles.

Before reaching the city a few moments' rest was had at the residence of Alonzo Wright, M. P. for the County of Ottawa. The "King of the Gatineau" has a reputation as wide as the Dominion itself for every good quality of head and heart. But there is no place these qualities are so well shown as in his magnificent residence on the river, over whose valley he enjoys regal sway. Those of the party who for the first time had an opportunity of enjoying Mr. Wright's hospitality are not likely soon to forget his genial and whole souled heartiness.

The city was reached by the Bishop and party at 5 p. m., on the 22nd. His Lordship proceeded on the same evening to Buckingham to visit the missions on the River aux Lievres. Of the visitation on the Gatineau it may be truly said that it has been productive of such happy results looking to the solid advancement of religion and the promotion of the best interests of the people, that they gladly look forward to His Lordship's return to their midst.

EDITORIAL NOTES.

The following paragraph is making the rounds of the Methodist press of the country: "It is announced that a second Father Mathew is prosecuting a remarkable crusade against strong drink at the Cape of Good Hope. His name is Father Henneberry, of St. Augustine's Roman Catholic Church, at Port Elizabeth. On Sunday evening he spoke with such wonderful effect that a thousand people sprang to their feet at the close of the discourse to take the pledge. May the field of his labors be widely extended among the multitudes of the Roman Catholic Church, who are so much in need of his helpful influence."

Here is an item which will, we hope, lead our wealthy Catholics to ask themselves the question: "Have I done my duty to the Church?" The inhabitants of New Rochelle, N. Y., were startled last Sunday by an unusual and prolonged ringing of the great bell of the Catholic church immediately after Mass. The members of the congregation, as they walked homeward with smiling faces, gave the information that Father McLaughlin had just announced that the entire debt of the church had recently been paid by one of the members, Mrs. Iselin, wife of Mr. Adrian Iselin, the well-known banker, through whose public spirit and generosity the town has just acquired a handsome and well appointed reading-room. The pastor made the announcement in a few eloquent and appropriate words, refraining from much complimentary as out of place, and declaring his inability to do justice to the subject or to his own feelings. The amount of the debt had been nearly \$16,000. From conversation with the pastor it was learned that the gift was not the first nor the second from the same source, but the latest of a long series of contributions, ranging from \$100 to \$1,000 made by Mrs. Iselin to Father McLaughlin's church and school.

The Most Rev. Archbishop Vaughan, Archbishop of Sydney, Australia, was found dead in his bed on the morning of the 13th inst., at the residence at Blomfield, near Liverpool, England. He had recently arrived from his Archdiocese, having been summoned to the Vatican, and was

on his way to Rome. The deceased Archbishop of three prelates and her colonies, the Rev. Father Vaughan, Dr. Herbert Vaughan, founder of St. Joseph's Archdiocese, and educated at St. Downside, near Bath College was a member of the Order, and young clerk of that Order. He was consecrated by the Archbishop of Australia as Coadjutor Archbishop of Sydney on the death of Dr. Vaughan to the archiepiscopal see!

IRELAND'S STRUGGLE.

How could I, Casca, Name to these a man's name? That thunders, lightnings, As doth the lion in the man no mightier than in personal action; And fearful, as these Oliver Cromwell, closed our last paperingtonshire, in the cated at the University 1625 he was elected Huntingdon and so on in the ranks of the rigid fanaticism he gave such fearful admiration heretics of the sect. of hostilities between service on the side military career was example. He inspired the unconquerable filled his whole soul Charles was in his Belial, and his solid unquestioning desire the hosts of Israel, God. He understood people and had a n of the country, which in his contests with general of the Parliament the fields of Naseby, inflicting in royal cause. The and the seizure by place in the state ambition. The ar Parliament feared h on him with mingl tion. It was by his efforts that the d compassed and ca speaking of Cromw peers a man with a mind, a thorough able politician, ca anything and concea war, who left nothing could win from h foresight, but at the and so ready for a never lost any occu itself; in a word, on and audacious spiri come into being world. Is it not such spirits, and wh story some to whom destructive? But what do they? They use do not they? To it was given to deee overcome kings. I infinite confusion longer any certain the pleasure of being restrained or religious or secular any which held men's how to conciliate means as to make glomeration a pov means has been one people by the appea follow blindly pro the name of free people, pre-occupie that had aroused their perceiving that they tion of slavery, and who, while fighting, bining together a th sons, made himself phet as well as sok that he had so look that he was looked as a chief sent by of independence, an that he could lead After the death of resolved to put dow Papists in Ireland. purpose he decided chief command of that country. He the 15th of August, tered on the work September, Droghed lingford, yielded to and were followed Arklow, Enniscore October. Through various other than seizure of Cromwel

on his way to Rome when he was taken ill. The deceased Archbishop was the youngest of three prelates of the name connected with the Catholic Church in England and her colonies, the others being Dr. William Vaughan, Bishop of Plymouth, and Dr. Herbert Vaughan, Bishop of Salford, founder of St. Joseph's Missionary Society. Archbishop Vaughan was born in 1834, and educated at St. Gregory's College at Downside, near Bath. The Prior of the College was a member of the Benedictine Order, and young Vaughan became a clerk of that Order. At the age of thirty-nine, he was consecrated Archbishop of Nazianum, in partibus, and sent out to Australia as Coadjutor to Dr. Polding, Archbishop of Sydney. Four years later, on the death of Dr. Polding, he succeeded to the archiepiscopal see.—Requiescat in pace!

IRELAND'S STRUGGLE FOR THE FAITH.

How could I, Casca, Name to thee a man most like this dreadful night; That thunders, lightens, opens graves, and sends down the Lion in the Capitol: A man no mightier than thyself or me, In personal action; yet prodigious grown, And fearful, as these strange eruptions are.

Oliver Cromwell, with whose name we closed our last paper, was born in Huntingdonshire, in the year 1699, and educated at the University of Cambridge. In 1628 he was elected to Parliament from Huntingdon and soon acquired prominence in the ranks of the Puritan party by the rigid fanaticism of his views, to which he gave such fearless expression as to win the admiration of the advanced adherents of the sect. On the breaking out of hostilities between the king and Parliament, Cromwell at once entered into service on the side of the latter. His military career was successful beyond example. He inspired his troops with the unconquerable enthusiasm which filled his whole soul. The war against Charles was in his eyes a struggle with Belial, and his soldiers followed him with unquestioning devotion as the leader of the hosts of Israel, the army of the living God. He understood the character of his people and had a most exact knowledge of the country, which availed him greatly in his contests with the royal forces. As general of the Parliamentary cavalry he swept the fields of Marston Moor and Naseby, inflicting irreparable ruin on the royal cause. The destruction of royalty and the seizure by himself of the first place in the state now became his chief ambition. The army worshipped him, Parliament feared him, the people looked on him with mingled dread and admiration. It was by his influence and through his efforts that the death of the king was compassed and carried out. Bossuet, speaking of Cromwell, says: "There appears a man with an incredible depth of mind, a thorough hypocrite, as well as able politician, capable of undertaking anything and concealing everything, as active and indefatigable in peace as in war, who left nothing to fortune that he could win from her by prudence and foresight, but at the same time so vigilant and so ready for any emergency that he never lost any occasion that presented itself; in a word, one of those disquieting and audacious spirits that seem to have come into being to revolutionize the world. Is it not hazardous the lot of such spirits, and how there appear in history some to whom their audacity proves destructive? But on the other hand what do not they do when God makes use of them? To the man we speak of it was given to deceive the multitude and overcome kings. For, as he saw in the infinite confusion of sects which had no longer any certain rules of guidance that the pleasure of dogmatizing without being restrained or controlled by any religious or secular authority was the charm which held men's minds, he knew so well how to conciliate them by that very means as to make of that monstrous conglomeration a powerful body. When means has been once found to deceive the people by the appearance of liberty, they follow blindly provided they bear but the name of freedom. The English people, pre-occupied by the first purpose that had aroused them, went on without perceiving that they moved in the direction of slavery, and their crafty leader, who, while fighting, dogmatizing and combining together a thousand different persons, made himself their doctor and prophet as well as soldier and captain, saw that he had so deluded the multitude that he was looked on by the whole army as a chief sent by God for the protection of independence, and he began to perceive that he could lead them still further." After the death of the king, Cromwell resolved to put down both royalists and Papists in Ireland. To accomplish that purpose he decided on taking himself the chief command of the Puritan forces in that country. He arrived in Dublin on the 16th of August, 1649, and at once entered on the work of subjugation. In September, Drogheda, Dundalk and Carlingford, yielded to the Puritan forces and were followed by the reduction of Arklow, Enniscorthy and Wexford in October. Throughout the fall and winter various other towns submitted. The seizure of Clonmel in May, 1650, was the

last in which Cromwell took part in Ireland. Victory followed him everywhere throughout that devoted island. The death of O'Neil in November, 1649, while on his way to meet Cromwell, destroyed the hopes and paralysed the strength of the Catholics. Had their illustrious leader been spared the victor of Marston Moor and Naseby would have met a foeman more worthy his steel than any he had vanquished in Britain. Military men of experience in modern times think that O'Neil would have vanquished the Puritan chief.

The sieges of Drogheda, Wexford and Clonmel were the principal events in Cromwell's Irish campaign, one of the most extraordinary of modern times for the shocking, relentless inhumanity displayed by the victors. The wars of Oriental barbarians have never assumed such a character of ferocity as that introduced by the Puritan forces into the Irish campaign of 1649-50. The siege of Drogheda was attended by treachery and blood-thirsty villany, without parallel even in Ireland's mournful annals.

The writer in Redpath's, whom we have already cited, thus recounts the sad story of Drogheda's fall: "The city of Drogheda, he says, was the first theatre of his exterminating fury. No sooner had the garrison of the town submitted on the promise of quarter, than orders were given for an indiscriminate massacre."

There were in the city 3,000 choice troops, commanded by the brave Sir Arthur Ashton, a Catholic. Three times they repel the charge of the 10,000 assailants, till, seeing further resistance fruitless, they accepted the conditions proposed to them. Cromwell, writing to the Parliament, makes it a boast that, despite the promised quarter, he himself gave orders that all should be put to the sword; and, subsequently, in the usual Puritanical phrases of that period, he styles that demonic massacre: "A righteous judgment of God upon the barbarous wretches; a great mercy vouchsafed to us; a great thing done, not by power or might, but by the spirit of God."

As to the slaughter of the inhabitants, it continued for five days, and the Puritan troops spared neither age nor sex, so much so, that the Earl of Ormond, writing to the secretary of Charles II., to convey the intelligence of the loss of Drogheda, declared that "Cromwell had excelled himself, and anything he had ever heard of, in breach of faith and bloody inhumanity."

General Ludlow, in his dispatches, speaks of it as an extraordinary severity, and indeed Cromwell's own letters present sufficient data to justify these statements. Many of the citizens now fled to the century-crowned church of St. Peter as to a secure asylum, and, with the clergy, prayed around the altar; but the Puritans respected no sanctuary of religion: "In this very place," writes Cromwell, "near one thousand of them were put to the sword. I believe all the friars (Carmelites) were killed but two, the one of which was Father Taaffe, brother to the Lord Taaffe, whom the soldiers took the next day, and made an end of; the other was taken in the round tower—he confessed he was a friar, but that did not save him."

We learn some further particulars about this massacre in St. Peter's church from "Johnson's History of Drogheda." "Quarter had been promised to those who should lay down their arms; but it was only observed until all resistance was at an end. Many, confiding in this promise, at once yielded themselves prisoners; and the rest, unwilling to trust to the mercy of Cromwell, took shelter in the steeple of St. Peter's; at the same time the most respectable of the inhabitants sheltered themselves within the body of the church. Here Cromwell advanced, and after some deliberation, concluded upon blowing up the building. For this purpose he laid a quantity of powder in an old subterranean passage which was open, and went under the church; but, changing his resolution, he set fire to the steeple, and as the garrison rushed out to avoid the flames, they were slaughtered. After this he ordered the inhabitants in the church to be put to the sword, among whom many of the Carmelites fell a sacrifice. He then plundered the buildings, and defaced its principal ornaments."

Thomas Wood, one of the Puritan officers engaged in this massacre, and brother of the justly celebrated Anthony Wood, relates that "a multitude of the most defenceless inhabitants, comprising all the principal ladies of the city, were concealed in the crypts or vaults of the church; thither the bloodhounds tracked their way, and not even to one was mercy shown." Lord Clarendon also records, that during the five days, whilst the streets of Drogheda ran with blood, "the whole army executed all manner of cruelty, and put every man that related to the garrison and all the citizens who were Irish, man, woman and child, to the sword." Dr. Fleming, Archbishop of Dublin, in a letter to the Sacred Congregation (5th June, 1644), says that four thousand brave men, amongst whom his own nephew, Colonel Fleming, was slain in this frightful massacre; and Cromwell himself reckoned that not less than thirty of the defendants were not massacred, and these he adds, are in safe custody for the Barbadoes.

A contemporary manuscript presents many details regarding this horrid tragedy: "The city being captured the blood of Catholics was mercilessly shed in the streets, and in the dwelling-houses, and in the open fields; to none was mercy shown, not to the women, nor to the aged, nor to the young."

The street leading to St. Peter's church retained even within the memory of the present generation the name of Bloody street; it is the tradition of the place that the blood of those slain in the cathedral formed a regular torrent in the street. "The property of the citizens became the prey of the parliamentary troops; everything in our residence was plundered, the library, the sacred chalices, of which there were many of great value, as well as all the furniture, sacred and profane, were destroyed."

"On the following day, when the soldiers were searching through the ruins of

the city, they discovered one of our fathers named John Cathe, with his brother, a secular priest; suspecting that they were spies, they examined them, and finding that they were priests, and one of them, moreover, and accompanied by a tumultuous crowd, conducted them to the market-place, and there, as if they were extinguishing the Catholic religion and our society, they tied them both to stakes fixed in the ground, and pierced their bodies with shot till they expired."

Another manuscript history of the Jesuit order in Ireland, written in 1665, briefly states regarding the massacre in Drogheda: "All the Catholic citizens were cut off by Cromwell; one of our society was tied to a stake and hewn in pieces. Six of our fathers were then there; in now there is none."

Some modern writers have vainly attempted to prove that no promise of quarter was given to the garrison of Drogheda. However, even Dalrymple (Irish Insurg., page 282) confesses that this promise was made. Dr. Lynch also expressly writes:

"Cromwell, though at the head of a large army besieging Drogheda, could not take the town till the defenders had received a promise of their lives from some persons of high rank in his army; nevertheless, Cromwell instantly issued the savage order for that most atrocious massacre."

The violation of faith was, however, no unusual occurrence with the Puritans. Here are a few further instances: "The garrison and citizens of Moate, near Drogheda, surrendered on terms to Cromwell himself, yet they were all massacred by his orders. . . . Shortly after the commencement of the late war, the castle of Sligo was besieged by the enemy. The commander of the besieging force promised, in writing to spare the lives of the besieged; but as the gates were thrown open, the garrison was shamefully butchered to a man."

When the Kilkenny delegates complained to Cromwell of the daily infringement of the conditions granted by himself, he is said to have answered, that he was now in England, he could not be bound by the stipulations he had made in Ireland.—(Cromwell's Evils, vol. iii., p. 187.)

For the unparalleled brutality displayed on this occasion a vote of thanks was passed by parliament to Cromwell, a day of general thanksgiving throughout the kingdom was ordered, and it was decreed that "the house do approve of the execution done at Drogheda, as an act of justice to themselves and of mercy to others who might be warned thereby."

THE FRENCH IN AFRICA.

The English Treaty.—The French Indemnity.—Count De Louvois.

The treaty entered into between the English government and the Hova state, though doubtless concluded with the best intentions, has, nevertheless, proved a disastrous event for the Catholic Mission. From the accession of Radama II. to his throne we had enjoyed the fullest liberty in the exercise of our sacred ministry, and consequently the Mission had developed amazingly. But hardly had the prince been laid in his grave, when those who had the direction of affairs began to carry out a completely different policy, of which we were the victims. It was not the will of Rasoherina that this should be so; it was owing to the tyranny of the prime ministers. The temper burst forth just as the English treaty was signed. On what basis was this treaty concluded? Does it contain, as some assert, certain secret clauses, expressed in one form in the Hova text, and in another in the English? Were, as some pretend, oral conventions agreed not calculated to serve the interests of France, and still tending to promote those of the Catholic Mission? Or are we so many delicate questions which we are not called upon to decide? However that may be, the signing of the treaty appeared to have been the signal for the bursting out of a most violent moral persecution. Annoyances of every kind we had to encounter, in our schools, in renting land, in building our churches, whilst just beside us, and under our very eyes, the superb temples of the Methodists rose up without any hindrance, and with the help of a thousand strong arms.

Another fact, that of the indemnity demanded by the French government, contributed to aggravate the already difficult situation. This demand, made on one of the most avaricious people in the world, provoked such an explosion of outcries, indignation and threats, that the lives of the French residents appeared to be in some danger. Thanks to the prudence of the queen and the wise counsel of the French consul, the popular storm was calmed down. The claim was discharged, and with better grace than could have been expected. The \$240,000, were paid and sent to Tamatave on the 2d of September, 1868, under a strong escort.

The arrival of the Count de Louvois, special commissioner of the French government, contributed still more to tranquillize public opinion. Never was any man better chosen to defend the interests of France and religion. In his opinion these interests were identical, and his only object seems to have been to maintain and extend them. The dignity of his character and the regularity of his life were such that he was called by the Malgaisians, Andre-Madio (the man of pure morals). The Lord, whose designs are impetuous, only allowed us to have a glimpse of this truly excellent man. Six months after his arrival he called him to himself, and

no doubt rewarded him for all he had done and all that he desired to do for the honor of His name, (1st January, 1867). The remains of Count de Louvois repose in the cemetery of the mission. It is a fitting resting-place for him, and in our sorrow we were glad to be able to offer him the hospitality of the tomb.

The misfortune of his death did not fail to be felt by the Catholic Mission. All the children of the prime minister and of the chief secretary of state left us. The fanaticism of the last knew no bounds: "Why," said he one day to one of his slaves, do you not come to the temple? "Because I am a Catholic," was the reply, and besides, the queen allows us to follow what prayer we like."

"Well, what of that? I'll find a way of making you pray with the Protestants."

"You may kill me," replied the slave with energy, "but you will never force me to abandon the Catholic Faith."

Obstacles to the progress of the Mission.

Of all the snarls laid in the way of our Christians, money is without doubt the most formidable. Now, every one knows that there is no scarcity of money among the Methodists. The two stone-built temples which they have erected in the capital cost them more than \$60,000. At this moment others are in course of construction in different places. Money is the secret of their power. By means of this talisman, much more than through their bibles, Protestantism has succeeded in gaining over to its side most of the ministers of state and prominent men, the nobles, the superior officers, and nearly all the officers of inferior rank in the army. Transformed into well-paid preachers and schoolmasters, the latter were disseminated through different parts of the island so as to recruit adepts and propagate error.

Another means made use of by the Methodists to seduce souls is the monthly distribution of lambas. The lamba is nothing else than a piece of cotton stuff, which they transform into a number of Hova drapes himself, after the manner of the ancients. Under the lamba is worn the salaka, or sudika, another piece of stuff enveloping the loins. This is the whole costume of the Hovas; and yet, simple as it is, the rich alone have the means of procuring it. As for the poor slaves, the most they can boast of is a few rags to cover their nudity. If sometimes they come to ask us, for a lamba, so that they may be able to present themselves decently at church, especially on Communion days, we always feel regret that we cannot leave it with them; they have to bring it back again, otherwise the cupidity of the master is such, that he would claim it as his own.

In giving the case, it is easy to understand how these gratuitous and multiplied distributions, if the faith of our poor neophytes is not quite lost in these snares, it is a prodigy for which we may thank the power of divine grace and the protection of the Blessed Virgin.

Methodism has not succeeded in convincing minds; but it has become the fashion to frequent the temple. They go to the temple because it is the rendezvous of all that is rich and elegant, and the best place to see and to be seen. And yet, for all that, our poor little Catholic community, living as it does close to those splendid temples, gives umbrage to the pharisees and false doctors. Consequently, they leave nothing undone to ruin it. Flattery, promises, threats, all are pressed into the service.

But there is one work of ours that specially troubles them, one which they pursue with a particular animosity, and that is our schools, which they see flourishing and prospering in spite of all their intrigues. Perfectly well they know that all hopes of the future lie there, and they cannot be ignorant that, notwithstanding all their efforts, Protestantism cannot show anything to compete in devotedness with our good Sisters and our dear Christian Brothers.

This being the case, the destruction of our classes is, and has always been, their one great object. But the difficulty they encountered to accomplish their design. They endeavored to circumvent the queen, incite in her mind prejudice against us, and urge her to remove from our care her adopted children. Suddenly, and to our great surprise, and without having had the least cause of complaint, the principal personages of the state withdrew from our care, and left us up to that time had shown us the most filial affection, and to whom we had always devoted ourselves in the most zealous manner. The whole troop went off, and entered the enemy's camp. This was the signal for a general defection, and it was expected that the young princes and princesses would follow. But no such thing; the queen kept firm, and all the efforts of those who sought to prove vain in the presence of her good sense, her firmness, and also, I must say to her credit, the secret lesson she has always shown to France and the Catholic religion. This signal of war had a result quite different from what was expected; so much so that our schools are now crowded with pupils, and we have not room for all who seek admission.

FIRMNESS OF QUEEN RASOHERINA.

No matter what may have been said to the contrary it is certain that there was in the character of Rasoherina a depth of energy and a strong will which could be asserted on occasions. Especially in two circumstances, this strong will and energy were displayed in a manner that surprised and touched the whole city of Tananarive. The first occasion was the signing of the English treaty, on the 27th July 1865. On that day, from six o'clock in the morning, the capital was in a state of commotion: the streets and public places were crowded with soldiers and officers in uniform. Joy beamed on every countenance, and one would have thought that the famous treaty was going to secure peace and prosperity for evermore to Madagascar. At ten o'clock, the British consul, surrounded by a numerous escort, set out from his residence, amidst salvos of artillery and bands playing, and repaired in solemn state to the palace, where all the ministers and great officers of the court awaited him.

But, while the representative of England was thus making his triumphal entry, a scene no less surprising was taking place

at another of the palace gates. The little princess Rasoveranana, sister of the young prince Ratahiry, between four and five years of age, the queen's little favorite, was being carried out on a magnificent palanquin, preceded by several maids of honor, and followed by sixteen or seventeen palanquins, occupied by little girls of her own age, all dressed in the European style, each with a crown of flowers on her head. One can understand the sensation caused by an apparition so sudden and surrounded by such pagentry. Where was this princely procession going? Straight to the house of our good Sisters of St. Joseph. It was precisely the day and the hour appointed for signing the English treaty that Rasoherina chose to give us this mark of confidence, and to have the Catholic school taken possession of by her darling child and her companions. Such a resolve had not been suggested by her advisers; it had sprung from her heart and she needed courage and energy to carry it out, the more so as there was question of giving a public mark of confidence to the Catholic Mission, at a time when all seemed coming against it.

There was another circumstance in which the firmness of her character was displayed in no less marked a way; I mean the inauguration of the first Protestant temple, on the 22d January, 1867. This was the first ceremony of the kind which took place in the heart of the capital. One can hardly say that nothing was left undone to give pomp to the ceremony. All that was possible pomp to the ceremony. All the high people of Tananarive had been invited a long time previously: princes, ministers, principal officers, supreme judges, even the notabilities of the provinces had received cards of invitation. Yet this was not enough; over and above all they desired the presence of the sovereign of Madagascar; and the Lord only knows all the engines set to work to accomplish this object. The temple belongs to you, they said to Rasoherina; you will have to come and take possession of it. Every one here knows that, in the English treaty, it is formally stipulated that all the buildings dedicated to religious worship belong to the queen, on condition that her majesty make no change in their destination; a very strict way of introducing Protestantism into Madagascar as the state religion, and confiding the supreme direction of it to its sovereign. During several days select deputations were continually arriving at the palace; the most pressing letters and the most humble were written for this object. The English ladies themselves offered to go for Rasoherina and form her escort. To all this pressure from without were added the urgent entreaties of the court, personally interested in a demonstration which they knew they could turn to their own advantage.

Temptation, it must be confessed, could not have been more strongly offered; but it was all to no purpose. Rasoherina resisted, and nothing could induce her to change a resolution based on a two-fold conviction: first, that she should have balance even between France and England, and, secondly that Protestantism had always seemed to her the party of insubordination, while her sympathies on the contrary, were enlisted on the side of the Catholic religion. The Catholics, at any rate, she often said, mind their prayers and do not concern themselves with public affairs; they are animated by a good spirit. Moreover, to her perseverance in the sending of her children to our schools. Whence it is plain, that if Rasoherina had her hours of weakness and seruidity, there are many circumstances in which she has proved by the energy of her character that she knows how to reign.

TO BE CONTINUED.

A MIRACULOUS CURE.

A Crippled Girl's Cure

Boston, August 18.—When eight years old, Grace Mary Hanley was suddenly afflicted with some subtle disease which completely robbed her of all strength and the use of her limbs. Her malady increased in any way to relieve agony, which she suffered intensely. After three years a friend advised the family to discharge the physician and send for another. This was about four years ago, under peculiarly favorable circumstances. At one time the girl seemed to rally, but only to the extent of being able to walk without the power of helping herself in any other way. For over two years she remained in this condition, never leaving her father's house except in a carriage and when accompanied by some friend. About two weeks ago the Fathers of the Mission Church advised Colonel Hanley to have his daughter begin a novena to "Our Lady of Perpetual Help." Nine days ago to-day the novena was begun, the father or aunt going to the church with the girl in a carriage, helping her on her crutches into the church. It was with wild beating heart that Colonel Hanley this morning brought his child to church, it being the ninth and last day of the novena.

It was during seven o'clock Mass, and near the end, that the girl was taken, attended by her father, her mother and aunt, with other members of the family, besides the whole congregation assembled for devotion. At Communion Grace was helped to the altar, where she partook of the Sacrament, and almost immediately whispered to her aunt that she could walk. Without any help whatever, but still with the anxious hands of her aunt held close by for fear she would fall, Grace got up and walked to her crutches, picked them up, and accompanied by her overjoyed friends, walked to her home two blocks away. When the "Telegraph" correspondent half an hour after the event interviewed her, Grace seemed unable to express her thanks for the blessing. She is a bright little girl about sixteen years of age with a full, good natured face, good color and bright auburn hair. She stood all the time the writer was in the room, and said: "The novelty of standing greatly pleases me."

From the Boston Republic. One of the best authenticated cases of miraculous cure that has been called to the attention of the public in modern times is that of Grace Hanley, a daughter of Colonel P. T. Hanley, in Boston Highlands. The story briefly and plainly told is as follows: About eleven years ago

when Grace was a little over 4 years of age, she was thrown out of a carriage and severely hurt, her spine receiving a serious and what was regarded then and later on as an irreparable injury. The best medical skill of the city was employed to remove the difficulty and prevent the deformity which invariably results from such accidents. Dr. Backminster Brown, who is recognized as one of the best experts in cases of spinal trouble, was called in, and after a year's constant care and steady attendance but little improvement was noticed in the condition of the little sufferer. She was obliged to remain constantly in bed for several months at a time, and her parents were forced to recognize the fact that she must be a cripple for life. As the years rolled by this conviction grew on them, but they never relaxed their efforts to effect

A PERMANENT CURE.

About eighteen months ago they consulted Dr. Bradford on Boylston street, who has made a life-long study of spinal trouble, and little Grace was sent to the hospital on Louisbourg square under his charge. There she remained for six months or thereabouts, and Dr. Bradford was obliged to admit that he could not remove the difficulty. Everything that money could procure or science offer for the relief of their afflicted child, Colonel and Mrs. Hanley procured, but without avail. She was unable to walk; she suffered constantly intense pain, but without complaint or murmur, and was given up finally as an invalid for life.

COLONEL HANLEY'S FAMILY

are widely known among their acquaintances as devout, God-fearing people, and they prayed incessantly for the relief of little Grace from her awful affliction. Masses were said for her benefit and novenas offered up constantly. The little sufferer herself, never ceased to petition Divine Providence for relief. A short time ago one of the fathers connected with the Redemptorist Church, on Tremont street, where the family has been accustomed to worship, suggested that she undertake personally a novena, and visit the church every day for nine days, and pray at the altar of Our Lady of Perpetual Help. He assured her that if she did this she would leave her crutches behind her and depart in perfect health. Little Grace, with the consent of her father, agreed to do this in the fullest faith that her petitions to the throne of Divine Providence would be heard. On Aug. 10, she began pilgrimage to the church, and never missed a morning for nine days. She was carried down stairs by her father, placed in a carriage with her crutches and driven to the church door, where she was lifted out and assisted to her pew. There she sat and prayed with the fervor of the saints of old. At the close of her orisons she was carried back to her carriage and driven home only to resume her painful efforts at locomotion on crutches. There was no variation of the programme.

ON SATURDAY MORNING,

Aug. 18, the last day of the novena, she was taken as usual to the scene of her devotions by her father and her aunt and grandmother. When she was lifted out of the carriage her crutches were brought as usual, and by their aid she slowly and painfully reached the family pew. She sat through the morning mass, and the officiating clergyman, as was the custom, carried and administered to her there the Blessed Sacrament. While rapt in devout contemplation of the blessing she had received, she was suddenly seized with a sense of feeling of dizziness, which led her to believe that she was about to faint. She reached her hand out to her aunt who sat by her, in a nervous sort of way, but suddenly experienced a strange sensation. She felt herself grow strong and confident. Something told her she was cured, and she immediately arose, and without any aid whatever walked down to the altar dedicated to

OUR LADY OF PERPETUAL HELP.

and, kneeling down, offered up her thanks to the Virgin Mother for the great boon that had been conferred upon her. Then she arose and walked steadily out of the church, leaving her crutches in the pew. Several reliable witnesses were present at the time who can testify in detail to the truth of this narrative, and who were awe-stricken by the remarkable occurrence. At the church door Grace was met by her father, who expected to be obliged to lift her into her carriage. What was his astonishment and joy to see her walking towards him wholly unaided! He and his son home with the carriage and had the intense satisfaction of walking side by side with his daughter to his residence at the corner of Tremont and Parker streets. Arrived there he saw her walk boldly and briskly up the steps leading to the front door, and from there up one flight of stairs to her mother's room. Since then Grace Hanley has suffered no other ailment; she walks about as other children; eats and sleeps as healthy people eat and sleep, and has no recollection of the intense pain she suffered before her dire malady was so miraculously removed.

WE HAVE PERSONALLY

investigated this case and declare without hesitation that it is one of the best authenticated cases of miraculous cures recorded in modern times. We have personally been aware of the fact that for eleven years little Grace Hanley was unable to walk or help herself in any way; we have, of our own knowledge, known that the best scientific skill that money could procure had been employed in her case and without avail, and we saw her a few hours after her miraculous cure, and talked with her, noticed her changed condition and saw her walk about the house as though she

HAD NEVER BEEN AFFLICTED.

No medicine brought this about, for the doctors had long since ceased to give her medicine; no surgical skill brought it about, for the surgeons had abandoned her case as hopeless many months ago; prayer and faith we recognize, in the light of the facts which have come to our knowledge as the sole agents in this marvelous cure; and there are more than a dozen witnesses, who stand ready to testify to the truth and absolute reliability of the plain and simple statement of facts which we have made after a careful and searching investigation. The result will remain unquestioned: Grace Hanley went into the Mission Church on the morning of Aug. 18, a cripple; she left in an hour later perfectly and permanently cured. No human agency contributed to bring this result about. And yet we are told that the age of miracles has passed away.

HALF HOURS WITH THE SAINTS.

Saint Celestine. PASTORAL VISITATION.—St. Celestine succeeded Pope Boniface I. in the year 432. His solicitude was called to every portion of the Christian world at the same time.

MORAL REFLECTION.—Vigilance is the virtue truly needful to the care of souls who have been entrusted with the souls of others.

Saint Apollonius. FLIGHT FROM DANGER.—Apollonius was living in a hermitage at some distance from the town of Edessa, in Mesopotamia, during the reign of the Emperor Valens.

MORAL REFLECTION.—Let us draw profit from this example, and yet more from the maxim of the Wise Man: "He that loveth the danger shall perish therein."

Saint Eusebius. DEFENCE OF THE OPPRESSED.—St. Eusebius, brother of St. Apollonius, the martyr of Caesarea, had been converted to Christianity after having vainly sought in philosophy the satisfaction for which his soul yearned.

MORAL REFLECTION.—Cowardice on the part of a Christian would be more inexcusable than that of a soldier.

A FINE PAINTING.

From the Fond-du-Lac (Wisconsin) Daily Commonwealth of Friday, August 10, we copy an article relating to a picture painted by Miss Ida Joy, second daughter of Dr. Sylvanus Joy, of this town.

Young men or middle aged ones, suffering from nervous debility and kindred weaknesses should send three stamps for Part VII of World's Dispensary Dime Series of books.

Thomas A Kempis—The Author of the "Imitation."

Many have seen his name after criticism, and have wondered who he is or was. His name was not Kempis, but Hemerken. He lived at Kempen, and as a means of distinguishing him from other Thomases he was called Thomas Kempen.

A Brave Soldier and a Gallant Rider.

The following incident occurred during a general review of the Austrian cavalry a few months ago: Not far from 30,000 cavalry were in line. A little child, a girl not more than four years, standing in the front row of spectators, either from fright or some other cause, rushed out into the open field just as a squadron of Hussars came sweeping around from the main body.

Must Make Her Own Standard.

This is the opinion of Mrs. D. H. B. Goodale in an article in "Education" on "Mothers as Educators." "If God made man and woman unlikeness, for different work—and this was wiser than to make them alike, it was wiser to make them unlikeness."

Bonaparte's Love of Church Bells.

The sound of bells produced upon Bonaparte a singular effect, which I could never account for; he listened to them with delight. When we were at Malmaison, and walking in the avenue leading to the plain of Rueil, how often has the tolling of the village bell interrupted our most serious conversations!

Mrs. W. J. Lang, Bethany, Ont., writes: I was one of the greatest sufferers for about fifteen months with a disease of my ear similar to ulcers, causing entire deafness. I tried everything that could be done through medical skill, but without relief.

Mr. R. C. Winlow, Toronto, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has no affinity with any disease."

OUR SAVIOUR AT MOUNT TABOR.

At St. Vincent de Paul's Church, North Sixth street, Brooklyn, recently, the Rev. Father McCabe preached an eloquent sermon. In the course of his remarks he said that probably the most beautiful spot in Palestine was Mount Tabor.

Six Mortal Sins.

- The following important decisions were published not long ago by Bishop O'Reilly, of Liverpool. They are based on the teaching of the best Catholic theologians; and should be attentively studied by all who are responsible for the management of retail liquor stores:

A DESPICABLE DIVORCE.

Chicago Living Church. The Springfield Republican gives an account of what it calls "a despicable divorce."

THE "ANGELUS" IN LIMA.

A man of the world thus describes the piety of the inhabitants of Lima, and their devotion to the Angelus. What traveler has not been impressed by similar scenes in Catholic countries?

THE "ANGELUS" IN LIMA.

A man of the world thus describes the piety of the inhabitants of Lima, and their devotion to the Angelus. What traveler has not been impressed by similar scenes in Catholic countries?

The Angelus Bird.

In the forests of Guiana and Paraguay it is not uncommon to meet with a bird who makes a noise resembling that of the Angelus bell when heard from a distance.

Holidays.

Some are apt to view a holiday as a luxury; but it is more than that, it is a necessity. Nor is it only those who indulge in physical exertion, but perhaps inhuman treatment.

Poor Boys.

Never sit down despairingly and say: "It is impossible for me to rise in the world. I am only a poor boy. There is no chance for me."

Precautions Against Cholera.

Not a few imagine cholera to be an incurable disorder that sweeps all before it like a pestilence, and is practically as irresistible and overwhelming as an earthquake.

Vegetables and Salads.

All vegetables have an effect on the chemistry of the body, so that we cannot speak too highly of their importance at table. We will mention a few of these matters first, and dispose of the rest of the subject, so as not to seem to mix pharmacopoeia with the kitchen.

They have not earned, and those that began in luxury often end in beggary. Despair because you are poor? Why that is the very reason that should give you hope.

Remember This.

If you are sick Hop Bitters will surely aid Nature in making you well when all else fails. If you are constipated, or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints.

If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness, Nervousness, you will find "Balm in Gilead" in the use of Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious, and intermittent fevers—by the use of Hop Bitters.



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THE BEST BLOOD PURIFIER. There is only one way by which any disease can be cured, and that is by removing the cause. Whenever it may be, the great medical authorities of the day declare that nearly every disease is caused by deranged kidneys or liver.

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Terms to suit the difficulty of the times, without impairing the select character of the Institution. For further particulars apply to the Superior, or any Priest of the Diocese.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments of all as well as the higher branches of the course. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$10; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars address:—MOTHER SUPERIOR.

URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies. This Institution is pleasantly situated on the Great Western Railway, 50 miles from Detroit. The spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating is of every month, with success. The grounds are extensive, including groves, gardens, orchards, etc., etc. The system of education is of the highest branch of polite and useful information, including the French language. Plain sewing, fancy work, embroidery in gold and chenille, wax-flowers, etc., are taught free of charge. Board and tuition per annum, \$150. Drawing annually in advance, \$10. Music, Drawing and Painting, form extra charges. For further particulars apply to the Superior, or any Priest of the Diocese.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For further particulars apply to Rev. DENIS O'CONNOR, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursdays of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. J. H. BLAKE, Pres. ALEX. WILSON, Rec. Sec.

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THE GREAT CURE FOR RHEUMATISM.

And all complaints of a Rheumatic nature, RHEUMATISM is not a sovereign remedy for "all the ills that flesh is heir to," but for NEURALGIA, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature. IT IS A SURE CURE. RHEUMATISM acts directly on the Kidneys; it is therefore an invaluable Medicine for those suffering from KIDNEY COMPLAINTS. The Rheumatic Manufacturing Co., NIAGARA FALLS, ONT.

From E. POOLE, the well-known Photographer of St. Catharines.

St. Catharines, Ont., Sept. 29, 1882. J. N. SUTHERLAND, Esq.: Dear Sir,—It gives me great pleasure to say that my brother (for whom I procured two bottles of your Rheumatine) to my agreeable surprise, has totally recovered from his severe attack of Rheumatism.

He left Saginaw to visit Brantford. When getting off the train at St. George he found it impossible to proceed further for several days. I paid him a visit in Brantford and found him trying many so-called remedies—Galvanic Battery, &c., all to no purpose, not even relief. He suffered intense pain continually—seldom sleeping during the whole night. About three weeks after receiving the Rheumatine, he replied to my letter of enquiry that he was cured. Scarcely believing it, I wrote asking "are you cured or only relieved?" His reply was "I am as well as ever."

Now, Sir, I am very much pleased, nay, delighted with Rheumatine, and should you need a testimonial for publication, only ask and I will gladly give it to you.

Sincerely yours, E. POOLE. SOLD BY ALL DRUGGISTS.—Wholesale Agents: Toronto, Northrop & Lyman; Hamilton, J. Winer & Co.; London, James Kennedy & Co.

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The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of Ayer's Pills.

After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure.

AYER'S PILLS are sugar-coated and purely vegetable—a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use.

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New York, &c. (Thro Bags).....	1:00	10:30	8:00	2:45
Quebec and Maritime Provinces, Montreal, Toronto, &c. (Thro Bags).....	5:00	1:00	8:00	1:30
For Toronto.....	5:00	1:00	8:00	1:30
For Hamilton.....	5:00	1:00	8:00	1:30

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are—Monday, at 1 p. m.; per Canada packet, via Rimouski; Tuesday, at 1 p. m.; per Inman or White Star Line, via New York. Postage on letters, 5c. per 100; Newspapers, 1c. per 100; reg. fee, 5c. Postage on letters, 5c. per 100; Newspapers, 1c. per 100; reg. fee, 5c. Money Orders issued and paid on and from any Money Order Office in the Dominion of Canada, Great Britain and Ireland, Australia, Newfoundland and United States, the German Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaica (West Indies), Victoria (Australia), New South Wales (Australia), and Tasmania.

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MAKE NEW BLOOD. For sale by all Druggists and Grocers. Price, 25 cents per box. Wholesale Agents: L. S. JOHNSON & CO., Boston, Mass.

IT LEADS ALL.
No other blood-purifying medicine is made, or has ever been proposed, which so completely meets the wants of physicians and the general public as Ayer's Sarsaparilla.

AYER'S SARSAPARILLA.
It leads the list as a truly scientific preparation for all blood diseases. If there is a disease of the blood, Ayer's Sarsaparilla will disengage and expel it from your system. For constitutional or scrofulous Catarrh, Ayer's Sarsaparilla is the only true remedy. It has cured numerous cases. It will stop the nose and discharge, and remove the stinging odor of the breath, which are indications of scrofulous origin.

ULCEROUS.—At the age of two years one of my children was afflicted with a sore on his face and neck. At the same time his eyes were swollen, much inflamed, and very sore. Sore eyes. Physicians told us that a powerful cathartic was necessary, and very sore. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment but your medicine, and ever attended by more prompt or effectual results.

Yours truly, E. F. JOHNSON. PREPARED BY DR. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1.50 per bottle.

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Any one who will cut this out and return it to the address below, with 50 cents in stamps or gold, will receive 4 articles worth 10 times 50 cents, which will enable them to clear from \$5 to \$20 per week. Money returned to any one discontinuing.

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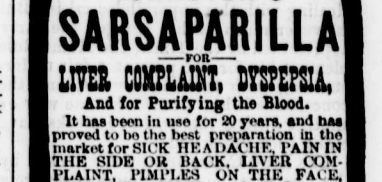
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ACTS UPON THE BOWELS, LIVER, KIDNEYS AND THE BLOOD.



Use all the Year Round JOHNSTON'S SARSAPARILLA. LIVER COMPLAINT, DYSPEPSIA. And for Purifying the Blood. It has been in use for 20 years, and has proved to be the best preparation in the market for SICK HEADACHE, PAIN IN THE SIDE OR BACK, LIVER COMPLAINT, PIMPLES ON THE FACE, DYSPEPSIA, PILLS, and all Diseases that arise from a Disordered Liver or an impure blood. Thousands of our best people take it and give it to their children. Physicians prescribe it daily. Those who use it once, recommend it to others. It is made from Yellow Dock, Honduras Sarsaparilla, Wild Cherry, Sillitoe, Dandelion, Sassafras, Water-penny, and other well-known valuable roots and herbs. It is strictly vegetable, and cannot hurt the most delicate constitution. It is one of the best medicines in use for regulating the bowels.

It is sold by all responsible druggists at one dollar for a quart bottle, or six bottles for five dollars. Those who cannot afford a bottle of this medicine from their druggist may send us one dollar, and we will send it to them. W. JOHNSON & CO., Manufacturers, AMHERST, ONT.

For sale by McEwen & Platt and G. Caldwell, London.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been proposed, which so completely meets the wants of physicians and the general public as Ayer's Sarsaparilla.

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Yours truly, E. F. JOHNSON. PREPARED BY DR. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1.50 per bottle.

HAYWARD'S YEOWALD CURES RHEUMATISM

FREEMAN'S WORM POWDERS.
Are pleasant to take. Contain their own Purgative, is a safe, sure, and effectual Destroyer of worms in Children or Adults.

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To Farmers, Mechanics and others wishing to borrow Money upon the Security of Real Estate. Having a large amount of money on hand we have decided "for a short period" to make loans at 6 or 6 1/2 per cent., according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instalment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to F. B. LEYS, MANAGER.

OFFICE—Opposite City Hall, Richmond St., London, Ont. A week in your own hand. Terms and 81 cent free. Address H. HALLET & Co., Portland, Me.

F. B. LEYS, MANAGER. OFFICE—Opposite City Hall, Richmond St., London, Ont. A week in your own hand. Terms and 81 cent free. Address H. HALLET & Co., Portland, Me.

LATEST CABLE NEWS.

London, Aug. 18.—During the week the Irish party had it all its own way in the House of Commons, and has succeeded in completely wearing out and exhausting the House and raising a storm of Conservative wrath. There has been little or no effort at active obstruction during the session, but on Monday night the Home Rulers changed their tactics and showed what they could do. Nothing could surpass the demoralization into which they plunged the House. The opposition collapsed in hopeless despair and unavailing rage, while the Ministerial members sought patiently to weather the storm, and seize upon every opportunity that offered to work through some of the votes of supply.

Such language has never been heard upon the floor of the House as that used by Mr. Healy and others, in their unparagoned denunciation of public officials in Ireland. It has aroused the deepest resentment among the Tories and older Whigs, who regard it as a most pernicious and dangerous perversion of the most cherished conventions and traditions of Parliamentary life. There is no question of the fact that the situation which the Irish party has created, is unendurable from that point of view, and that a large and influential class in England are openly in favor of putting an end to the trouble by letting Ireland go.

Mr. Forster, and others of his political stripe, contend that this weariness and apathy is the greatest national danger that threatens. They foresee that it will shortly be a question of remedies, and that the public is in great danger of making up its mind that it has had enough of Jingoism in regard to Ireland, and that rather than have any more, it would prefer to let the country go.

The Times has been frantic upon the proceedings, and calls for heroic measures to crush the Parliamentary blackmailers, who are trampling the most cherished institutions of the country in the mire. Popular opinion is moving reluctantly toward some extraordinary resolution for dealing with this unparalleled crisis. But however much it has enraged the party represented by the Times, the Home Rule element has for the present a fair understanding with the Government, and the concessions it has secured in one way or another during the past two weeks have really been important.

The Land Commission was attacked by the Conservative peers almost as savagely as it has been by Mr. Healy. It will proceed with its work, however, and the fact that the tenants have had reductions made to the extent of nearly \$20,000,000 already shows that substantial rewards have attended an agitation which Mr. Parnell has coolly informed the House of Commons, is now only well begun. A fair estimate of the reductions, voluntary and compulsory combined, would be nearly \$30,000,000.

Dublin, Aug. 18.—Mr. Davitt's campaign in the North has been very successful, and he has been treated like a national hero. This has aroused no little anger in the ranks of the lairds party, which calls upon the Government to stop agitation. Davitt's advice to the tenants against hurriedly buying land, the price of which is falling in the market, excites great alarm in the lairds camp. What is worse for the lairds the advice is likely to be accepted, and they will thus be starved out. Conventions in Limerick and Tipperary indicate the renewal of active agitation. The one at Munster unanimously condemned the working of the land act, threatened a strike against judicial rents, resolved to pay no more, and established branches of the league in every parish. The action of the Irish party at Westminster, particularly Healy's speech, creates intense anger against the cattle party, and is received with delight by the people. The Lords have decided to reject the Irish registration bill. The Bill, which according to all his forces to London for next week, when, if the worst happens, fierce fighting will occur.

London, Aug. 18.—In the House of Commons to-day, Mr. Gladstone took occasion to rebuke what he termed the "habitual violence" of the language used by Mr. Healy (Home Ruler) member for Monaghan County. He said that Mr. Healy's utterances deserved the severest reprobation, and they were calculated to stimulate national hatred, which it has been his (Mr. Gladstone's) desire to mitigate and, if possible, extinguish. He regretted that Mr. Healy had pleaded the wrongs of Ireland as an excuse for his remarks.

Mr. Healy, in response to Mr. Gladstone, was very defiant. He declared that there was a state of war between England and Ireland, which would become physical warfare if the Irish had the power to engage in a struggle. Ireland, he said, wanted justice and not appeals to fine sentiment.

The memory of their actions as noble examples to posterity. What nature has thus implanted wisdom recognizes as a constant service at the altar, where you edified us by the piety of your department. But you were obliged to leave us, a higher course of studies was necessary for the completion of the great object you had in view, and the college found in you an industrious student. Then the Grand Seminary perfected you in that sublime vocation by conferring on you Holy Orders. The pious wish is realized, your friends behold in the promising boy of early years the faithful minister of God's altar. Again we congratulate you, and ask, Reverend Father, your acceptance of these testimonials of affection and regard of your Hamilton friends, both Catholic and Protestant. It is not for the intrinsic value of this purse, watch, and cane, that we now solicit your lasting remembrance, but for the kind and loving hearts of all of your faithful Hamiltonians, who most earnestly wish you God-speed in your self-sacrificing career. Signed on behalf of your friends, A. Audette, H. L. Bastien, P. Crilly, M. Murphy.

Father Gibbons replied—My friends and beloved companions—Accept the address I have just read, as also the valuable presents, with pleasure. Why all this demonstration for me? I almost consider it unnecessary on account of the many kindnesses I have received from you and yours at different times. However, my friends, I thank you with all my heart. It appears you desire to send me off like a pilgrim of old with his wallet well filled, a stout staff to lean on, and, moreover, this beautiful time-keeper to mark the hours. Let us go back to those days when, as you say in your address, I knew no best. Those indeed were the happy days, the days of our childhood together, when I found in each of you a companion of childhood's pleasures. It was then the first idea came to me to study for the priesthood. Cherished by the many holy lessons received from the good Sisters of St. Joseph in St. Mary's school it grew, and as an altar boy I consecrated it. A short time after Bishop Farrell became my beloved preceptor, and I was obliged to leave my companions of Hamilton to take up the necessary studies of the priesthood, but which I longed for each coming vacation that I might see again those I loved so dearly. Though the end of each vacation gave me pain to separate from you, nevertheless it gave me pleasure, because I was nearing the end I wished so much, the priesthood. The good work was continued by our superior, who aided, guided, and inspired my mind preceptor and guide. A few years rolled by and found me prepared to enter the silence and retreat of the Grand Seminary. It was there that I found a kind benefactor in the person of Monsignor Racine, Bishop of Chicoutimi, who was my superior, who aided, guided, and inspired my mind preceptor and guide. A few years rolled by and found me prepared to enter the silence and retreat of the Grand Seminary. It was there that I found a kind benefactor in the person of Monsignor Racine, Bishop of Chicoutimi, who was my superior, who aided, guided, and inspired my mind preceptor and guide.

I HAVE SPOKEN OF HIS PAINFUL EXISTENCE in his later years. He was afflicted and worn out by a harassing internal disease which brought him to his tomb, and those who knew him knew that he literally passed no moment free from suffering. And yet how the soul rose superior to the weakness of the mortal frame! Even in the midst of bodily suffering, he came forth at the call of duty or of charity, eloquent as of old, with an eloquence even more spiritual and touching, full of the deep and pure love of country that possessed him, earnest and fervent against all that tended to degrade or defile the ideal of the land of saints. Who that was present can forget the closing scene of his mission in this mortal life, when, rising from the couch of death, with bent and broken form and faltering footsteps, he ascended the pulpit of the Church of St. Francis Xavier to plead the cause of the starving children of Donegal.

NEVER IN THE BRIGHTEST DAYS OF HIS CAREER were his utterances more tender and impressive, but every lineament was imprinted with the traces of present pain and coming death. He had gathered all his forces together what remains of life and fire were left within him to do this last act of charity and pity, and then, like a warrior mortally stricken on some noble and well fought field, he folded his white robe around him and tranquilly lay down to die. Well may we the Catholics of Ireland, clergy and laity, press forward to do honor to the memory of such a man. But we may also hear his voice calling us not to do honor to him, but to do honor to the Lord, whose lowly servant he was. There was a desire to deeply engrained in his heart, to the accomplishment of which he had dedicated his latter days. He yearned to see a church erected at the Novitiate of his Order near this city, a beautiful and stately temple in which the novices of the Order of St. Dominic called to fulfill in their turn the noble mission of their preceptors, might receive the very crown of their training in being familiarized with the sacred offices of the Church, solemnized with all befitting dignity and splendor.

A PRIEST FOR EVER. Address and Presentation to Rev. Father Gibbons. Hamilton Tribune, Aug. 15. At the residence of Mr. H. L. Bastien last evening Rev. J. J. Gibbons, who has recently been ordained to the priesthood, was visited by about fifty of his friends, who congratulated him on his return to Hamilton. In this city he spent the greater part of his life, and the demonstrations of esteem last evening must have convinced him of the high regard in which he is held by those who know him best. A magnificent gold Waltham watch, a present from Mr. Antoine Audette. It was supplemented by a handsome silver-headed cane from Mr. L. H. Bastien, and a purse of \$125 from the reverend gentleman's friends. The following address was read:—

REVEREND AND DEAR SIR,—A pleasing duty has devolved upon us—a duty we are proud to perform, and one so deserving of our esteem and affection. You have returned once again to visit your Hamilton friends and spend a few weeks among them. It was a kindly thought, and proud we are to welcome you. Years of absence have intervened, during which you have studied and labored in the classic lore, until you have arrived at the goal, the summit of your pious ambition. Let us go back some years and recall the time when we knew you best, a Hamilton boy, a pupil of the separate schools, assiduous, amiable, beloved by your companions, trusted by your teachers, and a model for all. Each morning found you a constant servant at the altar, where you edified us by the piety of your department. But you were obliged to leave us, a higher course of studies was necessary for the completion of the great object you had in view, and the college found in you an industrious student. Then the Grand Seminary perfected you in that sublime vocation by conferring on you Holy Orders. The pious wish is realized, your friends behold in the promising boy of early years the faithful minister of God's altar. Again we congratulate you, and ask, Reverend Father, your acceptance of these testimonials of affection and regard of your Hamilton friends, both Catholic and Protestant. It is not for the intrinsic value of this purse, watch, and cane, that we now solicit your lasting remembrance, but for the kind and loving hearts of all of your faithful Hamiltonians, who most earnestly wish you God-speed in your self-sacrificing career. Signed on behalf of your friends, A. Audette, H. L. Bastien, P. Crilly, M. Murphy.

THE GREAT DOMINION. His office by the very constitution of his Order was that of a preacher, and with a high heart did he accept and fulfill the spirit of his mission. More than seven centuries have passed away since the saintly founder prescribed it as the special function of his sons to teach and preach the word of life to the populations amongst whom then, as at all times, and which almost forbid me to dwell upon it. It is the image of Father Tom Burke himself, with his native laugh of playful scorn mocking at the idea of doing honor to him the poor suffering painstruck friar. In no man whom I have ever known was a contempt of this world and its honors more deeply rooted. He had it by nature as the concomitant of that priceless gift of humor with which he was largely endowed; and which led him with a keen and discerning vision to see through and rate at their proper value the objects of the vain desires of men. But he had it also from a far different source, from that grace of humility which his prayers had won for him, and which he felt to be the root and basis of all real good that man can achieve.

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IN THE poem which appeared in our last issue the word "Brayanza" should have read "Braganza." According to the AMERICAN NEWSPAPER CATALOGUE of Edwin Alden & Bro., Cincinnati, Ohio, just published, containing over 800 pages, the total number of Newspapers & Magazines published in the United States and Canada is 13,186; (showing an increase over last year of 1,028.) Total in the United States 12,170; Canada 1,007. Published as follows: Dailies, 1,227; Tri-Weeklies, 71; Semi-Weeklies, 181; Weeklies, 9,935; Bi-Weeklies, 23; Semi-Monthlies, 237; Monthlies, 1,324; Bi-Monthlies, 12.

At the family residence, Durand St., Sarnia, Ont., Besie M. J., beloved daughter of John Cronin and the late Besie Hegarty. What hath life, but trials and sorrows? What is death a calm retreat, He to our blessed Saviour'sorrow, Thus our loved one passed the portal, But her blessed soul immortal! Beckons from the other shore.

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ZOPESA CURES DISPERSIA. CUT THIS OUT. Frank P. Warner came into a store to purchase a sample bottle of ZOPESA for a friend, and stated that he (Mr. Warner) was afflicted with Kidney and vesical troubles for five years, and had paid \$200 or \$300 doctor's bills, and has now been completely cured by the use of two large bottles and one sample bottle of ZOPESA. He was so bad at one time that he lost 37 pounds of flesh, but after using ZOPESA claims that he is a sound man, and now weighs 16 pounds. He was told in its prospectus to send the name of the doctor to his name for reference.

ROYAL BAKING POWDER Absolutely Pure. A WHOLESOME CURATIVE. NEEDED IN Every Family. DR. JENNER'S VEGETABLE LIVER PILLS. SAFE, SURE, RELIABLE & EFFECTIVE! ELEGANTLY SUGAR-COATED.

CATHOLIC NATIONAL READERS. By Rev. Bishop Gilmore, D.D., Bishop of Cleveland. Honored by a Blessing in a Special Letter from the Holy Father. TRANSLATION. LEO P. P. XIII. Venerable Brother, health and Apostolic benediction:— We accept cheerfully and with great pleasure, the English books compiled by you for the use of schools, which BENZIGER Brothers have taken the pains to issue so splendidly and elegantly under the title of CATHOLIC NATIONAL SCHOOL READERS. Truly with the best judgment, Venerable Brother, you have undertaken the writing of books of this character, which Catholic youth in acquiring the first rudiments of learning may use without harm and without injury to piety and faith.

LOCAL NOTICES. Visit to London. From the International Trust and Lung Institute, 173 Church Street, Toronto, will be at the Teumess House, London, the first Thursday and two following days of every month, next being September 6th, 7th and 8th. We make a specialty of treatment of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, using the sphyrometer, the wonderful invention of M. Souville, of Paris, ex-aided surgeon of the French army, which conveys the medicines directly to the diseased parts. Consultation Free. For information write, enclosing stamps, to 173 Church Street, Toronto, or 13 Plinville's square, Montreal.

FOR THE best photos made in the city go to EBY BROS., 280 Dundas Street. Call and examine our stock of frames and paraportants, the latest styles and finest assortment in the city. Children's pictures a specialty. SPECIAL NOTICE.—J. McKenna is removed to the city hall building. This is the Sewing Machine repair part and a teaching emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines on sale.

ESTABLISHED 1842. To the Rev. Clergy, Catholic Educators, and R. C. Separate School Boards:

SADLIER'S DOMINION CATHOLIC TEXT BOOKS! COMPRISING: Illustrated Readers and Spellers.

Sadlier's Dominion Catholic Speller, Complete Edition. Sadlier's Dominion Catholic First Reader, Part I. Sadlier's Dominion Catholic First Reader, Part II. Sadlier's Dominion Catholic Second Reader. Sadlier's Dominion Catholic Third Reader. Sadlier's Dominion Catholic Fourth Reader. Sadlier's Dominion Catholic Fifth Reader.

These READERS and SPELLERS have been prepared by Catholic religious teachers of high culture and long practical experience. Acting upon the suggestion of many prominent educators, who felt that the wants of our Catholic Schools, Academies, and Colleges in the Dominion called for more appropriate text-books, the publisher presents them to the public confident that

THEIR MERITS WILL ENSURE SUCCESS. They contain many new features that will be appreciated by the teaching profession. Approved by the Archbishop of Toronto and the other Catholic Bishops of Ontario. For particulars address

JAMES A. SADLIER, Catholic Educational Publisher, MONTREAL and TORONTO.

London Commercial College Re-Opens on Monday, Sept. 3rd.

This is the only Institution in British America which has first-class actual Business, Telegraphic, and Phonographic Departments. Our new College Bank is the most complete thing of the kind in the Dominion. The Principal of each department is a specialist. For circulars containing full information address, W. M. N. YERX, President.

BUY A HOME. BE YOUR OWN LANDLORD. NOW IS THE TIME. Read the following list of property and prices, for sale by W. D. Buckle, ALBION BUILDINGS. No. 54 Central Ave. good house, 5 rooms, lot 41224, \$750, good locality. No. 42 Fall Mill St., near Colborne, choice cottage and two lots \$130, nice grounds, Building lot, Lyman St., near Adelaide, \$215, \$250. No. 55 Piccadilly St., nice Cottage and corner lot, \$800. Brick Cottage, No. 202 Eglar St., lot 62130, 5 rooms, barn, ac. 800, between Ontario and Front Streets, 2 stories, 8 rooms, corner lot, \$1500. Large Brick Cottage, No. 206 Ann St., \$1500 \$300 cash, balance in six years at 7 per cent. Brick Cottage 4 Rooms, Timothy St., between Ontario and Quebec Streets, Large lot, \$500. Business Chance—Richmond st., near West-ern Hotel, Store and Dwelling, \$2,500. \$500 will buy a cottage and lot, 4x12, 10, Williams St., north of Oxford, good terms. Fine Brick Residence, 2 stories, 8 rooms, corner lot, No. 788 Mainland st., easy chance \$1,800. Frame Residence, Oxford st., south side, near Adelaide, lot 114187, good barn, \$1,150. Villa Residence adjoining the residence of J. D. Shanley, 2 1/2 acres choice trees and grounds, \$2000. Brick cottage, No. 123, corner Mainland and Hill St., cheap. \$500, No. 93 William St., near South. \$1000 Choice Cottage, fruit and ornamental trees, No. 44 Piccadilly st. \$500 Cottage and Lot, 65x165, cheap, see this \$2000 Business Property, 359 Clarence st. Good chance for investment. One Hundred Houses and Lots in all parts of the city and suburbs for sale.

KNABE PIANOFORTES. Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore, No. 112 Fifth Avenue, N. Y. NOTRE DAME DU SACRE CŒUR OTTAWA, CANADA.

Notice to Contractors. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Departmental Building, Ottawa," will be received at this Office until WEDNESDAY, the 12th day of September next, inclusive, for the erection of a

DEPARTMENTAL BUILDING AT OTTAWA, ONT. Plans and specifications can be seen at the Department of Public Works, Ottawa, on and after MONDAY, the 20th instant. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with actual signatures.

TO CATHOLICS Intending to get new Homes. The Townships of Raleigh and Tilbury, situated in the county of Kent, Ontario, advantages. In addition to a mild, healthy climate, good markets and excellent roads you have also the benefit of residing near a Church and a separate School. Land can be purchased on very reasonable terms. For information apply to any of the following gentlemen: J. W. Adams, Hickey, Square, P.O. Dill, Messrs Wm. Drew, James Dillon, P.T. Barry. Address, Fletcher, Ont.

A GOOD OPENING. A Catholic Blacksmith of steady habits and some means will hear of a good opening by addressing the editor of this Journal. \$72 WEEK, \$12 a day (home only) made. Cashly. P.O. Box 11. Address: 280 Dundas St. East, Ottawa, Ont.

is the time Suits from the most the city. Our assortment can't be compared with the city. Also the last furnishings. 136

Without the efficient influence there can be no safeguard the outer world home with an example and no matter how scanty the means the child will of the place, its pleasant regards himself as a tenured with a restless and not turn to it it is evidence to attract him more pleasing attractions that moil of life draw no comfort his mind to whole life will traction in di becomes as ne can well appr—the mighty youth could nature at will place was nev by other aids place, need w guards himself a tenured with a restless and not turn to it it is evidence to attract him more pleasing attractions that moil of life draw no comfort his mind to whole life will traction in di becomes as ne can well appr—the mighty youth could nature at will place was nev by other aids place, need w guards himself a tenured with a restless and not turn to it it is evidence to attract him more pleasing attractions that moil of life draw no comfort his mind to whole life will traction in di becomes as ne can well 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