# Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, AUGUST 9, 1890.

## Catholic Record

London, Sat., August 9th, 1890.

EDITORIAL NOTES.

Russia seems determined to make itself too hot to hold the Jews. The edicts of 1882 are to be strictly enforced against them. These have not been put into operation hitherto, but henceforth the Jews are restricted to live only in certain towns, and in no case outside of sixteen provinces indicated. None will be allowed to own land or hire it for agriculturel purposes, nor to own mining shares, nor to enter the army, nor to practice law or medicine. Over a million Jews will neces early be driven out of the country by these arbitrary measures. They will be obliged to emigrate from hundreds of villages where they are now numerous.

THE Mail is engaged in quoting the accusations which the Quebec party newspapers are bringing against their opponents in order to prove that the Francophobiac sentiments of the Ontario Equal Righters, who have taken their cue from the Mail itself, have been caused by the aggressiveness of the people of Quebec for Oatario?

An attempt has been made by some journa's to manufacture a case of wrongful aggressiveness on the part of the nuns in charge of St. Patrick's Orphan Asylum of Ottawa because a child who had it is said that Mr. and Mrs. Moodie are much attached to the child, and are determined to recover possession of her by legal means if possible. Mr. Moodie asserts that if necessary he will spend all he owns in the attempt to regain her. Sister Martha, the Superioress of the House, being asked by a reporter for particulars, explained :

"'The facts are simply these. The child was adopted from the Home, but we lately came to the conclusion that it was our duty to resume the care of the child, and we therefore took it back till we have reason to believe otherwise. We were very sorry to have to do it, but it was for the best.' In the meantime the Moodies have consulted a lawyer, and it looks as if there would be a stubborn legal fight. The nuns say that the documents giving the Moodies possession of the child are conditional, and the conditions have not been fulfilled, of which they have abundant proof."

The papers which have so readily thrown blame upon the nuns would do well to wait until they hear what the conditions were under which the child was handed over to the Moodies before assuming that these were altogether in

treats it as a causa major, that is to say, a cause of importance. There is no provision for the trial of such a cause by an least, the friends of the Bishop of Lincoln intend to raise this defence, and it remains to be seen whether it will be sustained even under the English law. which constitutes the Queen head of the Church. It will be a queer sight to see the Archbishop of Canterbury sitting in indgment as Papal delegate. But what is to be thought, under the circumstances. those Anglicans who maintain that the present Church of England is the same Church of England with that of pre-Reformation times, independent of the Pope? Will they not be forced to admit now that the Church of England was essentially Roman, and that it was by being in communion with the being in the being with that of pre-Reformation times, inwas part of the great Universal Church before the monstrosity of a Parliament. created Church came into existence?

THE U. S. Indian Commissioner Morgan and the Boston committee of one hundred have been unsuccessful in their attempt to deprive the Indian Catholic schools of the appropriation granted to them. These schools are doing the best

anything of the matter, that the Hon. Mr. Mercier intends to make a complaint at Rome against Monseigneur Lefleche, Bishop of Three Rivers, for using undue influence at the late Quebec elections, We do not pretend to fathom Mr. Mercier's intentions, but we place no reliance on the report, even though it is sanctioned by the solemn asseveration of the Toronto Mail. As far as we can ascertain the charges could only be made on the plea that Monseigneur Lafleche did not interfere in favor of Mr. Mercier's government; but non interference is a very different thing from hostile and undue interference.

So COMPLETELY has the Mormon rule been overthrown in Salt Lake City, where it was supreme, that now both the city council and the schools are governed by Liberals, or Gentiles, as the Mormons are pleased to call them There is also a young women's antipolygamious society established, composed of the daughters of Mormon parents, who pledge themselves not to marry any one who will not promise that he will have only one wife. It is to be hoped that these indications point to the decay of Mormon preponderance themselves. How would this rule work in the whole territory of Utah. It is high time that the immoral fabric should fall to the ground. We trust that the settlement at Lee's Creek will not implant the system in our own Dominion.

REV. J. T. ALYWARD, lately curate at St. Thomas, in the diocese of London, been adopted from the Home has been appointed to the pastoral charge of Pt. Lambton. His many friends and taken back to the Home while on a a imirers will one all wish this exem message. The clothes which Mr. Moodle plary and talented young priest length had furnished were returned to him, and of years to fulfil the duties of his sacred calling.

DIOCESE OF LONDON.

The following address was recently presented to the Rev. B. Boubat on the sented to the Rev. B. Boubat on the occasion of his departure from Kings-bridge to assume pastoral charge of the important mission of Walkerville. Fer vent prayers will be affered to the throne of the Most High that the life of this saintly priest may be spared many years to labor in the vineyard of our Blessed Saviour. Saviour :

Rev Father Boubat, P. P., Ashfield Mission :

REV. AND DEAR FATHER-Learning with a degree of regret that words fail to sufficiently express that our relation as pastor and people is soon to terminate, we, on behalf of your congregation of Ashfield, respectfully approach you on the present occasion to acknowledge our indebtedness and gratitude to you for the many in estimable blessings which we have re-ceived through the medium of your ministration, and for the many other valu able services which you rendered to this parish. On an occasion of this kind—one that severs the connection between a faithful priest and his sorrowing people—the current of thought is apt to be arrested, and the mind is prone to reflection.

is a question of faith, and the canon law It is needless to enter into particulars as vements in parochial buildings to manner in which or to the extent these defects have been removed in said buildings, for the condition of things to-Archbishop, except that he be delegated by the Pope for the purpose; hence the Archbishop of Canterbury will be required to prove his authority from the Pope to try the recalcitrant Bishop. At least the friends of the Rishop of der the expenses thereof to bear as lightly as possible on the shoulders of your parishioners.

But the increasing care you bestowed upon the training and instruction of our children has often evoked our admiration of your paternal conduct and filled our minds with feelings of gratitude that rested deeply in our bosom unexpressed the present occasion.

But above all do we appreciate your untiring efforts for the spiritual welfare of the souls committed to your pastoral care in this parish. Faithful in the discare in this parish. year generous heart poured soothing bean upon the afflicted and relieved the distressed—acts which our feeble d-acts which our feeble w are haufficient to commend, but will rewarted in due time by the Just

Dear Tather, while we meekly bow our heads in oken of obedience to the decree which separates us, yet we ardently hope that you will not forget us when offering the Great Scrifice and that we shall meet again where parting is no more. We also hope that the good seed sown work among the tribes, and their rights wase ably vindicated in the Senate, which sustained the appropriation by a vote of 27 to 19.

It is stated very persistently by some of the papers, but especially by those which might be expected not to know which might be expected not to know work among the tribes, and that God may prosper you in by you in this parish may yield abundant fruit, and that God may prosper you in your new field of isbor, and in His own good time reward you with a crown of glory that shill never fade.

In conclusion, dear Father, we beg of you to acept this purse as a slight token of outregard, regretting at the same time that its contents are not larger, but hoing that this defect may

be made up by the spirit and good will

of the donors.

We are your loving children:

H. McPhee, Thos. Hussey, John Griffin, Joseph Griffin, John J. Griffin, John Long.

To the foregoing the Rev. B. Boubat made a feeling and suitable reply, and thanked the congregation for this expression of their appreciation of his services to the parish and for their donapression of their appreciation of his services to the parish and for their dona-tion. He also recommended to them his successor, Rev. N. Dixon, and bade an affecting farewell to his sorrowing people of Ashfield.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. Knowing that our Catholic RECORD.

Knowing that our Catholic people are always pleased and proud to learn of progress in the number and efficiency of Catholic institutions, I take the liberty of sending you this week a brief sketch of the new hospital which was inaugurof the new hospital which was inaugurated a short time since. On last Wednesday, accompanied by Dr. McCabe, who attends at the hospital, I visited the institution and was introduced to the Reverend Mother, who very kindly showed me through the building and grounds. The hospital is situated on a high, airy location on John street south, near the mountain, and commands a near the mountain, and commands a beautiful view of the city and bay. There are six wards and seven private rooms, all large high spartments. The walls have all been painted with mild, restful colors. There are a dispensary, an operating room, and a number of rooms. Great pains have been taken to make the ventilating of the To accomplish this in every ward and pri vate room has been put a fireplace. I could see that no trouble or expense has been spared to make the surroundings of the patients tend towards their speedy recovery. The grounds attached to the institution are most carefully looked after. In addition to well-trimmed lawns and beautiful flowers there is an orchard containing fruit trees of every description suitable to our climate. The good Sisters of St. Joseph have charge of the hospital. It is need less for me to refer to their capabilities. as nurses, for everybody knows that in point of sympathy, obedience to the doctor's directions, and untiring faithfulness, the nuns are unsurpassed.

On Tuesday, 29th ult., crowds of peo-ple in holiday attire, carrying baskets and bundles of all varieties of size and shape, might have been seen hurry-ing along James street towards the wharf. They all seemed to be bent on going off somewhere for an outing; and such indeed was their intention, for didn't everybody know that this was the day on which the C. M. B. A. excursion was to take place? Branches 37 and 56, in obedience to the promptings of their fraternal and benevolent hearts, had resolved in solemn council assembled, There was a couple of baseball games, the first between two nines of youngsters, the second between two sides of oldsters; the latter game was a contest between assuming that these were altogether in the right, and the Sisters in charge of the Home in the wrong.

The Archbishop of Canterbury has encountered an unexpected difficulty in trying the Bishop of Liscoln for Ritualism. The question involved in the trial improvements in parochial buildings and the sisters and his sorrowing people—the current of thought is apt to be arrested, and the mind is prone to reflection.

While cherishing the sincerest love and regard for your worthy predecessors in the pastorate of Ashfield, yet we must candidly own that much needed improvements in parochial buildings sent: Rey. Father Medicae. sent: Rev. Father Maddigan, Dundas Rev. Father Kelly, Oskville; Rev. Fathers O'Sullivan, Healy, Coty and Halm, Hamilton; Rev. Father Callaghan, Montreal; Rev. Father McPhillips, Montreal; Rev. Father McPhillips, Rockton; Rev. Mr. Shaughnesssy and Alderman Reynolds, Oakville; Mr. Roger, headmas.er Separate school, Barrie. The managing committee was made up of Bro. Latremonille, chairman; E. J. Freel, secretary; John Ronan, treasurer; Messrs. Zingsheim, Baby, Sharp, Keating, Buck, Lawlor, Sweeney, Hunter, Dillon, Yorrel and Bourque. An effort was made to get up a fat man's race, but, strange to say. fat man's race, but, strange to say, enough of fat men could not be found on the grounds. Altogether the excursion was a success in every sense of the term, both pleasurably and financially.

Apropos of your fine editorial article of your issue of the week before last, regarding Catholic cemeteries, I think, in justice to our Hamilton people, it would not be out of place to say a little about ours. On last Sunday I boarded the little steamer which plies to earl fer little steamer which plies to and fro every afternoon across the bay, and was speedily landed at the foot of the steps eading up to the "city of the dead." found, indeed, a most beautiful place— well-kept graves and plots covered with well-kept graves and plots covered with flowers of all kinds and hues, grass closely cropped, of a healthy, refreshing green; fine, imposing monuments on all sides. Water is conveyed through pipes all through the grounds and is supplied from the bay by means of a pump operated by a windmill on the beacts. Too much praise cannot be given to Mr. P. Hagarty, the sexton in charge, whose assiduous care and untring labor have made the cemetery so beautiful. have made the cemetery so b A handsome little stone chapel, built by His Lordship Bishop Dowling, and which was finished last spring, stands on an eminence near the centre of the grounds. Underneath the chapel is a vault intended as a temporary resting place for the bodies of those who die during the winter. The Holy Sepulchre cemetery, as it is called, is about seventy ores in extent. The clergy and people of Hamilton are deservedly proud of it and are heartily congratulated by all admiring strangers who visit it.

REV. MR. LOGAN'S VAGARIES.

To the Editor of the Catholic Record: SIR-In the Lindsay Warder of last

week there appeared what purported to be a semon delivered by the Rev. Mr. Logan. But I hope, for the sake of the rev. gentleman, for the sake of Fenelon Falls, and for the sake of this whole dis-trict, that he has been allocather. trict, that he has been altogether mis reported. If a copy of the Warder should by any misadventure find its way beyond the "ridges," and fall into the hands of anyone who might have a stomach strong enough to read it, what would a stranger's opinion be of the general in-

telligence hereabout?

In the first place, let me say, and I hope I can do so without giving offence, that the sermon would be a stauncher per-formance were it supported with stouter proofs. The undertaking, to prove a living fact of about two thousand years duration to be a myth, must necessarily be a lengthy discourse, and well backed up with "notes;" but in his discourse the Rev. Mr. Logan has used some very worthless matter, and made some very rasa statements - rhetorical flourishes that he cannot make good.

St. Augustine's singular and undecided interpretation of petram is given for the sense of antiquity, and as the sense that has held its ground to the present! A careful reader of even the extreme Gallican Du Pin, who was not a "Roman Catholic," might easily discover a differ-ent sense and a sense common to all the great churchmen. And if Mr. Logan is as familiar with Du Pin as he pretends to be he must well know the mind of the fathers on this which fathers on this subject. But such a man as Pearson, a writer of Rav. Mr. Logan's own Church, would probably know some thing about it, and would be well on his thing about 11, and would be well on his guard against making a disloyal admission; yet he says, "then was there a Church (and that built upon Peter, according to our Saviour's promise.)" ("Creed," p. 511).

"Nothing appears clearer from Holy Scripture and history than that St. Peter never was Bishop of Rome, and it is doubtful whether he ever was at Rome

doubtful whether he ever was at Rome at all." (Rev. Mr. Logan) Eusebius, the Father of Church history, who died A. D. 340, says, in his history, p. 52: "Immediately under the reign of Claudius, by the benign and gracious provi-dence of God, Peter, that powerful and great Apostle, who by his courage took the lead of all the rest, was conducted to Rome against this pest of mankind (Simon Magus)" On the next page he says, "The same author, in the reign of Claudius, is also said to have had familiar Claudius, is also said to have had familiar conversation with Peter at Rome."

Now, as Claudius died in 54 it is not extravagant to say that St. Peter had been in Rome as early as A.- D. 54. The Methodist Wat. son, in his "Theological Dictionary," Art. "Miracles," says, "St. Peter and St. Paul suffered at Rome about A. D. 66 or 67." There was, then, on the narrowest computation, an interval of twelve years between the first and resolved in solemn council assembled, to give themselves, their own and their neighbors' families, a pleasant trip to Oakville. And a pleasant trip it was, if one may judge from appearances; for the faces of all, from the reverence clergy down to the infant in making it out strong enough for a twenty was smiles and happy looks. five year episcopate, but it is too strong for Rev. Mr. Logan's position. The Anglican Palmer, in his "Treatise on the Church" (vol. ii. p. 501), says, "They (successors of St. Peter) were Bishops of the particular Church which St. Peter had assisted in founding, and over which he had presided; and they were also, as Bishops of the principal Church, the most eminent among the successors of the apostles; even as St. Peter had possessed the pre-eminence among the apostles (The emphasis is his.) On page 499, same volume, he has, "The Romas Church was particularly honored as having been presided over by Peter, the first of the Apostles, and was, there-fore, by many of the Fathers, called the See of Peter." Milman, in his "Latin Milman, in bis "Latin Caristianity" (vol. i. p. 143), says, "Peter could hardly have passed through any See without leaving behind him some inheritance of peculiar dignity while Rome, as the scene of his perma nent residence and martyrdom, claimed the undoubted succession to almost

monarchical supremacy." A strange character was Gregory the Great! He is praised for execrating the title of "Universal Bishop," and condemned for playing the role of one. In the same breath he is extolled for his mawkish meekness and denounced for his unbridled ambition! his unbridled ambition!

As I am not on familiar terms with Mansi, Harduin, or Helle, not even Baronius, I cannot say from "faith-Baronius, I cannot say from "faith-ful history" how the councils may have disappointed one another; so that I am unable to meddle with Mr. Logan's outburst against the various assemblies of the best and the highest churchmen who have invoked the aid of the Holy Ghost in their deliberations. If, as the Rev. Mr. Logan says, they have so often decided against one anothe often decided against one another, we would hardly expect it to be so bluntly expressed by a churchman. Give it to the infidels, Mr. Logan; they could desire nothing better. I have no time nor room to notice what he says about the first presching of the governly. Buttely preaching of the gospel in Britain, nor, as he seems mostly to proceed on probability, is there much of a chance to collar an express statement. But he is remarkably ut of fashion to use that speech Dinoot. Hardwick, an Anglican, in his "History of the Middle Ages," p. 9, says, "It is generally regarded as apocryphal, and exists in only very late MSS." The Rev. Mr. Logan makes St. Augustine responsible for the magnage of the (19000). sible for the massacre of the "2000" religious of Bangor. Collier says 1200, but Mr. Logan can have his own way to the extent of the difference. In the "Life of St. Augustine," Imperial Biog. Dict., it is said, "There is no reason to lay the massacre of the monks at Bangor to Augustine's charge," But perhaps this authority is not high enough? Well, then, I

will give one which Mr. Logan will hardly will give one which Mr. Logan will hardly dare contest. It is Collier, the greatest historian of the Erglish Church. On page 181, vol.1; he says, "Further that Augustine died in the year 604 and before the slaughter of the monks of Bangor, the learned Wharton endeavors to put beyond all question.

beyond all question.
"As for Augustine's prediction of this calamity, it does not at all infer he was any way instrumental in it." Nor can I gather from Collier that "Augustine's fallure so preyed on his mind as shortly after to occasion his death "Collier, on the next page, says, "To speak a word or two of him by way of character. He was a very graceful person, lived suitably to the husiness of a missionery and provided business of a missionary, and practiced great austerities; and if he fell into any inequalities of temper, if he was too warm in his expostulations, or strained his privilege too far upon the Britons, it ought to be charged upon the score of human infirmities, and covered with his greater merit. greater merit. This is certain: he engaged in a glorious undertaking, broke through danger and discouragement, and was blessed with wonderful success. He converted the kingdom of Kent by the strength of his own conduct and miracles, and that of the East Saxons by his agent and coadjutor, Mellitus. The spreading of Christianity thus far among the Saxons was a great step towards the conversion of the rest. Let his memory therefore be mentioned with honor and let us praise God Almighty for making him so powerful an instrument in the happiness of this island." To the emphatic assertion that the Church

of England is Protestant, I offer no sort of objection nor disproof, as it is no concern of mine, but will not some of the Anglican clergy feel like tickling his should As I think I have now done all that I undertook to dc—shown that the Rev. Mr. Logan is sadly out of joint, in many places, with "faithful history"—I beg to

ubscribe myself, Yours,

JAS. P. TAYLOR.

Lindsay, July 28, 1890. ARCHBISHOP TACHE.

SKETCH OF THE DISTINGUISHED METROPOLITAN OF MANIFOBA.

HIS LAB RS IN THE NORTH WEST-R ECOL-LECTIONS OF THE REBELLION-DEFENCE OF THE CATHOLIC SCHOOL -DESCENDANT OF AN ILLUSTRIOUS FRENCH FAMILY-ATTACKS OF OTTAWA JOURNALS-LORD

DUFFERIN'S VISIT.
On the continent of America there are ew dignitaries of the Catholic Church whose names are more familiar to the public than that of His Grace Archbishop Tache, of St. Boniface, Man., says United Canada. The historian who, in future Verra will written behavior. years, will write the history of Manitoba, with its trials and trumphs, will find stamped on almost every page of records of modern times the name of Alexandre of Alexandre A. Tache, O. M. I, of St. Boniface In A. Tache, U. M. 1, of St. Bolliace in no other province in the Dominion has a Bishop and his clergy had so many trials within recent years as Archbishop Tache and his noble band of faithful clergymen. During the rebellion his words were law for all, and when the cause of his country had to be pleaded he was sent for by the rulers of the Dominion to come on to Ottawa to explain the situation. Louis Riel regreted many a time that he had not taken His Grace's advice before taking up arms.
The efforts of the enemies of the Catholic Caurch to abolish Separate schools and the French language in the North West will find Archbishop Tache an able defender of those rights which were guaranteed in the constitution and also at confederation.

Archbishop Tache belongs to one of the oldest and most remarkable families in Canada; one that can refer with just and virtuous pride to its glorious ancesry, among whom are ranked Louis Joliette, the celebrated discoverer of the Missisippi, and Sieur Varennes de la Verandrye, the hardy explorer of the Red River, Upper Missouri and Saskatchewan country, while others are consigned in the annals of the land for THE EMINENT SERVICES rendered in their respective spheres, Jean Tache, the first of the name in

Canada, arrived at Quebec in 1793. Canada, arrived at Quebec in 1700. He cocupied several influential positions under the French regime. He commanded a large fortune, but was ruined by the conquest which brought English rule. The subject of this short sketch was born at Riviere du Loup, Quebec, on July 23, 1823. At the tender age of on July 23, 1823. At the tender age of two and a half years he lost his father. His mother, Madame Tache, with her young family, repaired to Boucherville to dwell with her attended to Boucherville o dwell with her father, Monsieur de la Broquerie. Madame Tache was a lady adowed with every Christian virtue and all the qualities of mind and heart that constitute the model mother and the refined and cultured lady. She took a special pride in bringing up her sons to follow in the paths of duty and of honor troden by their illustrious forefathers. How brilliantly do not the less that Christian the person of her youngest son! From the earliest years he displayed nature's richest gifts, crowned by a most passion ate love for his mother. Nor has years modified that affection ; the mere mention of his mother's name strikes th enderest chords of feeling in a nature susceptible of nothing but generous and noble impulses. At school and college Alexandre Tache was noted for his genial character, his amiable gaiety and his bright intellect. Having completed his classical and theological studies, he entered the novitiate of the Oblate Fathers at Longueil in October, 1844. Oa June 24, 1845, the national feast of French-Canadians, the young evangelist left his native country and everything most dear on earth for

most dear on earth for
THH GREAT NORTH WEST.

He reached St. Boniface on August 25th,
after a tiresome journey of sixty one

days. On October 12 h following he was raised to the priestrood. Exactly five years after his departure from his home, and on the feast of St. Jean Baptiste, he was permissed conductor to Richard Prowas nominated coadjutor to Bishop Pro-vencher with the right of succession. On September 22ad, 1871, Bishop Tache,

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was appointed Archbishop and Metro-politan of the newly-created ecclesiastical Province of St. Boniface. His life and labors are so entwined with the history and progress of the country that it is impossible to separate them. With regard to the Red River troubles a

With regard to the Red River troubles a great deal has been said and written against Archbishop Tache. Suffice it to say to those who would know the part the Bishop of St. Boniface took in the troubles, that His Grace published two pamphlets on the subject the first in pamphlets on the subject, the first in 1874, and the second in 1875. The latter portrays the painful feeling experienced by the authorities after he had succeeded by the authorities after he had succeeded in appeasing the dissatisfied people, and ringing them to enter into negotiations, the results of which were satistions, the results of which were satisfactory to the Government of Canada and the old settlers of Assimboia. It is impossible, in reading those pages, not to be convinced that the prelate acted with the utmost good faith and with the interests of the country at heart. "The Amnesty Assim or Charges Refund 2 Annesty Again or Charges Refuted or clearly demonstrates how deeply the author felt he had been unjustly treated, and defends himself in a way that has caused uneasiness to those he combats; his arguments are sharp and conclusive. Few men in Canada, if any, occupying such a high position, have been attracked so unfairly as Bishop Tache by the public press of Gntario. Nevertheless it is now admitted that

FEW HAVE RENDERED MORE SERVICE than he has done. There is not a man of sense, acquainted with His Grace and with the country in which he has labored so indefatigably during the last forty-five years, that would now venture to repeat the accusations brought against him at the time in reference to the Red River disturbance. Some of those who accused disturbance. Some of those who accused him experienced a complete transforma-tion in their ideas on forming His Grace's acquaintance, and could not help sharing in the universal respect which surrounds him. In 1875 Archbishop Tache received a remarkable token of the sympathy he him experienced a complete transformacommands in the province of Quebec.
On June 24, the thirtieth anniversary

of his departure from Montresl, and the wenty fifth of his election to the episcopate, His Grace was made the recipient of very uncommon and valuable gift, that of a splendid organ for his cathedral. The of a splendid organ for his cathedral. The instrument, which cost \$3,000, was built in Montreal by Mr. Mitchell, who came along with it to St. Boniface at the expense of the donors, to place it in the position prepared for it, to raise its rich and melodious tones as the expression of the feelings of the numerous friends and admirers of a hely missionary a denoted admirers of a holy missionary, a devoted Bishop and a noble citizen. In 1877 Lord Dufferin, Governor General

In 1877 Lord Dufferin, Governor General of Canada, visited the province of Manitoba. The Archbishop of St. Boniface did all in his power to testify his profound respect for the representative of the sovereign. On the other hand, Lord Dufferin manifested his esteem for the venerable prelate. On the second day after His Excellency's arrival he was received at the Archiepiscopal palace, and in the presence of a numerous assembly was presented with an address, in replying to which he compilmented His Grace most which he compilmented His Gr heartily for the good work he had done

VICIOUS ENTERPRISE.

Our esteemed contemporary, Church Progress, very properly denounces that which, under the name of journalistic enterprise, induces too many of the secu-lar newspapers to lay before their readers the prurient details of vice and crime There are a great many things that get into the papers as news matters, the bare mention of which is unsuited to the eyes and ears and senses of pure minded and pure-hearted readers. Wrong as it un questionably is to print this matter under the pretext that the public demand for all public demand for all the news imperatively requires i', it is infinitely worse to elaborate and dwell upon the uuwholsome and disgusting minutes appertaining to such cases.

There are a few newspapers in different parts of the country which, while scru-pulously avoiding the imputation of missing any of the news, have the good taste and discernment to refrain from the nasty business of embroidering news items with an offensive profuseness of minor, unimportant particularity. Those papers which are open to the charge of catering to the morbid habit of immoral minds do so designedly, and lay the responsibility for whatever evil results attend their efforts to a demoralized public taste and a

prevalent low public moral tone. This excuse cannot quash the indict-ment which decent public opinion has drawn up sgainst the unclean A low state of public morality does not for one instant justify a policy on the part of the press whose tendency is to part of the press whose tendency is to lower it still farther. The modern news. paper claims to, and undoubtedly does to a certain extent, mould public opinion. A needless tinge of victous-ness and vulgarity in the tone of the newspaper exercises a corresponding influence in the same direction upon the public mind; or, as Church Pr puts it: "To make the public min receptacle of the filthy and the disgusting is to degrade it. As the masonry of sew-ers in time becomes saturated with foulness of the refuse which passes through them, so the human mind in time becomes poisoned with the putrescence of the accounts of crime and vice which find their way into the columns of such 'enterpricing' journals. To become acquainted with vice is to endure it, and to endure it complacently is next door to being victous."—Baltimore Mirror.

### White Lilacs.

A year ago, a year ago
She stood beneath the lilac-tree,
Her face with light and life aglow,
And pulled the branches down for me.

The blossoms showed sgainst her hair Like fairy feathers, crisp and white; She looked so rathant and so fair, With flashing smile and glauces bright.

Now here the Hiscs bloom acain: They crown the tall and branching stem Fragrant and pure in sub and rain, A stately, spotless diadem.

But where is she who stood below.

And bent the white plumes down to me?

An, mournful question! Wall and woe

Uome sighing through the lilac-tree.

Those eyes are sweet and bright no more; They closed e'er spring had breathed its They closed e et spring balm; balm; That living smile that flashed before Is cold in death's eternal calm.

And now above her greening grave, With other flowers by mourners strewe The lilac feathers softly wave, And perfume all the solitude.

For life has gone and love has fied; And yet the year comes round again, Whatever futile tears are shed, Whatever hearts are broke with pain.

There is no grief in flower or field; No memory hath the illac tree; No hope nor help the roses yield. Nor weeps the dew for loves that flee.

Yet these themselves shall one day die, When the wide heavens tegether roll; And all this beauteous earth and sky Shall perisa like a flaming scroll.

But she who bent the lilas bough, Who sleeps to day beneath the sod, Shall live with glory on her brow, And met me when I go to God!

### KNOCKNAGOW

THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER LI.

MAT DONOVAN IN TRAMORE -MRS KEAR-NEY AND HER "OWN CAR."-THE "COULIN."

Tramore - the "Great Strand" - is household word in very many Tipperary homes. There the child gets the first sight of those waves, whose singing had been so often listened to in the sea shell on the parlour chimney piece; and there the grandaire, leaning upon his staff, gazes for the last time upon the same waves with wonder and delight more childleh than the child's. Few married couples will you meet along the Golden Vein, and for many a mile to right and left of it, who have not wandered over that level, velvety strand, or reclined upon the sloping tur above the steep shore, while the bay flashed in the autumn sun, when life's journey seemed to them a very "path of rays." And when the corn is "drawn in," and the crchard "shook," and Octodrawn in," and the cremara shoul, ber frosts make it pleasant to come with in the glow of the farmer's fire, see if the mention of "Tramore" will not call a dreamy look into the eyes of stalwart youths and blushing maidens! Yes, pleasant memories of the sea are

cherished in the homes of Tipperary. Yet who could ever look upon the sea without a sigh for the homes of Tipperary-and the homes of Ireland?

Father Carroll and his two young friends were walking down the steep street towards the beach, when Edmund exclaimed:

"Surely, that is Mat Donovan with the spade in his hand. What on earth can have brought him here?"

Mat was greeted as an old acquaintance by both Eimurd and Father Carroll, but Arthur O'Connor had never seen him be-fore, and contented himself with admiring the broad shoulders and sinewy limbs of

the young pessant.

"Miss Mary, an' Miss Ann, an' the misthress, sir," said Mat, in reply to a question from Father Carroll. "We're goin' home to morrow, an' the misthress wouldn't be satisfied to have any one dhrive 'cm but myse'f, an' she sent for the car, the work before last so that I'm here car the week before last, so that I'm here

now nearly a fortnight." The fact was, Mrs. Kearney found that her neighbour, Mrs. O'Shaughnessy, had her own car at the sea-side, and discovered watched the breakers leaping up to clasp the dusky cliffs in their white arms and then slide down and hide themselves in the bosom of the blue waves that rolled in as if to call back the truants to their

"What do you mean?" save Mrs. Kearney with severity, on observing the laugh in Mary's blue eyes.

"Is there not sea air enough here?" returned Mary. "And sure you can sit on the rocks, or on one of the seats on the Donoratle Walk. You have the sea air wherever you go."

Mrs. Kearney had made up her mind that the sea air could only be taken in its purity while driving in "her own car" down to the Rabitt-barrow and back And so the car and the old mare and Mat Donovan were sent for ; and every day after their arrival Mrs. Kearney might be seen, with her plump hands folded over her stomacher, jogging slowly by the tide-which ever and anon glided under the old mare's feet and startled the two young ladies on the other side of the car, whose exclamations were utterly ignored by their mamma, as she gave her whole mind to the "sea air;" with Mat Donovan "in an exad"—to borrow his own expression—on the driver's seat. For Mat's legs were long and the driver's seat was low, and he always descended from his throne after a long drive, vowing that he was metamorphosed into the last

letter of the alphabet This j gging by the tide was a severe penance to Mary Kcarney and her eister, who often turned round to gaze with longing looks at the promenaders on the "Doneratie Walk;" and we fear Miss Anne sometimes wished that the wheel would fall if, or that the old mare would obsticately refuse to walk or trot upon

But really, young ladies, you must have patience The moon will be bright to-night; and-don't you see the O'Shaughg behind you!

be worth your while, sir," wan "to go out in a boat to a's Cave, an' fire a shot in Such an at cho you never heard in Ally Blaster," said Arthur. your life! I'd give a crown to get wan

box at the Knocknagow dbrum in id.

'Twould be like the end uv the world!
Mr. Richard fired a shot in id a few days
ago, an' id made the hair stand on my
head. But I know a box uv the big
dbrum would be a show intirely!"

"So we have Richard here," said Edmurd; "that's fortunate."

"No, sir;" returned Mat, "he cut away
home. All they could say couldn't stop

a. All they could say couldn't stop
The minute he laid his eyes on that bit uv paper stuck on that windy above," continued Mat, pointing to a window they were just passing, "nothin' could keep him. You'd think that little scrap was a latitat, he was so frightened when he see

"Do you mean the label with 'Lodg-ings' on it?" Father Carroll saked.
"Yes, sir," replied Mat, "the Miss Hanlys wor lodglu' there; but their father came to bring 'em home unexpected."
"Oh, I understand," said Edmund, laughing. "He is now rambling under the chadow of the old castle with the fair Kathlean."

As they walked along the beach by the As they walked along the beach by the "storm wall" they were obliged to cross to the other side of the road, as some hundred yards of the footway were enclosed by a high pallog with a gate at each end. This arrangement puzzled Arthur O'Connor a good deal, and he wondered what was the object of locking out the public from this portion of the walk.

"The gates will be open by and-by elr," Mat Donovan observed.

eir," Mat Donovan observed. "That palin' was put up to keep the men from speculation' on the ladies."

"Speculating on the ladies?" Arthur repeated, inquiringly.

"Yes, sir." replied Mat seriously.

"They're here from all parts—they're here from London," he added with emphasels, as if London were at the other end of sis, as if London were at the other end of the world. 'There's a Lady Elizabeth an' a Lady Mary, an' ladies the divil knows

"How did you happen to learn the names of those distinguished visitors, Mat?" Father Carroll asked with a smile. "Well, sir," Mat answered, with a very solemn expression of countenance, "Phil Morris is here, an' he's lodgin' at a manty-maker's up near the chapel, an' their women do be in there. You might as well they to understand a turkey cock as to understand wan uv 'em,' added Mat with a blending of astonishment and in-

dignation in his tone. But about the speculating ?" asked Arthur O'Connor, who was able to make nothing of Mat Donovan's explanation of

the paling along the storm wall,
"He means that the paling is intended to keep the men from looking over the wall at the ladies bathleg," returned Edmund. "That's what he calls speculating on the ladies. But, Mat, what are you going to do with the spade?"

"To bury Phil Morris, sir," Mat an-

swered. "Is old Phil dead? I'm very sorry to hear it. It was a treat to listen to him telling of his adventures when he was out 'in '98."

"He's as stout as a buck," returned Mat. "I'm on'y goin' to bury him for the pains. If you walk down as far as the mast of the ship that was wracked last winther you'll see him buried in the sand, wad only his head above ground, and the sweat runnin' down his face from the weight on him. He says wan buryin' is betther than twenty baths."

"Was there a vessel lost in the bay last

winter ?" "There was, sir. Wanst they get in them apast two white pillars they're done for. Though the fishermen at the Boatcove tells me there's not an honester bay in Ireland, if the captain would on'y run

the vessel in on the strand, instead uv tryin' to get back again."

"By the way, Mat," said Edmund, "has old Phil Morris his pretty granddaughter with him?"

with him?"

"He has, sir," returned Mat; "he couldn't live wudout her, I b'lieve. An', begor, she'd surprise you. She's able to talk to the best uv 'em, an' to undherstand what they'd say. An' she was able to show the dressmaker how to manage some turns an' twists in a new-fashloned yownd that she wasn't able to come at her. at the same time that she herself was by no means well, and required "the sea air" self, afther takin' id asundher. I was to bring her round. Mary pointed to the standin' by myse'; an' she might as well window curtain, which was fanning her thry to make a watch as put id together,

Mat did not mind telling that he spent a good deal of his time picking shells with Bessy Morris—which shells, in after days he could never catch the elightest glimp of, on the fire-board to which they were glued, in Bessy's own little room, without s sigh and a mental "God be with old

The bathers were now flocking up from the strand, and Edmund Kiely, recogniz ing a light footed nymph among them, with her sliky tresses hanging down her back, was about giving instant ctare, when Arthur caught him by the arm, and requested that he would take the worl

"It is Minnie Delany," exclaimed E1 mund, keeping his eyes on the shining tresses. "Just let me see where she is stopping."

"I'll show you the house," said Mat Donovan, who seemed to be a walking edition of that interesting weekly sheet The Tramore Visitor.

"She's too damp yet," Arthur observed;
"and possibly her nose is blue, for the
water must be rather cold to day. Let us get a boat and go to the cave, and you can see your friends in the evening" "They'll be out in all the colours uv

observed. "But I can't see wan uv'em before which he stood was pulled down, to equal Miss Mary." and he let his flute drop into the hollow of his arm, and hesitating for a moment running after does not come up to Miss Kearney, in your opinion ?" asked Arthur, who was great'y amused by Mat's free

and easy remarks on things in general.

"Nor at all!" returned Mat indignantly. "She's a nice, lively little girl, an' she has so many bows, an' feathers, an' goold chains, an' things uv that soart, that people take notice uv her. she's on'y an Ally Blasther near Miss Mary. But I see Phil Morris waitin' for Mary. But I see Phil Morris wanta to me, an' I must be off to bury him."

"But who is Ally Blaster?" Arthur

"Ha'penny dolls are called Ally Blas-ters," replied Father Carroll. "I suspect it is a corruption of 'alabaster.'"

reply, and, buttoning up his "zephyr," he strode on towards the Boat-cove in ad-vance of his friends, looking as if he considered their observations quite beneath

contempt.

"This is really a nice bathing place,"
Arthur O'Connor remarked as he est at
the window of his room in the evening.

"But is it not a wonder that the people

"But is it not a wonder that the people who build these handsome houses never plant a tree?"

"Come, brush yourself up and be ready to come out," said Edmund, who had run up to his friend's bed-room to protest against his shutting himself up for the evening. "The belies, you see, are just about to appear in all the colours of the rainbow, as Mat Donovan said." And Edmund pointed to a young lady at a door a little lower down the street, opening and shutting her parasol.

ing and shutting her parasol.

The evening was calm and sultry, and

is in the bow-window just opposite!"
"What are you talking about?" re

turned Arthur. "But I must warn you to take care of your heart and vocation," Edward ran on, "for I am positively haunted by the thought that sooner or later you will

are you talking about?"
"Look at that dazzling little being in

the bow-window." "I see her, but can see nothing won-derful about her."

derful about her."

"But, my dear fellow, don't you see it is sweet little Minnie Delany." Here Elmuud Ktely bowed and smiled, but the young lady seemed quite unconcious that the eyes of her admirer were on her. She had leant out of the window and leaved up at the eyes and Felmund Wille. looked up at the sky, and Edmund Kiely, following her example, saw that a heavy become broader, and little eruptions of foam were bursting up here and there far out between the Metal-man and the two white pillars on the opposite side of the bay, marking where those treacherous bay, marking where those treacherous rocks, so dangerous to the mariner, lifted their fron foreheads almost to the surface of the heaving billows, which now seemed roused from sleep by some mysterious

"There was not wind enough in the air To move away the ringist curl"

from Minnie Delany's cheek, as, with her chin resting on her gloved hand, she leant out of the bow-window and glanced up at the great black cloud happing it the sky. "I fear the evening is likely to be wet," Edmund observed ruefully. 'I'll ask Father Carroll to step over to see Mrs. Delsny, and manage to have us all asked to tea. There will be no walking. There is Somerfield's carriage going back to the stable-yard, too. A splendid pair they are; Mat Donovan pointed them out to me as we were coming up, and I was f the ladies.

"Who are they ?" Arthur asked. "Sam Somerfield's daughters, of Woodlands," returned Elmund. "It is he, or rather his father, keeps the harriers. Hugh Kearney and I have often had a good run with him."

Arthur O Connor gave very little attention to what his friend was saying. He was listening with a look of surprise to the soft sweet tones of a flute, w could hear distinctly through the hoarse chant of the breakers. The circumstance which excited his surprise was, that the music suddenly stopped almost as soon as it had commenced, and then began sgalo, to cease as suddenly as before. This was repeated over and over till Arthur's surrise began to change to something like irritation : for the strain seemed femiliar to him, and affected, him strongly, as will often happen.

"Should som In days of boyhood, meet our ear

"Can you recognize the air ?" he added surning to Elmand, who was pensively Minnie Delaney's fingers, as she twisted up her ringlets after taking off her bonet-and it would be no violent stretch of the imagination to suppose that Miss Delaney had at least a slight suspicion that Mr. Elmund Kiely was so engaged.

"Yes," he replied, after listening for a noment, "'tis an Irish air." But it topped again before he could be sure what particular Irish air it was.

Those snatches of melody were becoming fainter and fainter, as if the performer were moving farther away from them; but they soon noticed them becoming more distinct again, till every note of the few oft-repeated bars could be plainly "I see how it is," said Arthur. "He

egan to play at this side of the street, and now he is coming back at the other "Yes, there he is," returned Edmund;

and a most picturesque looking figure he s, with his clock and long white hair. He the rainbow, by-and-by," Mat Donovan observed. "But I can't see wan uv 'em to equal Miss Mary."

The musician commenced his melody for the twentieth time; but the window before which he stood was upilled down must be a foreigner. I should say." before which he stood was pulled down and he let his flute drop into the hollow walked a few steps, and commenced sgalo-but only to meet with the same reception. He tried again and again with no better success, till he came within a door

> which Miss Delany stood toying with her "He must be new to the business," " or it would not be so easy to shut him up. Did you remark the way his hands trembled when that window was down with such unnecessary violence? And, by the way, what thin, delicate hands they are. And there is something striking in his pale, melancholy fees, too. He certainly must have seen better days."

or two of the house at the window of

"I hope you will introduce me to your Ally Blaster," said Arthur.

E lmund Kiely was too disgusted to people must these be?"

"I know the air," said Elmund. "It is the Coulin." For the poor musician had walked on to the next house without taking the flute

to the next house without taking the flute from his lips.

"Hang her!" muttered Arthur, as Miss Minnie Delany, too, pulled down her window; though she did it so slowly and hesitatingly, that the old min istrel played on seemingly unconscious of this last repulse. Or it might be that he was borne away to other scene by the sweet melody—

"The home-loving Coulin,
That's sobbing, like Eire, with Sorrow and
Love"

and that poverty and sorrow and humilia-tion were all forgotten. This, indeed, must have been the case, for the two friends observed, as he turned his mild, melancholy face side ways, towards the sea, that his eyes were closed. Edmund Kiely reddened, and bit his

The evening was calm and sultry, and as Elmund ran his eye along the row of houses opposite, he remarked that all the windows were thrown open and pretty faces were visible at more than one; but for some reason or other none of them as yet emerged into the open air.

"What are they waiting for?" the young gentlement thought to himself, as the parasols at the doors became more numerous. "By Jove, Arthur, I'm in the poor flute-player from their doors.

When the Misses Somerfield, of Woodlands, would not listen to the "Coulin"—

When the Misses Somerfield, of Wood-lards, would not listen to the "Coulin"—for the splendid pair of bays champing their bits before the Miss Somerfields' door, induced the old musician to begin with them—how could those who had no carriages and pairs at all venture to listen to it? But if the Somerfield, of Woodlands had a had the foltont manual to the lands, had the faintest suspicion of who thought that sooner or later you will come to look upon me as the destroyer of your happiness."

"In the name of common sense what are you talking about?"

are you talking about?"

"In the name of common sense what are you talking about?"

"It were you talking about?" owen" itself.

He played on now with his face towards the "melancholy ocean," as if he were playing in a dream:

"Though the last glimpse of Erin with sor-row I see, Yet wherever thou art will seem Erin to me. In exile thy bosom shall still be my home, And thine eyes make my climate wherever we roam."

Edmund had murmured the words softly to the air, and was commencing the next verse, when the sweet tones of the flute were drowned by the shrill voices of a couple of ragged urchins, who accom-panied themselves with a most unmusical rattling of bones as they sang, or rather velled-

"Out of the way, old Dan Tucker, You're too late to get your supper."

The window was thrown up sgaln by Miss Delaney's mamma, who seemed quite charmed by the hideous din; and even Minnie stopped twisting her curls, and beat time to it with her little rosy fingers upon her shoulder. But still the old musician played on, with his pale face turned towards the sea.

A hand-an exquisitely fair and delicate hand—was laid upon his arm, and a pair of large, dark lustrious eyes were raised of large, dark lustrious eyes were raised to his. It could be seen at a glance that she was his daughter. The old man started as his eyes met hers; and after casting a bewildered look around, a painful smile passed over his pale face, as he hid his flute hurriedly in the folds of his cloak. The girl was tall, and in spite of her worn and faded apparel, singularly graceful. Her lips trembled and her eyes filled with tears as she drew her father away from the crowd of idlers that began to collect around the boys, who "yah, yahed." and rattled their "castanets," till Mrs. Delaney seemed to he getting quite Mrs. Delaney seemed to he getting quite faint from the excess of her delight. They had not moved many steps from the crowd when Arthur O'Connor stood by the young girl's side and pressed a piece of, silver into her hand. She blushed eeply; and before she could recover deeply; and before she could recover from her surprise, a second piece was placed in the same hand, and on looking round, the fairest face and the heavenliest blue eyes, she thought, she had ever beheld, met her gaza. For a moment all three seemed spell bound. The musican's daughter locked from one to the other of daughter locked from one to the other of her benefactors, while they looked at each other. Atthur O'Connor thought, too, that the young girl who, like himself, had run after the poor flute-player, was the loveliest creature he had ever seen. She was the first to recover presence of mind, and turning quickly round hurried past the grinning vocalists, who were becomthe granting vocalists, who were becom-ing alarmingly black in the face from the vigor of their exertions, and entered a house within a few doors of Mrs. Delaney's. The musician's daughter gazed after her With eyes brimful of admiration and gratitude; but, observing that her father had walked on without ppearing to miss her from his side, she hanked the student with a smile, and hastened after him.

Edmund Kiely was a spectator of all this; but he saw nothing distinctly but the musician's dark-eyed daughter. He watched her till she was out of sight, and then selzing his hat he started off in pur-

Half an hour after Elmund Kiely found himself looking down a steep, almost perpendicular wall of rock, into a little cove, where the white surf was swaying backward and forward over the round pebbics with a sharp crashing noise that pierced through the deep rolling of the waves like the rattle of musketry mid the roar of cannon upon the battle field. To his surprise the old man and his daughter hurried on, and on, keeping lose to the shore for more than a m point, and on coming up to them at this point, and on coming up to the place, he looked over the cliff with a curlosity not unmingled with alarm, for the thought occurred to him that they might have missed their footing and been precipitated into the seething waters below. His heart beat quick as he looked in vain for some trace of them; and a cry almost escaped from him, on seeing some dark object from him, on seeing some dark object rising and falling with some fifty yards or so from the shore. He soon, however, saw that the dark object was a mass of seawaed, and his eyes wandered again in every direction in search of the old must-

ian and his daughter. "Surely," he thought, "It was just here I saw them last; and where can they have gone? So old a man would scarcely have ventured down that narrow path way, where a goat might run the risk of breaking its neck. By Jove!" he ex-claimed with a start, "there she is on the top of that black cliff, with the waves tumbling and twisting around its base. What a corsair's bride she would make!"

After standing upon the rock for a minute or two, she waited till the receding wave allowed her to leap upon the strand, and in another moment Elmund watched her climbing, or rather bounding, and the steep pathway with a steep at light up the steep pathway, with a step as light as the wild goat's. The path led up close to the rock behind which he was standing, and as she came nearer her silvery tones

fell upon his ear.

"And that's the place where you first saw my dear mother?" said she, stopping a little below where he stood.

"Yes," returned the old man, who sat upon a ledge of the cliff, concealed from Edmund's view. "When conceiousness returned, she and the good old priest were standing over me by the side of that rock."

"And they took you to the same house where we are staying. I'm so glad you have brought me to see the place!" "But I fear I have acted imprudently.

It is strange I have got no reply to my letter before now. I very much fear some accident of which I have not heard must have occurred to the friend to whom I have written; for he never falled me

"Oh, I am sure you will have a letter to morrow; and this money the beautiful girl and the young abbe have so kindly given to me will be quite enough for us until then. I only wish I could keep it as a souvenir of them. He is so very handsome! and she so exquisitely lovely

Did you notice them?"
"No. I noticed nothing," he replied.

not been encouraging."

"I asked the name of those ladies for whom you first played," returned his daughter. "I thought it very unkind of them to close their window as they did, and they such stylish people. I was told their name is Somerfield."

"Somerfield," repeated the old man, musingly. "I am acquainted with that name."

The Somerfields of Woodlands," she added.

"The same," returned her father. "It

is a strange coincidence.' is a strange coincidence."

"How is that?" she asked.

"I'll tell you another time," he answered. "Let us go now. The fisherman promised to inquire for a letter in Waterford, and I am not without hopes that he may have one for us when he comes back. I scarcely expected your uncle would write, but it will surprise me much if the friend to whom I have written do not send the small sum I asked of him. I am determined to put my case in the hands of a lawyer at last, and see whether I cannot compel my unkind brother to do me jastice. It is a duty I owe to you, my

"My dear father," she returned, "don't "My dear father," she returned, "don't be so anxious about me. Thanks to the Divine and authentic inspiration ceased care you have bestowed on my education I feel I can earn my bread respectably

whenever it is necessary."
"I trust it will not come to that," replied the old man. "You do not know how blitter a thing it is to be dependent apon strangers. But see, those heavy hasten back or we shall get well drenched before we can reach the cottage."

They retraced teeir steps for some distance along the path over the cliffs, and Edmund, climbling to the top of the rock against which he had been leaning, saw them turn to the left up a steep, narrow road and entered a small thatched cottage couple of hundred yards from the TO BE CONTINUED.

OUR CIVILIZATION. To enumerate the magnificent services of the Church in the cause of civilization would involve little less than an abridge ment of the acts of her innumeral ment of the acts of her innumerable councils, and an epitome of the works and policy of her Pontiffs, hierarchy and clergy. The inflaence of the Church in the strifes and politics of the Middle Ages is the constant theme for unfriendly ests as well as the rights of the people in opposition to arbitrary and tyrannical

overelgas. It was a Pope who first denounced the infamy of human slavery, and successive Pontiffs demanded its suppression or sought to ameliorate the condition of the captive and the slave. Ling before Wiberforce had raised his voice in the halls of Westminster, and branded the nails of Westminster, and branded the "crime against civilization," the Church had encouraged the promotion of societies for the redemption of the captive and the slave; and thousands of her sons, inspired by heroic zai, voyaged to barbarous lands to become themselves substitute for the Christian captives. General and provincial councils in the Middle Acceptage. vincial councils in the Middle Ages time and sgain pronounced upon the rights and immunities of the people, and promulgated constitutions and de-crees as broad and as liberal as any

known to us in modern times. We owe to the Church the origin and the foundation of the parliamentary assemblies, such as the Diets in Germany, the States Generals of France, and the Parliaments of England. And in education what has the Church left undone? ficent crowning monuments which still exist in the cities of Europe; or in the rules of the "monkish" schools that o'er-spread every European land, at-testing what the Church has done for education. The bossted universities of Oxford and Cambridge are still sustained by the fruits of the indowments made centuries ago by Catholic Bishops, Catholic kings and Catholic now, alas ! lamentablyperverted to Protestant purposes. Tea years before Harvard, near Bostor, & Catholic Bishop had consecrated to education Laval College in Quebec, and fifty years before, the Catholic College of Mexico

was in existence.

It is, of course, impossible b compress to the necessary brevity of an outline sketch even a tithe of the works by which the Church sought to pread civil.

Protestant writers, like Guizot, Hallam and Dean Milman, sometimes do justice to the beneficent labors of the Church in the past, and are forced to admit that but for her fostering care, letters, science and civilization would have altogether

disappeared.

Montalembert has made us familiar in his beautiful prose epic, "The Monks of the West," how the monks cultivated desert tracts, cleared, laid the foundations of cities, nursed industry, perfected legis-lation and reduced customs to codes; and Digby, in his inimitable "Mores Catholici," has beautifully pictured the widespread has beautifully pictured the widespread diffusion of charity and benevolence, the heavenly graces and Christian faith which even in the sges misnamed dark abounded in the hearts and homes of Catholic peasant and Catholic prince. This was in an era when poorhouses were unknown, and before poverty was stigmatized as a

But in the judgment of latter day critics there was no civilization before

our days!
It remained for the age of the news. paper so called scientists of our day to scoff at the efforts of the Church in the cause of civilization. Every student of history knows that its annals and pages give the lie to the unjust reproach. In a word, the progress of the Church has been the march of civilization.—Notre Dame Scholastic.

THE QUESTION OF AUTHORITY IN RELIGION.

New York Catholic Review.

Our esteemed contemporary the Bap. tist Watchman, in a recent issue has the

following : "Either a doctrine of the inspiration of the Scriptures making them a final authority, or a doctrine of 'the inspiration of the primitive Christian Church' must be asserted to secure a basis of dogmatic belief. The fundamental distinction between Romanism and Protestantism is not justification by faith, but the answer to the question whether the Surlptures alone or the tradition in the Church and the Scriptures are the final authority for belief. In proportion as belief in the inspiration of Scriptures is weakened, we find that serious-minded men, in search for a authoritative basis for dogmatic beilef, are betaking themselves to a belief in the inspiration of the Church as an or-

ganization—a position that is but a step removed from Rome." This is a loose and imperfect attempt at stating an important truth. It is not true that the only alternative is between the inspiration of the Scriptures and with the writers of the New Testament. As far as authority is concerned, the primitive Church possessed no advantage over the Church in succeeding ages. The appeal to the primitive Church, or, which is the same thing, to the Fathers of the primitive Church, labors under the same difficulty as the appeal to the Suriptures. There is a difference of opinion as to what the Fathers taught, just as there is a difference of opinion as to what the Scriptures teach. Both are appealed to by Protestants to establish different and contradictory opinions. In both cases the source of authority is simply each one's private judgment. Both need an authoritative interpreter, ab eatra. Nor's it strictly correct to say that "the fundamental difference between Romanism and Protestantism Is in the answer to the question whether the Scriptures alone, or the tradition in the Church and the Scriptures are the final authority for belief."

It is surprising how slow our Protestant real teaching now slow our receivant friends are to comprehend the real teach-ing of the Church on this important subject. They fall to realize that the Church is a living organism with a principle of unfailing continuity and vitality, that the revelation was made in, and to the Church ; and that the Courch is the depositary, as well at the supreme source were animacyersons more uniounded and unjust. The conspicuous example of her great Pope, innocent III. and Gregory Vil., illustrates in a striking manner the efficacy and beneficial infirnot to reveal new truth but simply to uarantee her against the no falling into error in interpreting the revelation which has been committed to her keeping. There is the same necessity for divine guidance in interpreting the revelation as there was in giving it at first through inspired men

through inspired men.

The Church was before the Scriptures.
Sae is "the witness and keeper of Holy Writ." She put her imprimatur upon the genuine while she rejected the spurlous books. She appeals to them as contemporary documents in confirmation of her traditional teaching, but does not exait them into a co-ordinate author-lity to be appealed to independently of herself. The authority of the Catholie Church is not dual but single. has what is essential to all organized bodies has what is essential to all organized bodies and established governments—a supreme judge and final Court of Appeal to decide questions of law and to end disputes. Her formal, at Cathedra decisions on faith and morals, uttered through her head and morals, uttered through her head and mouthplece, the successor of St. Peter in Rome, are guaranteed to us as increable and are bluding on the conciences of all the Catholic people. This is the graud feature of superiority which distinguishes the old historic Church from all other bodies calling themselves churches. Without such an infallible What sacrifices has she not everywhere tribunal of appeal there can be no unity, made in its behalf! Witness the magni- no harmony of teaching no will on the contract of the no harmony of teaching, no solid ground of fatth, but we are necessarily and inevitably driven forth on a wild sea of doubt and uncertainty on the most important and deeply interesting questions that can engage the attention of man. There is no use in blinking the question, there never can be real Christian unity among the various conflicting sects until they return to the bosom of that "Mother and mistress of all Caurches," from whom their forefathers so blindly, and foolishly, and causelessly wandered.

A Child Saved.

My little boy was taken very bad with diarrhæa, he was very delicate and got so low we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and although he could only bear a few drops at a time he got well. It saved my child. Mrs. Wr. Stewart. Campbellville, Ont.

AUGUST 9, 1890.

Happiness. BY ALEXANDER POPE. Know, all the good that individuals find, Or God or Nature meant to mere mankind, Reason's whole pleasure, all the joys of sense, Lie in three words—Health, Peace, and Com-

petence.
But Health consists with temperance alone and Peace, O Virtue! Peace is all thine

The good or bad the gifts of fortune gain; But these less taste them as they worse obtain. THE PILGRIMAGE TO CAN. TERBURY.

THE BATTLE OF THE FUTURE -SER

London Universe, July 12.

The love of Catholics for the sacred shrines at which their forefathers wor-shipped was fully shown by the number of those who journeyed from parts of the country, far and near, to take part in the pilgrimage to Canterbury on Monday. The quiet old city presented a scene of unusual activity from shortly before nocn, for the pilgrims from London were landed at Canterbury just a little past half past eleven, and were soon joined by others from Tunbridge Wells and many adjacent towns, while not a few came from places as distant af Cornwall. The pilgrimage began with the celebration of Mass in the Church of St. Etheldreda, Ely Place, at which the mejority of those who started from Holborn Viaduct attended. Arrived at Canterbury the London pilgrims at once proceeded to the Church of St.
Thomas. There they were joined by their
fellow pilgriums, the crowd of faithful
worshippers swelling to an extent which
made it difficult to find accommodation

FROM THE CHURCH OF ST. THOMAS THE

for all in the sacred edifice.

FROM THE CHURCH OF ST. THOMAS THE PILGRIMS MARCHED to the cathedral, accompanied by Father Morris, S. J. Entering by the picturesque if dilapidated old gateway—the most recent piece of Gothic architecture about the cathedral, by the way—all soon found themselves in the Caapter House, where the many Catholic associations of the city, which, since the martyrdom of St. which, since the martyrdom of St.
Thomas, has become one of the famous
spots of Christendom, were thoroughly
explained by Father Morris. The Norman Crypt, which contained the tomb of the saint, the beautiful chair built by William of Sens to replace Laufranc's, which was destroyed by the fire which reduced a large portion of the cathedral to ashes shortly after the martyrdom, the naves and towers, the monastery of St, Augus tine, the Church of St. Martin, wherein was celebrated the first Mass in England in the Saxon period, and the chapel of St. Anselm, with its beautiful fresco inside; the stairways, which still bear the marks of the pilgrims of ancient days—upon all these Father Morris dilated. The inspection of the cathedral was followed by another service at the Church of St. Thomas when Father Morris delivered a few words to the pilgrims on the fature battle in which the Catholics of England would have to take part. What, he asked, were their feelings on such a day? He knew

what his feelings were. He felt inclined

to say, "DEAR OLD ENGLAND, GOD BLESS HER."

He felt inclined more then he felt inclined before to pray for the conversion of Eng-land. Yet it would never do for them to

make a mistake about it. It would never do for them to imagine that because they could come to Canterbury as they did, and be received with extreme kindness, and have their own way about that dear old church, it would never do, he said, to think that they were approaching the day when they would see the conversion of England. The conversion of England was not easy. So far from that being the case it was exceedingly difficult, and that seemed to him to be the distinctest and seemed to him to be the distinctest and strongest of all reasons why they should pray for the conversion of England. They were as helpless as babies to convert England; it was entirely beyond their reach. But God could do it, and they could ask Him to do it. They had that day banded themselves together to pray. If England were to be redeemed, it would be by the force of prayer. They had begun at the right end. There was much more hope for the conversion of England from the fact that a certain number of them had united themselves together and resolved to approach the throne of God. was far more hope from that than there was from all the kindness they had been shown that day. The kindness was a personal thing, and they returned their heartiest thanks to those who had shown it to them. He wished to say a few wor on the conversion of England—as to what might be reasonably hoped for. The difficulties were enormous, and he did no think the religious movement amongs those outside the pale of the Catholi Church was as favorable to the conversion

of England now as it was a while ago.

THERE WAS SOMETHING IN THE TRACTARIAN

MOVEMENT

that brought men to the Church, and

taught them the split of obedience. Now that split of obedience did not exist. Men were throwing aside the idea of obedience and the idea of authority. People could look like Catholics and have their Protestant priests, as the phrase went, for that was what really existed in the Established Church of our time. That was not a hopeful sign. Taken as it stood, it was anything but a hopeful sign. Yet on account of that, he thought, there were elements of hope. Let them think of the effect which was produced on the people by that which they saw and that which they heard. St. Paul had said that even if it were in a spirit of contradiction he hoped the spirit of the Gospel would be taught His (the preacher's) feeling was that though it was in a spirit of contradiction in which the Gospel was being preached by those to whom he was referring, yet the Catholic religion was being brought forward. Consequently people were being familiarized with the teaching of the Catholic Church. This was immensely important. In the old time people had no idea of what Catholics were. He did not mean to say that that ignorance had been swept away. There was plenty of it and an immens amount of misrepresentation still. Bu the religious movement of which he had spoken was clearing out an immense amount of that nonsense. It was making people accustomed to the look of Catholic things and to the hearing of Catholic things are the hearing of Catholic things and to the hearing of Catholic things are the hearing of Catholic things are

Happiness.

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THE PILGRIMAGE TO CAN. TERBURY.

THE BATTLE OF THE FUTURE -SER-MON BY FATHER MORRIS, S. J.

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The love of Catholics for the sacred shrines at which their forefathers worshipped was fully shown by the number of those who journeyed from parts of the country, far and near, to take part in the pilgrimage to Canterbury on Monday. The quiet old city presented a scene of unusual activity from shortly before noon, for the pilgrims from London were landed at Canterbury just a little past half past eleven, and were soon joined by others

and towers the marterdom, the famous and towers the market of Sharks and the market of Sharks and the market of Sharks and the saint, the beautiful chair built by William of Sens to replace Laufranc's, which was destroyed by the fire which reduced a large portion of the cathedral to ashes shortly after the martyrdom, the naves and towers the morestery of St. August 128. and towers, the monastery of St. Augus tine, the Church of St. Martin, wherein was celebrated the first Mass in England in the Saxon period, and the chapel of St. Anselm, with its beautiful free; inside; the stairways, which still bear the marks of the pilgrims of ancient days—upon all these Father Morris dilated. The inspection of the exthedral was followed by another extraction of the Church of St. Th. other service at the Church of St. Thomas when Father Morris delivered a few words to the pilgrims on the future battle in which the Catholics of England would have to take part. What, he asked, were their feelings on such a day? He knew what his feelings were. He felt inclined to say.

DEAR OLD ENGLAND, GOD BLESS HER. He felt inclined more then he felt inclined before to pray for the conversion of Eng-land. Yet it would never do for them to make a mistake about it. It would never do for them to imagine that because they could come to Canterbury as they did, and be received with extreme kindness, and have their own way about that dear old church, it would never do, he said, to think that they were approaching the day when they would see the conversion of England. The conversion of England was not easy. So far from that being the case it was exceedingly difficult, and that seemed to him to be the distinctest and strongest of all reasons why they should pray for the conversion of England. They were as helpless as babies to convert England; it was entirely beyond their reach. But God could do it, and they could ask Him to do it. They had that day banded themselves together to pray. If Eugland were to be redeemed, it would be by the force of prayer. They had begun at the right end. There was much more hope for the conversion of England from the fact that a certain number of them had united themselves together and resolved united themselves together and resolved to approach the throne of God. There was far more hope from that than there was from all the kindness they had been shown that day. The kindness was a per-sonal thing, and they returned their heartiest thanks to those who had shown it to them. He wished to say a few words on the conversion of England—as to what might be reasonably hoped for. The dif-ficulties were enormous, and he did not think the religious movement amongst Church was as favorable to the conversion of England now as it was a while ago.
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In the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the sum of the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity to a great revival lest in the protestant laity of a great revival lest in the protestant laity of a great revival lest in the protestant laity separate and constitutions and constitutions

ample. M st certainty if there were one thing of which the Eaglish people at one time had a horror it was a religious life—the sight of a monk or nun. A certain religious party in the Church of Eagland cannot fall to note the unexistrence. was producing as initiation of Catholic religious institutions, and therefore people were familiarizing themselves and were growing accustomed to the sight of a religious gown in the street. In various other ways it could not be denied that

THE MOVEMENT WAS DOING GOOD WORK AMONG THE PROPLE OF THE COUNTRY. Those who took the lead in the move ment were acting in quite a different spirit from that of their predecessors in the Tractarian Movement. Nevertheless, they were doing an immense amount of good, so much so that perse-cution such as that which existed in the days of their forefathers could never re turn. He did not think that the leaders of the movement intended anything like that which would be the practical effect of it. This imitation of Catholics was more universal than it was ever before. He could not help con-fessing that he felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which at Canterbury just a little past half past eleven, and were soon joined by others from Tunbridge Wells and many adjacent towns, while not a few came from places as distant af Cornwall. The pilgrimage began with the celebration of Mass in the Church of St. Etheldreda, Ely Place, at which the majority of those who started from Holborn Viaduct attended. Arrived at Canterbury the London pilgrims at Canterbury the London pilgrims at the felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which was but a mockery of the ceremony. Nor could he help feeling angry at hearing men calling themselves priests who work the condon the priest of the felt annoyed occasionally when he saw men putting forward as the august Sacrifice of the Mass that which was but a mockery of the ceremony. Nor could he help feeling angry at hearing men calling themselves priests who comfort in the reflection that good was being done. Looking to the future, the time would come when England would the fellow pilgrims, the crowd of faithful worshippers swelling to an extent which made it difficult to find accommodation for all in the sacred edifice. time would come when England would be divided religiously into two parties only—where, on the one side, there would be those who refused to believe in the revelation and where, on the other, there would be Catholics and Catholics only, where there would be no intermediate religions as there were now. These religions were breaking made it difficult to find accommodation for all in the sacred edifice.

FROM THE CHURCH OF ST. THOMAS THE PIGRIMS MARCHED to the cathedral, accompanied by Father Morris, S. J. Entering by the picturesque if dilapidated old gateway—the most recent piece of Gothic architecture about the cathedral, by the way—all soon found themselves in the Caapter House, where the many Catholic associations of the city, which, since the martyrdom of St. Thomas, has become one of the famous spots of Christendom, were thoroughly explained by Father Morris. The Norman Crypt, which contained the tomb of the saint, the beautiful chair built by William of Sens to replace Laufrance, which they had to look forward to day when the saint, the beautiful chair built by William of Sens to replace Laufrance, which they had to look forward to day when the enemies of the revelation of God would be not intermediate religions as there were bound there would be no intermediate religions as there were bounded the many datholic association of the century. True, a good deal of the unreasoning hostility to her has disappeared, but in the minds of a considerable number number of these moved, the social one is still retained. Yet, in spite of these difficulties, almost insuperable, the Church is hourly making progress, which, if small, is steady and it is sure.

It is asserted that Englishmen, from the cashed that the protion of revealed truth which they accepted before. They accepted it because it was taught them by their fathers, and never inquired for any sound the catholic Church bosst among her adherents such Englishmen as Cardinal Newman and Cardinal Manning, not to name

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing side and the Liberals, united in one thing only—their hostility to the Church—on the other. That was what they had to look forward to. At the present moment the English people could afford to be kind to them. They could afford to say all sorts of civil things of Catholics. But when they multiplied, when they were able to make a difference in the vote on one single-siltary domestic question, when one single solitary domestic question, when they could make themselves a formidable body, then people would not be so kind to them. Therefore there was a sort of persecution to which they must look forward. There was a sort of contempt mixed up with the kindness of people now. "Very good people; can't do anybody any harm"—that was their feeling. Therefore let them prepare for the future. They knew not when the time would come when immense pressure would be brought to bear upon them. Let them not compromise things with the world. Let them not make their standard the standard of the world.

THEY HAD GOT THEIR PART TO PLAY in the conversion of England; they had in the conversion of Eagland; they had got to go out among their countrymen and show what the Catholic religion could produce. He thanked God that they had united themselves together for the sake of ransoming England by prayer. He did not expect the day would arrive when every man within that island would join the Catholic Church, but the day might arrive when the number of Catholics would be greater than those arrayed against them. Let them pray that it against them. Let them pray that it might be so; might all Catholic hearts be united in one hearty desire for the conversion of England; might God send down His mercy upon England, so that the English people might once more receive the grace of the Catholic faith. Benediction followed the sermon.

THE GROWING POWER OF THE CHURCH IN GREAT BRITAIN.

The conversion of England goes on apace. The Protestant press and people are slow to acknowledge it, but gainsay it they cannot. Year by year accessions to the fold are chronicled in large numbers. the fold are chronicled in large numbers.
And how many of the poor are received into the Church of whom the world at large knows nothing! Prayer is doing good work. Only the other day, at a public ceremonial the Very Rev. Monsignor Gilbert, Vicar General of the Archdicese of Westminster, over which Cardinal Manning reigns, aunounced that in his diocese alone the conversions amounted to navard of 1.300 annually. The true his diocese alone the conversions amounted to upwards of 1,300 annually. The true significance of this increase of the members of the faith cannot be appreciated unless we turn and hear what the leaders of Protestant thought have to say on the secession from their ranks. In one word, they fear the growing power of the Catholic Church in great Britain.

"Have we in England anything to fear from Roman Catholic aggression?" A

from Roman Catholic aggression?" A week or two ago one of the organs of the Protestant press in London asked this question in its leading article, and it set itself also the task of answering it. It confessed that the question was a serious one, and should not be answered before the whole subject had been thoroughly considered. And what is the answer? "We are inclined to

olic doctrines. Let them take an ex- Catholic influence becomes predominent

England cannot fall to note the uneadness that is manifesting itself amongst the
vounger clergemen of the Church of
England. Only the other day the rival
sections of the Scottish Caurch were
seriously debating whether or not to expel
a clerical member. Nearly three hundred reverend persons voted for the expulsion, whilst about seventy more voted
against it. In the eyes of these three
hundred clergymen of the Free Church of
Scotland one of their professors had been
guilty of heresy, but in the eyes of a few
more such could not be proved against
him. Here, then, is chaos and disorder.
Again, the Auglican Bishop of Lincoln
has been put on trial for indulging in
"Romish practices." Friends of the English Church are complaining that if the
Bishop be found guilty a large number

lish Church are complaining that if the Bishop be found guilty a large number will be certain to leave the Church and seek shelter in that of the Pope of Rome. No matter where the eye is turned discontent and insecurity meet it, save in the Church of the Pope of Rome. Can it be wondered, then, that in the midst of this unessiness and indecision men should turn to the Church where no conflicting theories. to the Church where no conflicting theories and ideas on Christian religion are ever

heard of? Is the conversion of England within measurable distance? The answer to this can hardly be in the affirmative, at least not yet a while. Outside of the Church

reason from its foundation. Therefore they had to look forward to day when the enemies of the revetation of God would be ranked on the one side and Catholics would stand face to face with them. That meant

THAT THERE WOULD BE A BATTLE BOYAL AT LAST.

Let them look to Belgium. There they saw it. They saw Catholics on the one side and the Liberals, united in one thing in the catholic Church repellent to him? He delights in informing you that he loves freedom, and he possesses a mind of his own, which is not to be a mere instrument at the bidding of another. In this respect the ding of another. In this respect the Catholic Church and he are one. Where, then, are their points of divergence? In so far as the temperament is concerned, none can be discovered. Accepting the none can be discovered. Accepting the assertion as true, however, the possible point upon which the typical Englishman could part from the Church is that of authority, which he has been taught to believe she wields in a wholly unjust and tyrannous monner. But, as these cob webs are cleared away before the march of truth, a truer appreciation of the position and dignity of the Catholic Church is speedily apparent. So far, then, from the Church and Englishmen being irreconcilable, they are the very opposite, and the

Church and Euglishmen being freeconcilable, they are the very opposite, and the numerous accessions to our ranks among the younger branch of the Protestant clergy prove this emphatically.

Another point that may here be noted is the tendency of the "High" Church movement in the Church of Eugland. These "High" Church people are not Catholics in name, but they are nearly so in practice; and, as one Protestant organ confesses, "the line drawn between the "High" Church party in the English Church and Roman Catholicism is so thin as to be simost invisible."

and difference that exist in all other bodies cannot but turn men's minds to the one Church of the one Shepherd. The gradual disappearance of the mists of hatred and bigotry from before the eyes of mer, and the realization of the Church in her true aspect, cannot fail to awaken in the hearts of Englishmen a longing to be once more in her fold. As the venerable Cardinal Archbishop has often said, "let us pray that the hour is fast approaching when this dear land of ours may have restored to it the faith of which it was so ruthlessly robbed." For England is Catholic in spirit, if she would only be so in practice. -Ava Maria.

Much injury is done by the use of irritating, griping compounds taken as purgatives. In Ayer's Pills, the patient has a mild but effective cathartic, that can be confidently recommended alike for the most delicate patients as well as the most rebust.

H. Gladden, West Shefford, P. Q. writes H. Gladden, West Shefford, P. Q. writes: For a number of years I have been afflicted with rheumatism. Two years ago I was attacked very severely. Is uffered a great deal of pain from which I was not free for a day, until last spring, when I began to use Dr. Thomas' Eclectric Oil, and I rejoice to say it has cured me, for which I am thankful.

An thankful.

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Root Pills.

out receiving any benefit, I tried Dr. Morse's Indian Root Fills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best Pill I ever used.
Yours, &c., WM. Jackson.

Yours, &c., WM. JACESON.

After 25 Years.

PRINCETON, Ind., Aug. 24, 1888,
W. H. COMSTOCK:
DEAR SIR:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How's he replied, "By the use of Dr. Morse's Indiau Root Pills." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.
Yours, &c., Celia Johnson.

Disease of the Kidneys. QUARER GAF, Stokes Co., N.C., July 8, 1888.

CPARER GAP, Stokes Co., N.C., July 8, 1888. W. H. CONSTOCK:

DEAR SIE: — Your Dr. Morse's Indian Root
Fills have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her that she ocal
ont walk a step. I bought a box of your pills and
commenced giving her two pills every night; before
she had taken all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's Fills saved her life.
Yours, &c., L. W. Feedusox.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

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The Catholic press in the U

The Catholic Record. Published Weekly at 484 and 486 Richmo street, London, Ontario. Price of subscription—\$2,00 per annum.

REV. GEORGE R. NORTHGRAVES, REV. WILLIAM FLANNERY, THOMAS COFFEY.

THOMAS COFFEY.

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Approved by the Archbishops of St. Boniface, Ottawa, Kingston, and the Sishops of Hamilton and Petrboro, and leading Catholic Ciergymen throughout the Dominion.

Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday Arrears must be paid in full before the aper can be stopped. Paper can be stopped.
Persons writing for a change of address should invariably send us the name of their former post office.

## Catholic Record.

London, Sat., August 9th, 1890.

LADIES' RETREAT.

In another column may be seen the announcement that a retreat for ladies will commence in the Sacred Heart Convent on Monday evening, 25th inst., and terminate on Saturday morning 30th. It would be scarcely possible to imagine, for ladies of the world, beset with household cares, temptations and anxieties, a more acceptable or more delightful way of spending a few days of relaxation and calm repose. Here they have an opportunity, during four days of severance from the outside world, of reviewing their past life, of appearing each one daily at the bar of her own conscience, of examining her own heart's pulsations and their motives, of acknowledging to herself her short comings, her foibles, her imperfections, and the necessity for a change and improvement. Several times during the day the voice of an exhorter is heard He is a man of great experience in the art of directing consciences. He comes with an abundant and varied stock of knowledge and familiarity with spiritual matters and the workings of heavenly grace, that people living in the world, and battling with its difficulties, can scarcely have any conception of. He is eloquent, earnest and persuasive. He may speak for an hour at every spiritual exercise, but every text is appropriate, every lesson exemplified and nicely conveyed, every appeal finds a response, and time flies. What with the morning exercises of meditation and Holy Mass, with the daily conferences and considerations, with the night sermon followed by solemn Benediction of the most Blessed Sacrament, the four days run into one, and are really but one. It is a day of joy, of new life and resurrection, a day of holy purpose and a pledge of perseverance made within the hallowed precincts of the Sacred Heart.

THE TEMPORAL POWER OF THE POPE.

CONTINUED FROM LAST ISSUE.

This is the power which for a thousand years has been the source of manifold blessings to humanity. Large enough to secure the independence of the Pope, and yet too small to excite the jealousy of the surrounding monarchs, it has been ever the source whence flowed the stream of Christianity that swept away the vestiges of Paganism. It would not tiff transforming the wild, unreasoning barbarians, whose only argument was the sword, and whose only delight was bloodshed, into followers of the meek and humble Saviour, and to bring before you the Popes, disseminating right ideas of authority, defining the duties of subjects, restraining kingly lawlessness, lay ing in fine, the foundations of that civil ization of which we are so justly proud One would imagine that the memory of so many benefits would have rendered the person of the Roman Pontiff forever sacred, even in the eyes of those who denied him to be the successor of St. Peter. But alas for the human mind and heart, blinded by ignorance, seared by prejudice! The year 1870 beheld a band of men, infatuated by their own ideas, possessing as watchwords the meaningless utterances "liberty and progress," and, urged on by hatred of the Church of Christ, despoiled Pius IX. of his temporalities. Leo XIII. is virtually a prisoner to day in his own palace. Yet he has never ceased to stigmatize his imprisonment as a violation of the eternal laws of justice. In the consistory of March 24, 1881, he solemnly declared himself resolved to see all the rights of the Papacy preserved undiminished to all future time. Nor in this is he influenced by the ambition to reign or the desire of earthly possessions-motives which some persons attribute to him with equal silliness and impudence. He is moved only by the consciousness of his duty, by respect for his oath, and by the examples of his predecessors.

Our Holy Father has also solemnly declared that the temporal power is apiritual prerogatives.

Yes, necessary, for the Pope is the on light which guides the Church to its supernatural destiny. His fostering hand is upon us all. His mission he on earth is to guard intact in integrity the deposit of the faith. He must pre serve revealed truths from error and corruption among the faithful. He must be free to communicate without impediment with Bishops, sovereign subjects, in order that his word, the expression of the Divine will, may have a free course all over the earth and be there announced.

Now, imagine the Holy Father become

the subject of any Government, and deprived of the liberty to exercise his apostolic ministry. What would happen in such a case? Whenever he refused to sanction the vices, or give a decision comformable to the ideas of the sovereign over him, he would be driven into exile or immured in a dungeon. Look backwards and test the truth of this assertion by the experience of past ages. Behold how the Popes of the early centuries had no other way to fulfil their ministry than the courage to endure martyrdom Pope Liberius banished from Rome for refusing to condemn St. Athanasius Pope St. Martin torn from the eternal city and subjected to every species of ignominy because he would not countenance an heretical decree. Bear witness to the fact, that without a secure and independent territory, our Holy Father cannot provide for the wants of Mother Church.

And even supposing the Pope to be the vassal of a liberal and forbearing Govern. ment, the voice of truth can be stilled by other means. Everybody knows, how. easily a government can by indirect means, close up every avenue to publicity, cut off all means of communication, put all sorts of obstacles in the way of truth, and give falsehood a free field, In such a situation how is the Pope to promote the extension of God's kingdom, to regulate worship and discipline, to convene councils, to prevent the spread of public heresies, to decide religious disputes, to speak freely to rulers and peoples, to send nuncios and ambassadors, to regulate in fact the consciences of 220,000,000 of Catholics scattered all over the eartn, to preserve immolate dogmas and morals—to fulfil, in one word, all his duties, and to maintain all the sacred rights of his primacy?

This they well understood the despoil

spiritual power. Aye! they strove to make the Church of God a mere Govern. ment vassal-a State engine that might be propelled by every whim and caprice of a legislator. They knew that the eternal "non-possumus" (we cannot) would come from the Vatican, condemn. ing their blasphemous proposal, yet, in defiance of all logic, they toiled on only to meet defeat. They had but to open a philosophy to know the reason. The Church is to state what the soul is to the body. Strip the body of its verifying principle, its immortal soul, and you have but an inert mass; banish the Church from society, and you have but a body of disorganized individuals swayed by every wind of doctrine, and actuated by no impulse, save that of selfinterest. The Church is charged with the mission of directing man to his supernatural destiny, to his last end: the State aims only to supply the wants of the present life, peace, security and plenty. The Church leads man to the his letter "Liberality," administers a sure attainment of eternal life; the well-deserved rebuke to the fanatics State bestows simply a means of procur ing this life eternal. If the end be made to accord with the means, then any earthly power may indeed claim superiority over the Church of God. If, how ever, as right reason teaches, the means are subordinate to the end, the

happiness of this life is subordinate to

the happiness of heaven, then the

Church and its Pontiff can never be

sulfied by the shackles of kingly op-

The Italian revolutionists hoped that Pope Leo XIII. would yield to the force of events, and sanction the loathsome and impossible servitude of the Church to the State. The first encyclical, or official utterance, of our Holy Father dissipated all their fantastic imaginings, and showed them that the mantle of St. Peter had fallen on the shoulders of a man, who, inheriting all the uncompromising spirit of his predecessor, had yet the knowledge necessary to guide the Church, and refute the sophisms of her enemies. With unsparing hand he tore aside the veil of pretended civilization, which but thinly concealed the unbridled licentiousness of thought and deed. He pointed out their final aimthe annihilation of Christianity. Doubt me not : I quote but the published sentiments of the revolutionary party. Out of the fulness of his genius, and the garnered wisdom of many years, he outlined for the world the principles of civilization - a civilization based on truth and justice, and cemented by charity which sweetly regulates the

Many times, since then, has the world heard and listened to the voice of our necessary for the free exercise of his august Pontiff. His various letters and august Pontifi. His various letters and instructions—stamped with originality, a rare treat is in store for them.

interchange of duties and relations.

unconfined by the strictures of asy narrow school, and verified by the brose spirit of Jesus Christ - have proved that Leo XIII, is pre-eminently the one who can give a satisfactory answer to the ever recurring question "What is truth?" He is never wearied in defending Catholic truth, and the institution and morals of Christian society, and in so doing " he defends the dearest, deepest, vital and most sacred interests of every Protestant country on the face of the globe—the essential lib erty, morality, and happiness of every Protestant home in existence."

The firmament of the present is dark ened by the murky clouds of secular tyranny. Yet let us not be discouraged Let us not point to the calamities of the Pope as to so many tokens of God's dis pleasure and abandonment. Rather let ur contemplate in his sufferings the effects of that law promulgated by our divine Lord : " Unless a man takes up his cross and follow Me, he cannot be My disciple." If we all, without exception, must tread the way marked out for us by the blood of our crucified God, much more so must he who represents Christ on earth, and never does he merit more the filial homage of his children than when he is heavily laden with the cross

I know there are many who gleat with fiendish joy over the present situation of the head of the Church. The temporal power has disappeared never to be seen again.

Interrogate the by gone centuries, and they will tell you what answer to give to such scoffing insults. They will tell that many Popes before Leo XIII, have been persecuted by the monarchs of the world and that Divine Providence has always burst the chains, and reinstated them in their temporal authority.

From many instances I should quote-

Plus VII. was seized by order of the great Napoleon and conducted to Paris. By day and night was the Pontiff besieged by the Emperor satellites, vainly striving to wring from him concessions incompatible with his dignity as well as with his duty.

Canoba, the most distinguished sculptor of the time, happened to be then at Paris, In conversation with the Emperor, he asked him why he did not reconcile himself with the Pope. "Why I do not reconcile myself with Plus VII." Listen. He has brooked my power, despised my ers of the temporal power; they wished orders: hence, I have torn him from his palace and subjected him to ignominy. to render impossible the exercise of the Sixty millions of subjects pay me reverence : I can put on the field to morrow an army of nine hundred thousand soldiers: and you ask me, why I do not reconcile myself with an old man who had neither power nor authority. The artist was silent. God undertook to an-

swer Napoleon.
Four years had scarcely elapsed when the man with sixty millions of subjects had not one to pay him reverence: when the man with nine hundred thousand soldiers saw himself in a rocky island with no attendance with no attendance save the Atlantic wave, and an enemy's quard; and the "old man," whose power he had valuly boasted to have broken, sent him from the Vatican a messenger of peace, a priest, to receive his last sigh and prepare him

to meet his God.
What say you? Must Leo XIII., who is not engaged with a Napoleon, despair.

SOLID PROOF.

We have much pleasure in reproducing the annexed extract from the Goderich Signal, wherein the writer, who signs who, during the past year, have paid but scant respect to truth in dealing with matters Catholic. Nuns do not make parade of their work. It is done quietly and effectively, and the result of Sister Benedicta's labors in the educational field in Goderich-and like results are attained in almost every other section where the Sisters teach-will, we trust serve to close discussion in regard to the inefficiency of Catholic schools:

"Previous to the late Provincial elections our Equal Rights friends attacked the Separate schools viciously, alleging that too much religious and not enough secular education was taught, and the contention was set up that the results at the examinations for entrance were not what they ought to be and did not compare favorably with those of the Public schools. Well, sir, the entrance examinations for this year have been held and the results are known, and they do not give much comfort to those who contended that the teaching in the Separate schools was of an inferior order, or that w-graded teachers superintend the institution. On the contrary, up to the present, it looks as if here in Goderich the separate schools lead the county for successful pupils in proportion to number— seven having passed in all, out of our com paratively small school. When political stumpers bring up this cry again it is to be hoped they will remember that right here in Goderich are figures that will give their assertions the lie."

ST. MARY S CHURCH, SIMCOE.

It is announced that the Rev. Father Ferguson, of the Basilian College, at Sandwich, will deliver a lecture in St. Mary's Church, Simcoe, towards the latter end of this month. Father Ferguson is widely known throughout Ontario, and the Catholics of London well remember the splendid sermons preached by him in the Cathedral. We

"THOSE INTERROGATIONS."

The Mail is still bothering its own brains and those of the public in reference to the terrible amount of trouble which the present state of the Separate school law is imposing upon the assessor in the making out of the assessment rolls. One would suppose that the verdict of

the people given at the last Provincial election should make the conductors o that journal understand that the people of Ontario have no desire to have the Separate school laws tinkered to suit its views and those of its correspondents anonymous or otherwise, whose sole object in continuing to agitate the Separate school question is to annoy Separate school supporters by giving them legislation which will entail as much trouble as possible in order that their names be placed on the Separate school assessment

The ultimate object of these persistent agitators is quite clear. They hope by harassing legislation to induce some considerable proportion of the Catholics of the Province to grow tired of Separate schools, and thus to be led to abandon them. They might profitably take note of the fact that the British North America Act provides means of redress for Catholics, even if the Ontario Legislature were to pass such measures as they desire. The Legislatures of both Ontario and Quebec are restricted as to the passage of Acts which will render the operation of the Separate school laws harassing or in effectual; and the Imperial Governmen will certainly see to it that its own laws for the protection of the respective Canadian minorities shall remain intact.

But we may be told that the present agitation has for its object the protection of the assessors from doing unnecessary work. Have the assessors complained or this score? We have not observed that a single one of them has made complaint that too much work is imposed upon him by a law which makes it more certain that the Separate school assessment rolls shall be made as accurate as possible. The assessors are paid to do their work, and we presume that they find the payment suffi elent to reimbarse them for their trouble in doing it properly, otherwise they would

not have accepted the office. The Mail's present grievance in a nut shell is this: It is now legally the duty of the Municipal Clerk to keep an index book of the notices given by Catholics that they are Separate school supporters, and the index book is to be decisive as a guide to the assessor in finally making up the assessment roll.

In some places it was supposed for some years past that the necessity for giving the notices no longer existed, owing to the following words of section 48 of the Separate school Act of 1887:

"The assessor shall accept the statement "The assessor shall accept the statement of, or made on behalf of any ratepayer, that he is a Roman Catholic, as sufficient prima facie evidence for placing such person in the proper column of the assessment roll for Separate school supporters, or if the assessor knows personally any ratepayer to be a Roman Catholic, this shall also be sufficient for placing him in such last mentioned column." such last mentioned column

As a consequence of what has now been legally decided to have been a wrong interpretation of the above clause, in the places above referred to, the regular notices were for some years neglected. But during the last session of the Legislature the law was so amended that the mistake may not occur again.

Now the Mail asks, why this clause should remain on the st should the assessor "be unnecessarily troubled with the work of classification for school purposes while on his rounds. when the index-book in the clerk's office contains the only information on the subject that he is permitted to incorporate in his roll ?"

We think there exists a good reason why the assessor should take this trouble, if trouble it be. It is acknowledged on all hands that mistakes have been made in the past. The mistakes have not been numerous, considering the large number of ratepayers whose names must be recorded on the rolls. The Minister of Education sets the number at 300,000 or 400. 000. Yet few as the mistakes have been, none have been noisier than the Mail in complaining about them; and even with the present machinery the Mail of the 30:h inst, raises the alarm that the mistakes are going to be in the future more numerous than ever. If there be danger of this is it not advisable that there should be all the possible evidence at hand which will help the officials and the courts to arrive at a correct decision ? Owing to the pertinacity of the Mail, in making complaints, there has been in the past a good deal of ill-will engendered on account of a few mistakes which did not always occur as that journal stated them. Let us have, then, all the evidence possible. on which, when such mistakes occur in the future, the matter may be set right by the Court of Revision or the County Court, as the case may be. The Mail says the extra evidence is unnecessary. But we know it as a fact that Municipal Clerks sent in to them at all : and they have been unable to find them when they were repreduced duplicate lists properly attested as correct. It will, in such case, be very convenient to have the assessor's testimony that such and such ratepayers have declared themselves to him to be supporters of the Separate schools.

The Mail professes to be very much afraid lest the notices of Separate school supporters should be forged by the parish priests without the knowledge of the ratepayers concerned. The enquiry by the assessors will be just the thing, we should think, that the Mail would want to prevent any such forgeries.
We are not aware that any such

forgeries as the Mail dreads ever came to light. If there ever had been one such, it would certainly have been emblazoned in the Mail under sensational headings; but up to the present time the only reason for suspecting the existence of any such was the assertion of the Mail or some of its correspondents that there was some shadowy ratepayer who had said that his name had been placed on the Catholic school roll without his authority. It may be presumed that the shadows melted into thin air upon further inquiry, for when the reporters of that journal examined further into the facts there was never anything more said about them.

However, it is better that the assessor's enquiries should continue to be made, that evidence may be forthcoming when complaints are made in future We have even in the Mail's last article an intimation that such complaints are going to be common. Let us not shut up the avenues of enquiry, then, so that we may discover the truth or falsity of the charges when these are formulated. The Mail itself states that there is

ess danger of error through the asses. sor's enquiries than through the written notices. It says, referring to certain remarks of the Globe on this subject :

"It is now declared that the accessor shall accept as prima facie evidence only such statements as are made by the authority of the ratepayer, but is not a person who before this declaration would have made a false and unauthorized statement still more likely to send into the clerk a forged and wrongful notice?" Surely, then, the Mail ought rather to

demand the abolition of the notices, intead of the assessor's enquiries. But this s precisely what it does not wish to do. ecause in its anxiety for " Equal Rights," while it wishes to grant every facility both to enable Catholics to withdraw from the Separate school roll, and besides to entrap them into being Pablic school supporters, against their will, it wishes to throw as many difficulties as possible in the way of their becoming Separate school supporters.

One of the Mail's recent correspondents (?) proposes a long list of amend. ments to the Separate school law, which will, if passed by the Legislature, have the effect of bringing about the consummation of that journal's wishes. And he asks, why should these amendments not be made law? In conclusion, he demands: Can this be done by the Legislature, or must Archbishop Cleary first initial the bill, as is required in Quebec in similar cases ?"

This shows the spirit in which the correspondent writes. It shows that his proposals are intended to cripple the operations of the Separate school law. Is it in such a spirit as this that the law was passed? If not, he is sufficiently answered by saying that his proposals are against the spirit and intent of the law, and are therefore not worth considering.

It is the custom in F Canada and the United States, and in every country where there is popular government, to consult these who are principally affected by legislation which concerns a particular class in the community. We say, therefore, that the wishes of Cath olics ought to be consulted before any new measure be passed regarding Separate echools. As it will be conceded that, to say at least, His Grace Archbishop Cleary, as well as the Archbishop of Toronto, and the other Bishops of Ontario are deeply interested in matters of Catholic education, it is the grossest impertinence in an anonymous writer to insinuate that it would be a crime to consult them in regard to it, before the introduction of new legislation on the subject.

THE MALTESE NEGOTIA-TIONS.

Addressing the National Liberal Club on the 30th ult. Mr. Gladstone denounced the mission of General Sir Lintorn Sim. mons to Rome, on the Maltese question. He said :

"There had never been more distinct proof that the National heart and mind are with the Liberals than had been afforded since the assembling of the present Parliament. The mission of General Simmons to the Roman Court, he said was a novalty in Fallish bitter. General Simmons to the Roman Court, he said, was a novelty in English history, and would require the attention of Parliament at the next session unless, as the expenses of the mission were not taken from money which the House of Commons had voted, Parliament might not have a chance to discuss the subject. The nature of Gen. Simmons' business appears to be to induce the Pope to have sometimes forgotten (on purpose of the anti-Irish party. Everyone perhaps) that the notices have ever been prop up the laboring and failing cause suspicion, with doubt and indignation, and even with disgust. It was time the quired, until the Separate school trustees of vigilance,"

CATHOLIC SCHOOLS.

The proposal of Archbishop Ireland to settle the school question of the United States by a union of the parochial and State schools on the basis of appropria. tions in proportion to the amount of secular work done is attracting considerable attention both from Catholics and Protestants. As might have been expected, Protestants generally sre much opposed to any proposition which has in view the redress of the grievances to which the Catholics have been so long subjected, and in spite of the Arch. bishop's assurance that he, so far from having any desire to raise a hostile hand against the Public school system, he regards it as a glory to the country, they profess to see in his proposal an instrument for its destruction.

Protestant public opinion on this subject has been formed in a great measure by the hostility of the ministers of all sects to any Catholic teaching, but the continued setting before the people of the justice of the Catholic claims must undoubtedly in the end result in convincing the fair-minded among them that the representations which they have hitherto listened to are misleading. If they would only look to the working of the school system in Oatario they would find that the just claims of Catholics can be conceded without doing any in justice to Protestants. We have in Oatario, virtually, the very thing which Archbishop Ireland proposes for the United States, and it works satisfactorily, though there is a constant commotion among the fanatics of the Province for its abolition. It is to be hoped that these efforts will be unsuccessful, as they have been hitherto; and we are convinced that if the people of the United States were once made fully acquainted with the easy and equitable solution of the problem, there is enough love of fair dealing among them to induce them to try the experiment of adopting ultimately the Archbishop's plan.

We mentioned in our last issue that the Regents of the State of New York had inaugurated a new era of liberality by unanimously chartering a Catholic academy which is now on the same footing as State institutions of the same kind, in regard to appropriations for education. Since we recorded that fact, five other Catholic acadamies have been similarly chartered, and the Regents have under consideration the applications of a number of other academies. It appears that the State of New York is the first to lead in giving the example of equitable treatment of Catholics. A few years ago there was but little prospect that such a state of affairs would be reached at all, but now the example of New York must have a salutary effect upon the other States.

The opposition which has hitherto been shown to such just action was professedly based, not only on the supposed injury which would be inflicted thereby upon the Public school system, but also on the assumed desirability of making the schools purely secular institutions, so that there should be no connection between Church and State. These were precisely the arguments which were used in Canada by the opponents of our Separate schools; but no honest thinker will imagine that the Protestant and Catholic people of New York have decided unanimously, through their reresentatives on the School Committee of Regents, to establish a State Church. The aid now to be extended to certain Catholic schools is given for their secular, not for their religious work. Tais is equally true for Oatario. The funds from which Catholics schools are aided are solely the taxes of Catholics rate. payers, and their fair share of the Government grant given for school purposes, according to the work done. The Ontario school law simply provides that Catholic parents who provide properly for the education of the children shall not be obliged to contribute towards the support of extra schools for which they have no use. Let those who require the extra schools support them. This is the true doctrine of Equal Rights, and the pretended Equal Righters here who would impose a double tax on Catholics are sailing under false colors.

The pretence that State-aided religious schools are not desirable, because they imply a connection between Church and State, is not honestly put forward in either of the two countries. In Canada the very ministers who are the most noisy in demanding the abolition of Separate schools have put on record their conviction that education should comprise religious instruction; and in the States the same thing has occurred. We have frequently recorded in our columns these utterances, and we need only refer now to the action of the Presbyterian General Assembly at Ottawa recently, and to similar assemblages, both Methodist and Presbyterian, which have spoken authoritatively on the subject in the United States. It is clear, therefore, that the opposition to Catholic rights does not come from any conviction that religion is out of place in the school room, but merely from hostility to

spoken in favor of Archbishe views ; but we have been sor prised to notice that a few Co nals of undoubted ability sented from them. They do ever, dispute the justice of bishop's proposal. They are opinion that it is inopportune to press such a plan, inasm people of the United States ar prepared to accept it. Th mend, therefore, that the continue to support their ov and pay for the edu time. This is certainly an Catholics to practice heroism degree, and when forced to it be heroes in the cause of reli they are, on the other hand, citiz equal natural rights with all of can citizens, and why should t citizens, urge and insist upon nition of their natural rigi by thus maintaining their the face of opposition that lics of New York St gained the recent concessions. the determined stand that we have taken that, though being 16 per cent. of the population, able to preserve our rights.

obtain it. We, certainly, have no righ to our brethren over the border they should pursue in ender obtain freedom of education, be that an advice from us, who has and retained the boon, will no By all means let the Cathol United States persevere in pla the public the justice of their and, if they are not fully grant they have good reason to hop time they will be conceded by tion which, in spite of the fran of hostile parsons, loves to me tice and fair-dealing to all.

should the Catholics of the U

quail in the presence of even a

enemy? Let them persevere

ing full justice, and in the end

MOUNT MELLAR

The following account of Mount Mellary is by an Ame testant clergyman, a correspon New York Tribune. He evid far short of appreciating fully t self sacrifice which animates Trappists who show the worl passions and frivolities of manh repressed by those who are fille spirit and grace of God. Yet ter speaks kindly of the Tr which respect he differs gre those Protestants who have n abuse for monks and nuns, and lessly attribute to them every

The concluding words of the more calculated to amuse t eimplicity than to irritate scarcely latent injustice. H clearly enough that there are monasteries in the world where and innocence of monastician seen, almost if not quite as pl Mount Mellary; yet he as dogmatically that all the grea establishments have declined Doubtlessly in virtue. This is Protestant cry sgainst the mo he has already acknowledged spirit of self-sacrifice exists else among them. These crabbed evince that the leaven of ( Wesley have not gone out altog the correspondent since his ea tion. He savs :

"Of course I could not leave without going out to the establ just under the grand peaks of t meledown mountains. The state of social and industrial life able to the growth of the mona Suffering in some districts is and relief so distant that the m spirits naturally regard the evil able, and welcome a life of quie plation and labor. On the way to talk with a young man who ing stone for the repair of the He received 8 cents for breaking load, and he could break two loads in a day's labor. He wasave enough to go to Americ him what wages men got will left him hammering away for ever, and with a firmer res monastery lands could not be tinguished on the mountain all around were unreclaimed furze and heather. In 1830, monks came here, their lands same. After the painful labor of ing these moors they have to pe the landlord for them. Here is the girl's school, which is over to the Government for lac over to the Government for last hand in the monastery to a Now we are passing the boy Tae Brother, who received us erous hospitality, told us that m students studied for the priesth monks belong to the Cistercian and asymptotic phase it is a studied for the priesth monks belong to the Cistercian and asymptotic phase it is a studied for the priesth monks belong to the city in the city of endeavor to observe literally t St. Benedict. They refrain for necessary conversation, which g a belief among the people that them never speak. The lad party thought this positively in great plety, and asserted

Catholics. This fact should make Catholics on both sides of the boundary line the more resolute in insisting on their right to educate their children in accord.

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ance with their religious convictions. The Catholic press in the United Stater, have, for the most part, unreservedly spoken in favor of Archbishop Ireland's views; but we have been somewhat surprised to notice that a few Catholic journals of undoubted ability have dissented from them. They do not, however, dispute the justice of the Archbishop's proposal. They are mostly of opinion that it is inopportune at present to press such a plan, inasmuch as the people of the United States are not as yet prepared to accept it. They recommend, therefore, that the Catholics continue to support their own schools, and pay for the education of other people's children at the same time. This is certainly an advice to Catholics to practice heroism in a high degree, and when forced to it they should be heroes in the cause of religion. But they are, on the other hand, citizens having equal natural rights with all other American citizens, and why should they not, as citizens, urge and insist upon the recognition of their natural rights? It is by thus maintaining their rights in the face of opposition that the Cathlics of New York State have gained the recent concessions. It is by the determined stand that we in Ontario have taken that, though being only about 16 per cent. of the population, have been able to preserve our rights, and why should the Catholics of the United States quail in the presence of even a formidable enemy? Let them persevere in demand. ing full justice, and in the end they will obtain it.

We, certainly, have no right to dictate to our brethren over the border the course they should pursue in endeavoring to obtain freedom of education, but we trust that an advice from us, who have achieved and retained the boon, will not be amiss. By all means let the Catholics of the United States persevere in placing before the public the justice of their demands. and, if they are not fully granted at once, they have good reason to hope that in time they will be conceded by a population which, in spite of the frantic appeals of hostile parsons, loves to mete out justice and fair dealing to all.

MOUNT MELLARY.

The following account of a visit to Mount Mellary is by an American Protestant clergyman, a correspondent to the New York Tribune. He evidently falls far short of appreciating fully the spirit of self sacrifice which animates the good Trappists who show the world that the passions and frivolities of mankind can be repressed by those who are filled with the spirit and grace of God. Yet the minister speaks kindly of the Trappists, in which respect he differs greatly from those Protestants who have nothing but abuse for monks and nuns, and who sense lessly attribute to them every vice.

The concluding words of the writer are more calculated to amuse us by their simplicity than to irritate by their scarcely latent injustice. He suggests clearly enough that there are other great monasteries in the world where the purity and innocence of monasticism may be seen, almost if not quite as plainly as at Mount Mellary; yet he asserts very dogmatically that all the great monastic cipline it would not be consistent with Doubtlessly in virtue. This is the usual Protestant cry sgainst the monks. Yet he has already acknowledged that the spirit of self-sacrifice exists elsewhere also among them. These crabbed remarks evince that the leaven of Calvin and Wesley have not gone out altogether from the correspondent since his early education. He says:

"Of course I could not leave Cappoquin without going out to the establishment of the Trappist monks at Mount Mellary, just under the grand peaks of the Knock. meledown mountains. The unsettled state of social and industrial life is favorable to the growth of the monastic system. Suffering in some districts is so general and relief so distant that the most tender spirits naturally regard the evils as incurable, and welcome a life of quiet contem-plation and labor. On the way I stopped to talk with a young man who was break ing stone for the repair of the highway. He received 8 cents for breaking a horse load, and he could break two and a half loads in a day's labor. He was trying to save enough to go to America. I told him what wages men got with us, and left him hammering away faster than ever, and with a firmer resolve. The monastery lands could not be easily dis-tinguished on the mountain slope, as all around were unreclaimed wastes of furze and heather. In 1830, when the monks came here, their lands were the same. After the painful labor of redeeming these moors they have to pay rent to the landlord for them. Here on the left is the girl's school, which is now given over to the Government for lack of funds at hand in the monastery to support it. Now we are passing the boys' school. Tae Brother, who received us with generous hospitality, told us that many of the students studied for the priesthood. The monks belong to the Cistercian Order and endeavor to observe literally the rules of St. Benedict. They refrain from all unnecessary conversation, which gives rise to a belief among the people that some of them never speak. The ladies of our party thought this positively indicative of great plety, and asserted that they

could do it if they made up their minds to it. I noticed, however, from the lively converse that they kept up on our way back, that they had not yet made up their minds to it. One cannot but feel a high respect for these men who have subdued the wilderness and made their coming a blessing to all. I was pleased to notice the splendid horses which the morastery owned, and chaffed the Brother a little on the fact that the horses were better housed than the Fathers; but he acknowledged it with simple good nature. Witle we were at the monastery several wagonloads of the country people drove up and were cordially received and refreshed with bread, butter and water or milk, with no hint to them of recompense. I asked the Brother if the monks ever read newspapers. He assured me that they did not, and that they knew and cared nothing for what was going on in the world except what the abbot chose to tell them. I doubt if there is any other place in the world where one can see as well what the great monastic establishments of western Europe were before their decline."

A JUST DECISION.

The difficulty at Brewer's Mills Public school, in the county of Frontenac, has been settled by the Minister of Education. It will be remembered that Catholic children who were allowed to leave the school-room during closing prayers, were required by the teacher to remain outside during all kirds of weather, so as to return for the general dismissal. This was objected to by Rev. Father Quinn and by the childrens' parents as unnecessary severity, but the teacher was sustained by the trustees. The pupils were suspended for refusing to comply, and the matter was brought before the Minister of Education for his decision. The Hon. Minister of Education has decided that the children who retire during closing prayers need not return for dismissal. This is simple justice. and the Minister is to be commended for his wise decision. There is not a Catholic teacher, we believe, in the Province who would have enforced the arbitrary arrangement of the Brewer's Mills teacher. or, if there were, he would not have been sustained by any Catholic Board of Trustess, if Protestant children were in question. The trustees of the school section would have saved themselves the humiliation of this adverse decision if they had not made it their policy to adopt a mode of petty persecution, in order to tire out the Catholic children into attending the religious exercises contrary to the spirit and intention of the school law.

The following is a copy of the correspondence in regard to this difficulty:

Education Department,

Toronto, July 25, 1890

DEAR SIR—I beg to acknowledge the receipt of your report of the 5th instant respecting the difficulty at Brewer's Mills.

The intention of regulation 203 is not simply to allow Roman Catholic children to retire temporarily from the school room into the porch or waiting room, but to be dismissed for the evening, and, so far as I know, this is the uniform practice in every Public school attended by Roman Catholic children. If the pupils who are thus permitted to retire, however, are guilty of disturbing the exer-cises of the pupils who remain, they are amenable to such discipline as the teacher has the right to inflict under the teacher has the right to inflict under the school act and regulations; and in the exercise of his authority he could justly require the offenders to remain in the porch while the religious exercises were being conducted providing they were not exposed to such discomfort as would be exposed to such discomfort as would be injurious to their health. Of course it is to be understood that if required to re-main in the porch for purposes of disthe intention of the law if they were not completely isolated from the other pupils during religious exercises, and, further, only such pupils should be punished in this way as had been guilty of disturbing the school. From the evidence submitted during the investigation which you were good enough to hold, it appears
(1) that before commencing the religious
exercises Roman Catholic pupils were
dismissed either into the porch or
school grounds and at the close of these exercises were recalled and dismissed with the other pupils. As already stated this was not the course contem plated by the regulations. pears that some of the pupils declined to remain either in the porch or on the school grounds and were on this account suspended by the teacher. It does not appear, however, that this course was taken until after communication with the Department. The following letter addressed to the Department sets forth

the case as stated by the teacher: Brewer's Mills, April 19th, 1890. Hon. G. W. Ross, Minister of Education,

DEAR SIR-Would you please answer the following question: Suppose a section composed of Roman Oatholics and Protestant ratepayers.

Now the school is opened and closed

with religious exercises, such as are authorized by your honorable self. The Roman Catholic ratepayers of said section notify the teacher of said school to allow their pupils to absent themselves in the morning during religious exer-cises and also to leave in the evening before their commencement. the said teacher permits the said pupils to do but obliges them to re enter the school after the religious exercises have been conducted for the purpose of dismissing the school properly. of the Roman Catholic ratepayers object to this. Can they force the teacher to allow their children to go home when they retire at the commencement of exercises in the evening. The religious exercises are conducted before 4 o'clock. The trustees of said section uphold the

teacher in his course.

I remain, your obedient servant,
(Signed) W. D. STAPLES.

In reply to this communication the following answer was sent:

Education Department, Toronto, April 22nd, 1890.

DEAR SIR—The teacher is undoubtedly right in reassembling the whole school previous to dismissal, otherwise feelings of envy might be created in the minds of the children detained for relig-ious exercises towards those who were enabled to leave at an earlier hour.
Your obedient servant,

(Signed) F. J. TAYLOR, Mr. W. D. Staples,

Brewer's Mills.
At the time this correspondence took

place the office of Deputy was vacant owing to Mr. Marling's death and all official correspondence was, in the order of seniority, conducted by the chief clerk who signed the above letter. It unfortunately happened that this letter was written without consulting the head of the Department, and with such assurances as it contained the teacher no doubt felt himself authorized in in no doubt felt himself authorized in in-sisting upon the course which he after-wards pursued. If he had the right to reassemble the pupils for dismissal of course he would be justified in suspend ing those who disobeyed his authority. While in fairness he cannot be censured in view of the above letter, it is very much to be regretted that several pupils were suspended and thus suffered loss convenience on account of their

absence from school. 3 It appears also that certain Catholic pupils were required by the teacher to stand during prayers while the religious exercises of the school were in progress. In regard to this it might be well to that the ruling of the Department has always been that any Roman Catholic children who re-mained during the religious exercises the school should conform to the service prescribed by the teacher for the other pupils of the school. Having waived their right to retire they cannot set up any conscientious objec tion to services, which, for the sake of order, it may be desirable that every pupil should conform to. Will you be good enough to transmit to the Rev. Father Quinn and the teacher a copy of this letter of the revenue of the revenu this letter, and to direct the teacher to reinstate the suspended pupils and here-after to dismiss for the day the children of Roman Catholics and of others who have signified their objection to the religious exercises prescribed by the regulations of the Education Depart-Yours truly, G. W. Ross.

Kingston Freeman.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of

the section. In his decision the Minister says "The intention of regulation 203 is to allow Roman Catholic children not simply to retire temporarily from the school room, not to the porch or waiting room, but to be dismissed for the even-ing." And in his instructions to the ing." And in his instructions to the Inspector the Minister says: "Will you be good enough to transmit to Rev. Father Q inn and the teacher a copy of the letter, and direct the teacher to reinstate the suspended pupil and hereafter to dismiss for the day the children of Roman Catholics and others who have signified their objection to the religious exercises prescribed by the regulation of the Education Department." The exercises prescribed by the regulation of the Education Department." The entire ground of dispute was reviewed in these columns in a recent issue and need not be again repeated. Our readers will remember that the question was one of vital importance. For the reply and satisfactory solution of the difficulty, the Department has earned the respect of every peaceful and liberty loying citizen. every peaceful and liberty loving citizen. The disturbing element of that section have learned a lesson they will not soon forget. And while it will teach the intol-erant coercionists of Brewer's Mills that they cannot any longer interfere with our constitutional rights and privileges, it will constitutional rights and privileges, it will at the same time serve as a warning to others who have too long and too boidly transgressed with impunity.

To the Rev. Father Quinn, who fought

the battle in this section, the Catholics of Outarlo owe a lasting debt of gratitude. He has gained for them a victory that will e historical in its results. Against the strongest opposition he worked, for he knew he was right. All he asked was justice, and justice was meted to him.

POLITICAL PREACHERS.

DEAR SIR-Referring to your article in your last issue under the above head ing, I wish to state that as a matter of fact at the late Dominion election in fact at the late Dominion election in this city, the Protestant clergymen—excepting nearly all those of the Church of England—were the most active canvassers on behalf of Mr. George Hay, the (so called) "Equal Rights" candidate. When I went to record my vote at the Owen street noil that morning one Queen street poll that morning one little reverend gentlemen was, to use a common phrase, "as busy as the Devil in a gale of wind," whipping up voters. Indeed more than one person present made the remark: "Well, it that gentleman were wearing a soutane instead of a 'white choker,' what a row the Equal Rights people would raise." Needless te say there were no soutanes around.

Ottawa, Feast of St. Ignatius, 31st July,

DEATH OF SISTER STANISLAUS.

Oa Wednesday, 30th ult., Sister Stanslaus, of the Order of the Good Shepherd. died at the convent of the Order, St. Alban's street, Toronto. The deceased was known in life before she took the vows, twelve years ago, as Miss Maggie Cunningham, her parents residing in Toronto. Suffering from a bad attack of la grippe last winter. Sister Stanislaus was seized with consumption as a result, the latter disease being the cause of death. The funeral took place on the 30th inst., proceeding to St. Michael's Cathedral, and thence to the cemetery. Tae coffin was plain, without any inscription or flowers. The pall-bearers were six Sisters, and Vicar-General Laurent the gaye. The deceased Sister was a devoted Religious and her death was mostedifying. She received the rites of the Church during her illness with great devotion, and died with resignation to the will of God. Requiseat in pace.

DIOCESAN RETREATS.

HOW THE CATHOLIC CLERGYMAN PASSES HIS TIME.

A PERIOD OF PRAYER AND MEDITATION-THE ROUTINE OF EACH DAY-SILENCE ONE OF THE PRINCIPAL FEATURES OF THE WEEK-THE BISHOP GENERALLY PRESENT WITH HIS PRIESTS-THE OPEN. ING AND THE CLOSING CEREMONY. Among the items of Catholic interes

which make their appearance in print every midsummer is the one that an diocese are in retreat during the week at some local institution. Sometimes the diocese are retreat covers the period of a fortnight during the Settle Priod of a fortnight, during the first week of which the pastors retire from active duty for a time of meditation and prayer, while their assistants follow their example the following week, and at other times one-half the clergy of the diocese, parish priests and curates indiscriminately. priests and curates indiscriminately, priests and curates indiscriminately, make their retreat one year, while the other half wait for the ensuing year. The nature of the duties the Catholic priest has to perform in his parish, where there is at least one Mass to be said every morning, sick calls to be attended to bankings and previous properties. to, baptisms and marriages to perform and a hundred other demands for his ministrations, renders it impossible for the diocesan to order all his clergymen on retreat at once, and the places of the priests who go on retreat have to be filled as best they can by others who remain at home. A couple of weeks before the at home. A couple of weeks before the opening of the retreat the priests who are chosen to make it any year receive from the episcopal residence a notification to the effect that they are expected to be present at the opening exercise of the retreat, which is to be held at this or that college or seminary on such a day, and that their places during their absence will be supplied by some other elergymen. In obedience to this notification-unless he succeeds

in the meantime from his Bishop, who always requires the best of reasons before granting an exemption—the priest who has been notified must present himself at the place named on the Monday of the week designated, and be prepared for five days of retirement from the world. On his arrival at the institution where the retreat is to be held, a bulletin posted in the main corrider informs him posted in the main corrider informs nim to what room he has been assigned— this matter having been previously attended to by one of the priests appointed for the duty by the Bishop— and another notifies him of the daily order of exercises which he has to attend as long as the retreat lasts. Monday evening generally finds all the designate priests present and ready for their re-treat; though it frequently happens treat; though it frequently happens that some who have long distances to travel do not arrive until the following morning. The retreat, however, begins Monday night, when the preacher of it, who is generally a member of one of the religious orders, announces the points of the meditation for the following morning. This announcement, which is made This announcement, which is made before the assembled priests in the hall of the institution where the retreat is held, takes the form of a discourse, which generally consumes the best part of an hour, and with it the week's exercises formally begin.

has been announced, the clergymen go in a body to the chapel, where night prayers are recited in common, the con-ductor of the retreat leading, and ther all retire to their rooms for the night. Silence is enjoined by the rules, except during the hours of recreation, mention of which follows. At 6 o'clock next morning the college bell summons the priests from their slumbers, and half an our later it calls them to the common hall, where a full hour is passed in medi-tating on the subject given out by the preacher the preceding evening. After this follow morning prayers in the chapel and attendance at the Mass, which is said by the conductor of the retreat. It s now 7:30, and the next thing in order is breakfast, at which silence is observed, as it is also during the quarter of an hour that follows, and in which one is at liberty to go out and get a breath of fresh air. Recitation of the Little Hours of the breviary, a conference, or an hour's discourse on some topic of priestly duty, and the daily examination of conscience consume a good portion of the forenoon and whatever free time intervenes may be spent as each one deems best, it being understood that silence shall be rigidly kept and that all shall be mindful of the fact that they are on retreat.

Dinner comes at noon, and takes up a

good half an hour, during which some one of THE ATTENDING PRIESTS
read aloud from some appropriate book,
taking his own dinner afterwards. From 12:30 to 1:30 the clergy are at liberty to do as they please, and that hour is generally passed in conversation, in walking to and fro in the college grounds, or under the shelter of the shade trees. The afternoon is occupied in the recita tion of Vespers and Complines in mon, the saying of the R sarry, the listen-ing to another discourse by the preacher of the retreat and the reading of Matins and Lauds for the ensuing day; with the free time disposed of as during the fore noon. Supper usually comes about 6 and is eaten in silence, with reading aloud by one of the priests, as at dinner time; and afterwards follows another short period of recreation, which each one can employ as best pleases him. The exercises for the day close with the announce ment of the points of meditation for the following morning—and this consumes about an hour—after which come night prayers in common and the signal for retiring, which sounds shortly after 9 o'clock. During the day those on retreat are expected to pass a certain time in the chapel, in visits to the Blessed Sacrament or in meditation, and to refrain from all unnecessary conversation outside of

THE TIME OF RECREATION. six Sisters, and Vicar-General Laurent
sang the funeral Mass and officiated at end of the week approaches, when all

prepare themselves for confession and Communion. The religious order, under whose auspices the retreat is preached, sees to it that there is a sufficiency of confessors present, and by Friday night confessors present, and by Friday night all the priests have attended to this portion of their duties. The community Mass of Saturday morning is celebrated by the Bishop, if he be present, or, in his absence, by his Vicar-General, and the clergymen, arraved in cassocks and surplices, all receive Communion thereat. This is the closing exercise of the retreat, and, breakfast partaken of, the priests forwith depart for their respective parishes, spiritually and physically

prices forwith depart for their respec-tive parishes, spiritually and physically refreshed by the week's rest which the retreat has afforded them. As a general rule, the ordinary of the diocese attends these annual retreats with his priests and goes through the exercises in precisely the same manner that they do—rising at the sound of the bell at 5 o'clock in the morning, showing himself. himself punctual and prompt in his attendance at each devotion, and keeping silence outside the hours of recreation. Generally, too, the Bishop presides at the Friday afternoon conference, taking advantage of the presence of so many of his priests to address them on subjects of diocesan concern, and, as before remarked, he celebrates Mass on the closing day of the retreat. HERE, IN NEW ENGLAND.

HERE, IN NEW ENGLAND, until quite recently all diocesan retreats were usually held at Holy Cross College, Worcester, that being the institution best adapted for such assemblages. With the erection of St. John's Senfinary, in the Reighton district of this city, here. in the Brighton district of this city, how ever, the Boston retreats were preached there, and nowadays the priests of the Providence diocese also meet there, Springfield still goes to Worcester for her diocesan retreats, while Hartford holds hers now at some of her own insti tutions, a custom that is being gradually foiled by the other Sees. Each priest who goes on retreat is expected to contribute so much to the institution in which the exercises are held, for his board during the week, and a subscription is generally taken up, too, for the preacher of the retreat. When all the New England diocese held their retreats at Holy Cross College, that institution profited not a little, in consequence, from these sources, though of course it cost the college no small amount of money bishop or bishop of some other diocese is sometimes invited by the diocesan to preach these retreats, and Drs. Ireland and Keane, not to mention others, are frequently so occupied during the summer months, while among the oftenest em-ployed Jesuits are Fathers Fulton, O'Connor, Clampi, Clarke, and, in his day, the late lamented Bernard Meguire. Abbe Hogan of the Sulpicians and several of the Redemptorist Fathers attached to the Mission Church, in the Highlands, are often asked also to conduct diocesan retreats, and have frequently done so with remarkable success.—Boston Republic.

CONFIRMATION.

The children who received first Com munion a month since in the cathedral, London, were on last Sunday confirmed by His Grace the Archbishop of Toronto. The ceremony was of a most imposing character. Upwards of one hundred and twenty children received the holy sacrament. Previous to its administration His Grace spoke in very feeling terms to the children, explaining the great importance of the holy rite they great importance of the holy rite they were about to receive. By its reception, he said, the very spirit of God would descend into their souls, sanctifying them with its seven-fold gifts and graces. He trusted that this Holy Spirit would abide with them throughout their lives. In the admirstration of the holy sacrament His Grace was assisted by the Adminstrator of the Diocess, Rev. Dr. O'Connor, and Rev. Dr. Kilroy of Stratford, together with Revs. M. J. Tiernan, Noonan and Gaban.

The reredos of the main altar has now been erected, and presents a beautiful appearance. It was blessed immediately before High Mass by Rev. M. J. Tiernan, who was also celebrant on the occasion. The cost of the reredos is \$2,000.

His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston, has received the pallium from the Holy Father. The pallium is a band of white woollen web about three inches wide, upon which black crosses are embroidered, it encircles the neck of the Archbishop and rom it two bands of the same material depend, one falling over the breast, the other falling over the back of the wearer. Its material is the subject of much care and ceremonial. It is made wholly or in part from the wool of two lambs, which are blessed annually on festival and in the Church of St. Agnes. The pallium cannot be transferred from one Archbishop to another, but must be received direct from the Pope. On the Archbishop's death his pallium is in-terred with. Its use is to symbolize the office of the Good Shepherd bearing lost sheep on his shoulders.

NEW FALL WHEATS.
We notice that The STEELE BROS. CO.
Seedsmen, Toronto, are offering the following new varieties: Canadian Velvet Chaff.
Goiden Cross, Early Red Clawson, Jones'
Winter Fife, and American Bronze. Send
for a copy of their circular; it will pay you. FALL BULBS should now be sa-ed during September and October to produce those handsome beds of Tuilps, Hyacinths, Crocuses, etc., that delight the eye so much in spring. Send for copy of The STEELE BROS. CO. Toronto, Antumn Catalogue.

A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on August 25th, at seven o'clock, and closing Saturday, August 30th.

For cards of invitation and further particulars apply to LADY SUPERIOR, Cenvent Sacred Heart, Dundas Street. 615-4 w

Electricity, Moliere Baths & Sulphur Saline Baths CURE OF ALL NERVOUS DISEASES
J. G. WILSON, LIEGTROPATHISZ,
\$30 Dundas street.

TEACHERS WANTED WANTED FOR THE CATHOLIC SEP-arate School of Amprior, a teacher, as Principal, possessed of a second class cer-tificate. State salary, experience, and send references. REV. A. CHAINE, Sec.

WANTED.

WANTED.
SITUATION AS HOUSEKEEPER IN A priest's house, by one who has occupied that position for years Best of references, Address K. M. P., care CATHOLIC RECORD office.

For the best Photos made in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paspar-tonts. The latest styles and fluest assor-ment in the city. Children's pictures a specialty.

LARGE PIPE ORGAN (Second-hand) for sale very cheap. Good order; two manuels and pedals; sixteen speaking stops.—H. A. BARNARD, 102 Mc-Gill street, Montreal.



AUCTION SALE

## TIMBER BERTHS

DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH),

Toronto, 2nd July, 1897. NOTICE is hereby given that under Order in Council certain Timber Berths in the Rathy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoma, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto.

ARTHUR S. HARDY,

Note—Particulars as to localities and descriptions of limits, area, etc., and terms and conditions of sale will be furnished on application, personally, or by letter, to the Department of Crown Lauds, or to Wm. Magach, Crown Timber Agent, Rat Portage, for Rainy River Berths; or Hugh Munroe, Crown Timber Agent, Port Arthur, for Thunder Bay Berths.

No unauthorized Advertisement of the above will be paid for.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Coal, Public Buildings," will be received until Monday, lith of August next, for Coal supply, for all or any of the Dominion Public Buildings.

Specification, form of tender and all necessary information can be obtained at this supplet for the same of the coal state of the same of the coal state of the same of the same

The Department will not be bound to accept the lowest or any tender.

By order,
A. GOBEIL,
Recretary.

Department of Public Works, Ottawa, July 14th, 1890. Secretary.

GRAND

ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION -IN AID OF-

The Hotel Dieu, Windsor, Ont. From October 1st, to October 31st, 1890.

As already announced in the public press, this Exhibition is to consist of four departments: The Art Department, in which will be seen the fluest collection of oil paintings, both old and new, ever xhibited in this province: the Industrial Department, which will be open to all the manufacturers of the country; the Agricultural Department, which will be open to all the manufacturers of the country; the Agricultural Department, which will teem with the produce of the farms, orchards and vineyards of the County of Essex; and last, but the Ladles' Department, to which all the Ladles' Department, and cuebec, who are earnestly invited to contribute an exhibit. To encourage competition in this department, a fine old oil painting, from among those received from Europe, will be presented to the lady whose exhibit will be indiged the best, by a committee of ladles appointed for the purpose. The ten next best exhibits will be adjudged a fine large engraving each.

The asmes of all the lady exhibitors will

ed for the purpose. The ten next best exhibits will be adjudged a fine large engraving each.

The aames of all the lady exhibitors will be published in the papers, with such favorable commendations as their exhibits may call for, and to each article on exhibition will be fixed a large card, bearing the name and address of the donor.

Among the oil painting already on hand there is a magnificant. Ecce Homo, 4 feet 21n. x 2 feet 9 in . From the private gailery of the late Pius IX. This grand oil painting was bought at the sale of the personal effects of the late Pius IX. This grand oil painting was bought at the sale of the year of the late Pius IX. This grand oil painting effects of the late wenerated Pontiff, after his death, by at canon of the Cathedral of Prague, in Bohemia, and the very same rev. gettleman donated it to be disposed of to best advantage for the benefit of the Colored Orphanage, attached to the Windsor Hotel Dieu. This beautiful painting will be raffled at the conclusion of the Exhibition, on the 1st October next; chances, 50c. each. There is also on band another grand oil painting, 2 ft. 4 in. X 3 ft. 3 in., representing St. Paul preaching in the Acropagus at Athens (Acts Xvil. 19 33). Talls will also be raffled at 690c. a chance.

Persons wishing to obtain further infor-mation concerning the Exhibition will kindly write to REV. DEAN WAGNER, Windsor, Oat., who is also prepared to send tickers to all upon demand.

LONDON, ONTARIO,

SEPT. 18 TO 27, 1890.

MACHINERY IN MOTION IN THE MAIN BUILDING

Manufacturing goods in view of public. Best speed programme ever offered. Grand and attractive SPECIAL EXHIBIT of the Southern States—cotton, figs, rice, peanuts and wild nuts each as they grow in the South; carpets made from the leaves of the pine and other woods of the South. Products of the turpentine stills of Georgia. Minerals, herbs, plants, barks, etc., etc., and a live alligator of Florida. Famous Wild West Show, Balloo I Reces and Parachute Descente, Fireworks, Bands, etc.

For prize list and information address Capt. A. W. Porte, Thes. A. Browne, President. Secretary. Secretary.

### The Master's Questions.

Have ye looked for sleep in the desert,
For those who have missed their way?
Have you been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming
". The print of My wounded feet.

Have ye folded home to your bosom
The trembling neglected 1-mb,
And tanght to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have you said to the sick and wounded
"Jesus Christ make thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land?"

Have ye stood by the sad and weary
To soothe the pillow of death,
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door
And flitted across the shadow,
That there I had been before?

Have ye wept with the broken-hearted In their agony of woe? Ye might hear me whispering beside you "I'ls the pathway I often go!" My brethren, my friends, my disciples, Can ye dare to follow Me? Then, wherever the Master dwelleth, There shall the servant be!

### FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review. NINTH SUNDAY AFTER PENTECOST.

"My house is a house of prayer."

Gospel of the day, St. Luke xix. 41-48.
Brethren, every society of men has its code of laws governing the deportment of its members. The Church, being preminently a society, has decreed laws governing the conduct of her worshippers while in the house of God. In to day's Gospel our Lord's own words are: "My house is a house of prayer." So that it behooves us, brethren, to comport ourselves, while in the house of God, in a manner becoming Christians and specially

manner becoming Christians and specially Catholics. As every well ordered society has its customs, traditions and etiquette so

has the Church.

It is customary then upon entering the house of God to be filled with sentiments proper to the place. Every one should say: "Now I am standing in the presence of my God, and must conduct myself ac-cordingly." Yes, brethren, to enter church with the proper disposition will impel us to observe the customs, tradi-tions and etiquette of the Church. We will then take holy water, sign ourselves reverently and take our seats, taking care to make a genuflection beforehand. We are not a little shocked sometimes to see people march into church as though they were going into a ball room or theatre. They seem to be totally oblivious of their surroundings; strut down the aisles in a haughty manner and plant themselves in a way that would make one imagine they

for one to sit down at the last Gospel would be considered a breach.

Tradition, not to say a sense of the place and time, prescribes that while assisting at the Holy Sacrifice of the Mass one should be employed in reading one's prayer-book, or saying one's beads. From the moment the priest appears at the altar till he leaves it, it should be our earnest endeavor to accompany him in offering to our heavenly Father the greatest and most august of sacrifices. How often are non-Catholics disedified or, perhaps, deterred from entering the Caurch because of the cold, indifferent and scandalous way in which Catholics act and assist at Mass and at the services of the Church? 'Tis a sad and shocking sight to see one spread out over one's own pew and the one in front, absolutely forgetful of where one is, and recalled to one's senses only at the sound of the bell rung by the server. Consider-ation for one's neighbor, if nothing else, should make one carry oneself as becomes for him to draw himself up to the top of

every body else.

But what words can we get to express our indignation at the conduct of those who come into the House of God in a spirit of levity, and who by their actions make of it, as our Lord says, "A den of thieves?" Now we know for certain, because we have witnessed it with our eyes, that a certain class of young boys and girls come to the services with ap parently no other intention than passing away the time, flirting and cutting up in general. They are a disgrace to the parents that brought them up; to the Caurch, of which they profess to be members; and it is a wonder that our lard does not support perceptibility the Lord does not appear personally in the midst of them and, like the traffickers of

old, cast them out of His temple. We would say, then, that there is an obligation upon parents and those who have charge of children to teach them the customs, traditions and etiquette of the Church, and in no other way can this be done better than by example. If a child or young person sees one older than him-self attend church without a prayer-book or beads, or carelessly loll about in a pew instead of paying strict attention, or rush frantically out of the church before the priest has finished the last prayers or left the altar, it is convinced that that is the proper thing to do. Now then, brethren, see to it that you carry out those time-honored traditions of our holy Church, and make of it, as our Lord would have

Right Rev. Bishop Foley, of Detroit, some time ago gave free scholarships to a couple of the city newsboys, and they will be sent to a boarding school out of town next fall. The Bishop generously says that in case these boys take hold with the right spirit and make good progress he will give twelve more Detroit newspaper boys a free education in the same man-

There are a number of varieties of corns, Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.

OUR BOYS AND GIRLS.

Governor Prince of New Mexico. in writing a letter of apology to the Sisters, in charge of Loretto Academy, Santa Fe, for being unable to attend the closing exercises, took occasion to make the following observations: "When one reads '37th annual commencement, what a history that number tells of long continued and successful effort for the education of the people of New Mexico Thirty seven years measure more than one whole generation; and so the influences which have gone out from your academy and its daughters have done much to elevate and ennoble those who are now the mothers among our people. It would be difficult even in imaging in the series of the are now the mothers among our people. It would be difficult, even in imagination, to measure the good which has thus been done." Catholic parents and guardians throughout the land should not fail to see the point here. They should use their utmost endeavors to uphold this system of Catholic education. If they fail, or turn over to "our friend, the enemy," then they sink their charthe enemy," then they sink their character simply to the renegade's level.

Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'il fail on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you carn your self is much brighter than any you can get out of dead men's wallets. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who bes tasted a sour apple will have the who has tasted a sour apple will have the more relish for a sweet one. Your present want will make prosperity all the present want will make prosperity all the sweeter. Eighteen pence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. If a bull tossed a man of mettle sky high, he would drop down in a good place. A hardworking young man with his wits about him, will make money while others will do nothing but lose it.

Who loves his work, and knows how spare,
May live and flourish everywhere.

As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win must learn to bear. Idleness lies in bed, sick of the mulligrubs, while industry finds health and wealth. The dog in the kennel barks at files; the hunting dog does not even know that they are there. Leziness waits till the river is dry and never gets to market. "Try" swims in and makes all the trade. "Can't do it" would not eat the bread set before him, but "Try" made meat of mushrooms, —John Plowmade meat of mushrooms, —John Plowman.

A SNAKE ADVENTURE.

An Alabama hunter, named Brill, had been tramping for many hours and was authority in that Church. Individually As to a little trouble, who expects to

been tramping for many hours and was very thirsty, when he noticed a small spring gushing out at the foot of a cliff. He began at once to make his way down the steep descent, but was soon brought to a standstill on the edge of a perpen-

paid the taxes of the whole place.

Church etiquette, too, requires us to kneel, stand, etc., at the proper times. Of course it would be highly improper to stand up at the Consecration; similarly, and then swung himself off the cliff by the branch. As the limb bent under his weight, it

rustled against the cliff, and an instant be fore Brill was ready to let go he heard the rattle of a rattlesnake. The creature was directly at his feet, colled and ready to strike. In the next breath, before the man had time to think, a second and larger snake crawled out from the base of the cliff, coiled itself, and sprung its hor

Brill clung to the branch with a drowning man's grip, but his hair was standing on end, and his eyes felt as if they were

should make one carry oneself as pecomes a person of good breeding, for nothing is the cliff. He could only hang upon the more distracting than to have one sneigh bor persist in doing things different from every body else.

Another minute and he must release his hold, but he made no outcry, and in a few moments he saw the snakes uncoiling one by one and slowly crawling away. This gave him new strength and he held on till the last one was out of sight. Then he dropped in a dead faint. It was near the middle of the afternoon when he regained consciousness, so stiff and sore that it was with great difficulty he could crawl home ward.

RESPECT FOR ONE'S OWN POWERS We should always be learners, gladly welcoming every help and respecting every personality. But we should also respect our own, and bear in mind that, though the wide universe is full of good no kernel of nourishing corn can come to us but through our tell bestowed on that plot of ground which is given to us to till. To undervalue our own thought because it is ours, to depreciate our own powers or faculties because some one else's are more vigorous, to shrink from doing what we can because we think we can do so little, is to hinder our own development and the progress of the world. For it is only by exercise that any faculty is strengthened, and only by each one put-ting his shoulder to the wheel that the

world moves and humanity advances. MISUNDERSTOOD.

Very startling was the mistake by a Queen of Denmark during her visit to the Danish colony of Iceland, where the good old Bishop exerted himself to the utmost to show her everything that was worth seeing. The queen paid many compliments to her host, and having learned that he was a family man graciously inquired how many children he had. Now it happened that the Danish word for "children" is almost identical in sound with the Icelandic word for "sheep;" so that the worthy Bishop— whose knowledge of Danish was not so complete as it might have been—understood Her Majesty to ask how many sheep he owned, and he answered "two hun—

Minard's Liuiment relieves Neuralgia. Very startling was the mistake by

dred." "Two hundred children!" cried the queen, astounded. "How cm you possibly maintain such a number?" "Easily enough, please Your Majesty," replied the hyperborean prelate with a cheerful smile. "In the summer! turn them out upon the hills to grezs, and when winter comes! I kill and eat them."

ANGLICAN MONKS.

A CHAT WITH REV. LUKE RIVING A CHAT WITH REV. LUKE RIVING-TON, FORMERLY A MEMBER.
From the Liverpool Catholic Times:
After the service on Sunday evering at
St. Francis,' West Gorton, Manchester,
the Times' representative had an inter
view with Rev. Luke Rivington of Lon
don. The reverend gentleman apparently evinced a little shyness at the
ordeal, but nevertheless candidize ordeal, but, nevertheless, candidly ex-pressed himself on several matters of pressed himself on several matters of religious interest. He appeared to be very unwilling to talk about himself, but during a lengthy conversation he gave unmistakable evidence that he was thoroughly well versed in every subject introduced by the interviewer.

"I suppose, Father Rivington," commenced our representative, "you have read the recent remarks of the Bishop of Litchfield with reference to the Pro

of Litchfield with reference to the Pro

of Litchfield with reference to the Protestant brotherhoods?"

"Oh, yes," replied the reverend gentle man, "I read the report with interest, but I say that I think the formation of brotherhoods in the Protestant Church will be a hopeless and useless task.

"Evidently the Anglicans do not think so, or the idea would not be mooted?"

"There are a great many who are responsible for the idea," continued Father Rivington, "but if the Protestant 'monk' is to become a fact it will be necessary to do something as an example. 'monk' is to become a fact it will be necessary to do something as an example. For instance, if it is seriously intended to establish such an organization, the Bishops should set the example: But it will be a long time before an example is set by the Protestant Bishops, and they are to blame more than any one else, perhaps, for the disorganized condition of their Church to day. We have in England Bishops who day. We have in England Bishops who have married twice, and that is contrary to the teaching of Holy Scriptures. If the Bishops would set the example, then there might be a little hope for the Protestant by otherhood.

authority in that Church. Individually the bishop can point to nothing but himself. One bishop may be in favor of the scheme; another may be against it. A brotherbood might be allowed in one particular discounter that the scheme is the scheme in the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme is the scheme in the scheme in the scheme in the scheme in the scheme is the scheme in the sche ticular diocese, but in the neighboring See the thing would not be tolerated. But even were any amount of these brother-hoods, as contemplated by convocation, established, they would no more resemble Catholic brotherhoods than the clothes of a man resemble their owner.

"But what about the Cowley Brother-band Extern Plantane 2"

hood, Father Rivington?"
"Well, this is an institution in which I "Well, this is an institution in which I know there are good and zealous men. The members are of the opinion they are doing a good work. The brotherhood are bound by life long vowe, and are weak in number at present. It was, as everyone knows, established by Mr. Benson, near Oxford, about twenty years ago, but, like everything connected with the Church of England, there have been divisions and dissensions therein. In India, especially, the members have worked hard, but a great number of Protestant bishops are much averse to them. The Cowley Sisterhood is also a zealous and energetic body. The Church of England takes to itself the credit of missionary work performed by on end, and his eyes felt as if they were starting from their sockets.

A moment more and a third rattle sounded, and then another and another, as snake after snake crawled out of the crevices in the rock, and coiled themselves in the sun.

Brill could not drop into this nest of snakes, but by this time his strength was so far exhausted that it was impossible so far exhausted that it was impossible of the condition of the English Church?"

"What is your opinion of the present condition of the English Church?"

It is as far as ever from the true faith and consequently can never be a united body. As an instance, look now some are in favor of these brotherhoods being established, and others are bitterly opposed to the idea. There is disunion; conse quently everything in that Church, be it a brotherhood or anything else, will end a complete failure."
"I presume, Father, that you read the

statement made by the Bishop of Lich-field to the effect that he had refused to ordain candidates who were married unless they had a considerable private income ?"

"I did," replied Father Rivington,
"and I think the blehop acted very unfairly in the matter — indeed, he may
have exceeded his power in so doing.
Why should the bishop refuse to ordain a man because he is unfortunately poor.
The poor man has as much right to be ordained as the rich one. But," concluded Father Rivington, "the bishope of the Protestant Church have strange notions, and that, along with the Protestant Brotherhood scheme, is one of them"

The reporter then withdrew, after thanking the reverend gentleman for his cordiality and courtesy.

AN IRISHMAN'S RETORT.

I overheard a curious dialogue in Beauchamp chapel, St. Mary's cathedral, in Warwick, writes Eli Perkins. Among the visitors was an intelligent Irishman. After looking at the bronzs effigy of the

MORE FACTS ABOUT CATHOLI-CISM IN SCOTLAND.

London Universe, July 12.

The restoration of the Scottish hierarchy in 1878 is a fact which speaks volumes of the progress, moral and material, which the Caurch has made of late years in Scotland. What is peculiarly gratifying to Scotch Catholics is the fact that the specient Sear which we fare liarly gratifying to Scotch Catholics is the fact that the ancient Sees existing before the Reformation have been revived under the new hierarchy, and the six Bishops appointed by the Pope in 1878, bear to-day, as was impossible in the erection of the English hierarchy, the titles of the ancient Sees, thus even out wardly uniting the ancient and the modern Church of Scotland. It is also strangely interesting to note the fact—inconceivable outside of the Catholic Church—that the first plenary Council of the new hierarchy, which was held at Fort Augustus in 1886, completed the work of the last Council of Edinburgh, and the Council of Fort Augustus showed no break of continuity in the creed or practice or procedure of the Catholic Church.

According to the laster returns the

Church.
According to the latest returns the number of Oatholics in Scotland is set down as about 340,000. There are 332 churches, including under that term stations where Mass is celebrated; 288 stations where Mass is celebrated; 288 priests, 60 monks or members of religious communities, and 34 convents or nunneries. The religious orders in Scotland include the Benedictines, the Franciscaus, the Jesuits, the Redemptorists, the Oblates of Mary Immaculate, the Passionists, the Vincentians, and the Premonstratensians, who, in 1889 returned to their habitation at St. Ninians, from which they were driven away by the thrice accursed Reformation.

Of nuns in Scotland there are the

Of nuns in Scotland there are the Ursulines, the Sisters of Mercy, who, since they established the mother house in Glasgow in 1849, have founded nine other houses; the Franciscan Tertiaries other houses; the Franciscan Tertiaries with a very large and most flourishing convent in Glasgow—it is intended, we understand, to enlarge or altogether, if funds are forthcoming, to rebuild this convent—and five dependent branch houses; the Sisters of the Good Shepherd at Dalkeith and the Sisters of Charity at Lanark, the Little Sisters of the Poor and the Sisters of Nazareth. the Poor and the Sisters of Nazareth, the Sisters of St. Joseph, the Servants of the Sacred Heart, the Benedictines of the Perpetual Adoration founded by Lady Herries at Dumfries in 1884, and the last of these pilgrims of the cross—as we may fitly call all those who are praying and working to revive the ancient faith in Scotland—are the Faithful Companions of Jesus, who came to

Paisley as late as 1889.
The Church in Scotland, as a matter of course, devotes its first care to the work of education; for higher education it has no fewer than 5 colleges, and the day schools of every description number 316, with an attendance of 50,000 children. The needs of the poor, the sick, of the aged, and of orphans are supplied by no fewer than 22 public charitable institutions, including reformatories for those who have fallen from the paths of virtue.

The progress which has been made in Scotland by the Church is due, in the first place, to immigrants from Ireland—those standard-bearers of the faith in every land where the English tongue is spoken. The immigration from Ireland naturally set in towards the great cities where labor was in de-mand and wealth was produced. In Glasgow are to be found two thirds of the Catholic population of Scotland, and at least three-fourths of the Catholics of Glasgow are of Irish descent, the remaining fourth being made up of Catholic immigrants from the Highlands and of converts to the Catholic faith.

The Oxford Movement, under the

leadership of the illustrious Cardinal Newman, which brought such a rich har vest of converts to the Church in England, reached even to Scotland, the very stronghold of Protestantism. In the list of converts in Scotland, in the Highsuch names as Bute. Buccleuch. Athole. Douglas, Kerr, Lindsay, Monteith, Hope-Scott, Lamsden and Gordon-men who have founded or helped to found monasteries, centres of the Catholic faith in the North as well as in the South of

What a magnificent stronghold and what a magnificent stronghold and centre of the Catholic faith is not the Monastery of Fort Augustus, a mitred abbey, with a community of forty, including fifteen priests, carrying out the full Benedictine tradition in regard to ecclesiastical architecture. Its new seminary and fine chapel is to be opened in the autumn. Scotch reverence for antiquity is shown by their love for the glorious architecture of the middle ages, so much neglected, at any rate in the South of Eugland. Not only Benedictines and Franciscans but priests as well are erecting nobl Gothic buildings, glorious churches like that at Fort Augustus (by Peter Paul Pugin)—the foundation-stone of which is to be laid in September Monasteries of simple and severe beauty, like the Franciscan Monastery at Glasgow, not altogether unworthy of the ancient altogether unworthy of the ancient glories of the Church of Scotland, at

Dumfermline or Iona. In conclusion, we need but recall in evidence of the growth of Catholicism in Scotland, the public pilgrimage two years ago to the shrine of St. Columba at Iona, in celebration of his fourteenth centenary. That a public pilgrimage, consisting of Bishops, priests, monks and laymen, to the number of six hundred, should have been allowed, without company to the property of the property ment or criticism, to have gone publicly ment or criticism, to have gone publicly to Ions, the private property of the Duke of Argyll, and celebrate, of course with the Duke's consent, Pontifical High Mass at the shrine of the saint, shows once more that fanatical bigotry has died out, or is fast dying out, to day in Scotland, even among the followers of John Knox.

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WORDS OF WISDOM.

Money and time are the heaviest burdens of life, and the happiest of all mortals are those who have no more of either than they know how to use.

The sublime mystery of Providence goes on in silence, and gives no explanation of itself—no answer to our impatient question for the sublime mystellow.

questionings. - Longfellow We never know the true value of friends while they live, we are too sensible of their faults; when we have lost them we only see their virtues.

Who would not prefer the longings for eternal life to a whole luberland of sensual delights? Nay is not the dream of heaven better than the things we see and

saries, as we ourselves should have desired to be remembered had it been our sad lot to subsist on other men's charity.

Bear your witness for the sanctity of God in the world which is around you. Fear nothing but to be found on the world's side when He who redeemed us from it shall appear. In the service of God nothing is small

true love is fatthful, and never contemns or wilfully fails in the least circumstance of duty in which the will of God is pointed out.—Rev Alban Butler. In all that we do we have a right to consider the effect it will have on our characters, or upon the upbuilding and development of our higher natures. No man is required to do what will belittle

All who have meditated on the ar of govering mankind have been convinced that the fate of empires depends on the

education of youth. - Aristotle. Each time that human lips repeat the words Ave Maria, which were the fore runner of Mary's Divine maternity, her soul leaps with joy at the remembrance of that happy moment.—Lacordaire.

If anything can add one more touch to the hideousness of hopeless calamity it is the flishing remembrance of former un expected joy with its deceitful surprise and unasked for promises.—Rosz Mulhol-

Receive graciously all who come to us, and never let them go away without con-solation and peace. . . The person who comes to me to be comforted or strengthened is frequently sent directly by God, Who inspired her to come to me rather than another. Nearly all intelligent men, in every

age, including our own, have believed in God, and have held that they had rational grounds for such faith. Has any argument for God's existence, how-ever it may have been modified, been invalidated or weakened even by the revelations of science? Having faith, we shall work faithfully,

and leave results with God; having hope we shall work cheerfully, whatso ever our position may be; having both we shall work lovingly, and as more and more we feel and share the Divine love, so more and more we shall seek to lead others to Christ, that they may feel and share it too. If our faith is strong and our star of

If our faith is atrong and our star of hope shines brightly, we shall be found always at the post of duty, contending for the right; and though, to human view, the results of our labor seem small, still let us hope, for we know that above all the confusion and strife and misjudgment of the world, the voice of God will one day be heard proclaiming that the right has prevailed. right has prevailed.

Hope writes the poetry of a boy, but Memory that of a man. Man looks for-ward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim; the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

Only A Sister.

"My sister and I each tried a bottle of Burdcck Blood Bitters with great success for bilious headache. We recommend it to all as a specific headache." MISS CARRIE SCHERER, Baden, Ont.

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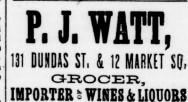
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MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells: also, Chimes and Palls On Sunday the Rev. Berns S. J., preaching at the High George's Cathedral, Southwas of the Refuges for Peritent and Streatham under the cl Poor Servants of the Mother for his text the words from for his text the words from chapter of St. Luke: "Beh in the city a sinuer who, wi that He sat at meat in the house, brought an alabaster ment, and, standing behind began to wash His feet with to wipe them with the hairs and she kissed His feet and them with the olutment." he said, some scenes from our Lord's life which were b be subjects of contemplati public description, and scenes, St. Gregory remind scene which represented t scene which represented t between the sinner and the S well be mentioned. He that day on behalf of the st feet of the Saviour. He was behalf of those who were FOLLOWERS OF THE WOMAN but who became a saint. tempted to put a picture it was only that, with the rough outline he would would go home with the rethat picture in with the louches, and that that picture in the golders of

AUGUST 9, 1890;

THE MAGDALEN'S

HEAVEN WON BY LOVE

SERMON BY THE REV VAUGHAN, S. J.

London Universe, Ju

hung up in the gallery of ties, and that as they loo they may remember that them was a sinner, and may the story the spirit of ab the story the spirit of and for sin, and a spirit of und fidence in Him who is it sinuers. Who was that we the Evangelist, out of a delicacy, did not call by he was the sinner to be found of Jesus at the house of Phayises? Were they to. Pharisee? Were they to with the woman to be found at the house of Martha and of Simon the Leper, with who was at His feet when upon His death bed, the cro her who, when He apper guise of a gardener after a tion, was still to be found With the Talmudists, with THE TRADITION OF THE CATHO he identified the woman that and of whom he was speaki and of whom he was speakl with the young woman talways clinging to the feet of Her name was Mary—Mardalen. Thus clearly understhat woman was, he wished attention to another point.

Pharlese, and why had he inv Nezareth to his house? T raised the widow's son, and that wondrous sermon that w ing in our ears, in which H called to all to come to Him and were heavily burnened. popular hero of the hour, th preacher for the moment, as see, as one of the leaders showed his condescension by ASKING BIM, THE POPULA AND WONDER-WORK to sit at his table, and, with stincts of the man of the won

those little points of etique that between members of the Pharisee would omit in whom he considered to be of altegether. In that way the not compromise himself, and MAKE HIMSRLF RIGHT WITH while at the same time a largemindedness which coul those in a lcw station who he the world. When cur Lot to come to the table of the well knew what were the table of the table of the well knew what were the table of table occupying the mind of that ous man, and yet he ac invitation. Why was it guest accepted the invitationst? The condescension the part of the Pharisee by Divine Master, and th was accepted because ou knew that he would win that banquet. He cared no treated, provided He cou-life of grace unto a heart w life burdened with the bu Our Lord, when He ca through the open verand sandals were not removed, was given Him to wash the feet, and he was not led to the table. At that point mind them that in the East table, not as we did, but resting on the left elbow, feet turned from the table. saw our Lord among the P THE FASHIONABLE YOUNG

be careful not to compromise In the East the fashion was, v

was invited to the house, to the threshold and offer him w his feet, and the feet having

washed and wiped by the h was led into the dining-ha

who went to see Him and eay that they had talked we der worker—and a rumor flot the city that the Saviour take meat at the house o Pharisce, and the Magdalen up her mird that she, too, wo She knew that no one could and that according to the lar hospitality she could pass throng and speak to whom sh first there was a struggle lower and her higher nature, that she had tried vainly to in various quarters before. too often already tried t relief by steeping herself in She had heard men call to street, attracted by her bes was known as THE BEAUTIFUL WOMAN THAT

TIME.

and listening to their prop only found time after tim deceived. Never before be one cry out in the street, "C a'l ye that labor and are hea a.d I will refresh , you.

THE MAGDALENS LOVE.

HEAVEN WON BY LOVE-ELOQUENT SERMON BY THE REV. BERNARD VAUGHAN, S. J.

London Universe, July 12. On Sunday the Rev. Bernard Vaughan, S. J., preaching at the High Mass at St. George's Cathedral, Southwark, on behalf of the Refuges for Pentients in London and Streatham under the charges of the Poor Servants of the Mother of God, took for his text the words from the seventh chapter of St. Luke: "Behold there was in the city a sinner who, when she heard that He sat at meat in the Pharisee's house brought an alshester how of our house, brought an alabsster box of oint-ment, and, standing behind His feet, she began to wash His feet with her tears, and to wips them with the hairs of her head, and she kissed His feet and she anointed them with the olument." There were, he said, some scenes from the story of our Lord's life which were better fitted to be subjects of contemplation than for public description, and among those scenes, St. Gregory reminded us, that scene which represented the interview between the sinner and the Saviour might well be mentioned. He was speaking that day on behalf of the sinners at the feet of the Saviour. He was speaking on behalf of those who were

FOLLOWERS OF THE WOMAN THAT WAS A

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but who became a saint. If he attempted to put a picture before them it was only that, with the brief and rough outline he would draw, they would go home with the resolve to fill that picture in with the last finishing touches, and that that picture might be hung up in the gallery of their memories, and that as they locked upon it they may remember that each one of they may remember that each one of them was a sinner, and may learn from the story the spirit of abiding sorrow for sin, and a spirit of unbounded con-fidence in Him who is the friend of sinners. Who was that weman whom sinners. Who was that weman whom the Evangelist, out of a feeling of delicacy, did not call by her name, who was the sinner to be found at the feet of Jesus at the house of Simon the Pharisee? Were they to identify her with the woman to be found at His feet at the house of Martha and in the house of Simon the Learn with the woman. of Simon the Leper, with the woman who was at His feet when He was laid upon His death bed, the cross, and with her who, when He appeared in the guise of a gardener after the resurrec-tion, was still to be found at His feet? With the Talmudists, with

THE TRADITION OF THE CATHOLIC CHURCH, and with the Bollandists of our own time, he identified the woman that was a sinner, and of whom he was speaking that day, with the young woman to be found always clinging to the feet of Jesus Christ. ther name was Mary—Mary the Mag-dalen. Thus clearly understanding who that woman was, he wished to call their attention to another point. Who was the Pharisee, and why had he invited Jesus of Nazareth to his house? They must re-member that our Lord had recently member that our Lord had recently raised the widow's son, and had preached that wondrous sermon that was still rigging in our ears, in which He spoke and called to all to come to Him who labored and were heavily burnened. He was the popular hero of the hour, the fashionable preacher for the moment, and the Pharisee, as one of the leaders of fashion, showed his condesseems on he.

AND WONDER-WORKER,
to elt at his table, and, with the true instincts of the man of the world, he would be careful not to compromise his position. In the East the fashion was, when a friend was invited to the house, to meet him on the threshold and offer him water to wash his feet, and the feet having been tenderly washed and wiped by the host the guest was led into the dining-hall. Now all those little points of etiquette, so essen-tial between members of the same class, the Pharlese would omit in inviting one whom he considered to be of a lower class altogether. In that way the Pharisee did not compromise himself, and could

MAKE HIMSRLF RIGHT WITH HIS OWN SET, while at the same time showing that largemindedness which could encourage those in a low station who had got on in the world. When cur Lord was asked to come to the table of the Pharisee He well knew what were the thoughts ous man, and yet he accepted that invitation. Why was it that such a guest accepted the invitation of such a host? The condescension the part of the Pharisee but on that of Divine Master, and the invitation was accepted because our Lord well knew that he would win a soul at that banquet. He cared not how He was treated, provided He could bring the life of grace unto a heart wearied and a life burdened with the burden of sin. Our Lord, when He came, passed through the open verandab, but His sandals were not removed, and no water was given Him to wash the dust off his feet, and he was not led to His couch at the table. At that point he would remind them that in the East they sat at table, not as we did, but on couches resting on the left elbow, and with the feet turned from the table. There they saw our Lord among the Pharisees, and THE FASHIONABLE YOUNG MEN OF THE TIME.

who went to see Him and to be able to say that they had talked with that wonder worker—and a rumor floated through the city that the Saviour had gone to take meat at the house of Simon the Pharisee, and the Magdalen et once made up her mind that she, too, would be there. She knew that no one could thwart her, and that according to the laws of Eastern hospitality she could pass through the throng and speak to whom she would. At throng and speak to whom she would. At first there was a struggle between her lower and her higher nature, for she knew that the had tried vailly to find relief in in various quarters before, and that she had too often already tried to obtain that relief by steeping herself in deeper sin. She had heard men call to her in the street, attracted by her beauty, for she was known as

that voice still rang in her heart crying to her, "Come, come." Having fought with her lower nature, and having tried to raise herself upon the wings of faith and hope, and to look down upon the poor miserable creature that she was, she at once went forth just as she was with her golden tresses flying down her back, and carrying a precious box of ointment, attracted by the magnet of sinners. The shadow of her figure was seen flung across the table where the men were seated at the banquet, the well known form of a sinner which the men at that table knew so well by sight; they would have shown a want of spirit of the world not to have passed ribald jokes at her expense. She felt all that, and that she was exposing her character to THE HUSH OF NIGHT

THE FOUL TONGUES OF MEN
who once dropped honey for her sake.
But she was drawn to the magnet of the
Sacred Heart of Jesus Christ. As she
passed in, the guests nudged one another, passed in, the guests nudged one another, and the Pharisee wrapt his robe closer about him lest he should be defiled by her very presence; but there was a light upon the face of Jesus, and tears might be seen standing in His eyes. Forgetful of everything but that she was there at the feet of One she loved, and overwhelmed with the thought that the must be near His feet, she fell down humbly to shore Him and she fell down humbly to adore Him and reverently to kiss those feet, and as she did so she felt her heart growing too big for her, and, as in a summer tempest, a summer rain of tears fell upon those sandalled feet. She reverently removed the sandals, and with the golden curtain of her hair failing between her and the guests she was hidden in the adoration of Him who called her. What a scene was that to grzz upon, and what a relief to them on that day passing from

THE BRILLIANT THOROUGHFARES OF THE GREAT CITY in which they lived, and amid the din ard in which they lived, and amid the din and turmoil and excitement and fashion of the day, to stand and gaze at that woman hidden under the cover of her golden hair kissing the feet of Jesus, and finding there peace, refreshment and strength of soul. More wonderful still to the guests than to us, contemplating it one thousand eight hundred years afterwards, was that won-drous eight before their eyes. The young men were stupified and dezed, and the Pharisee was too angered to speak a word. Jesus said nothing at all, for He saw that to say anything would be to break that beart that was already too full for lan-guege. The Magdalen was silent, as was the Pharisee and his guests. There was a wondrous silence at that barquet until Jesus, feeling the

Jesus, feeling the
HOT TEARS TRICKLING OVER HIS FEET
and the warm kisses, and feeling the ointment poured with a loving generosity
over the a, feeling that relief had come to
her heart, and that her heart had emptied
itself, He broke silence and said, "Simon,
I have somewhat to say to thee." Simon,
a perfect devotes of the world with the a perfect devotee of the world, with that languid indifference so peculiarly its own, answered, "Say on." Short and abrupt, he was not going to condescend one jot more than he had already done. Then came the parable so irgeniously and so kindly put of a certain creditor who had two debtors, one of whom owed him 500 and the other 50 pence, and whereas neither the one or the other had the wherewithal to pay he forgave them both. Now said our Lord to His host, which of the two loved the most him who had forgiven them? The Pharisee, true to his social position in not wishing to commit himself to the plainest statement, said, I suppose him that was forgiven the most.
Then came the application. Many sine
are forgiven her because she hath loved
much. That was enough—enough for

and a heart filled with love laid at His feet—that was enough for them, and they would find their hearts exchanged for the heart of Jesus Christ. They would have won His heart. The Magdalen, the sinner, was the model of us all. He turned to was the medel of us all. He turned to her, and as His sacred eyes met hers she felt the weight that had well nigh crushed her to the earth, and which she knew would weigh her down to the bottomless pit of hell, was lifted off her. She was filled with the sunshine and the peace that she had sought, and which she had never found until she had prostrated herself without conditions, but with much love, at the feet of Him who cried out in the streets, and whose voice was then ringing through that Babylon, and was heard echoing that day through the naves and echoing that day through the naves and aisles of that cathedral, Come, come, come to me. The heart of Jeans

CAME TO HER THERE AMIDST HER FOES and what she could not find in the city. or hear in the whispering of honeyed voices, and the cries of the youths, and the offerings which they flung her, she found there. All he hed to ask them was to study in the solitude of prayer that interview between the sinner and the Saviour, and that in their dealings with stances they should remember the con-duct of the Pharlsee and the attitude of our Saviour—the one so pure and holy, and yet all His heart was set towards her, and the other so cold and so self-righteous, who found nothing but contempt to fling at her. They all were sinners, and the world was always making hideous pro-posals to them, and their passions were in lesgue with the world, and the evil spirit was always crying out to them.

THE FORBIDDEN FRUIT LOOKED SO RUDDY with the bloom and beauty and freshness of heaven upon it, but when they put out their hands to take it they found was known as

THE BEAUTIFUL WOMAN THAT WAS A SINNER,
and listening to their promises she had
only found time after time her hopes
deceived. Never before had she heard
one ery out in the street, "Come unto Me
all ye that labor and are heavy burdened,
and I will refresh , you. Come, come,

THE BEAUTIFUL WOMAN THAT WAS A SINpassions lied to them, and that the
devil was the father of lies. He implored them to seek their happiness at
the feet of Jesus
Christ, at His feet in the garden, and at
the foot of the crucifix—and then they
would have their place at His feet on the

We are by no means insensible to the
deficulties surrounding the limiting of the
work-hours to shop assistants by act of
Parliament, says the Liverpool Times, 4th
pludicious use of National Pills, they are
on Saturday night; and that this is the
on Saturday night; and that this is the
chief cause of the evil. It is also true
work-hours to shop assistants by act of
Parliament, says the Liverpool Times, 4th
pludicious use of National Pills, they are
on Saturday night; and that this is the
on Saturday night; and that this is the
chief cause of the evil. It is also true
Minard's Liniment cures Dandruff.

That day, in the name of the penitent Magdalen, in the name of the Saviour of the sinner, let them help those who were the sinner, let them help those who were helping to rescue the Magdalens of this terrible city. They who helped in that work would, when the day of life was passed, find their right place at the feet of the glorified Saviour. Let them open their eyes to the terrible trouble and temptation of those poor women on starvation wages and on the pittance of the sweater. Let them help the poor helpers of the Magdalens—the Poor Servants of the Mother Immaculate—help them that wary day, when an appearance of the servant was served. vants of the Mother Immaculate—help them that very day when an appeal was made to them that they may be able to bring those souls safely to the feet of Jesus Christ, and that their lives might

have sunshine flung across them, that the path to heaven might open out as A BRIGHT VISTA BEFORE THEM, and that on the wings of faith and hope they may fly and beat against the gates of heaven, where on the last day it would be the law of these who had belied in the of heaven, where on the last day it would be the joy of those who had helped in the good work to find those who had been rescured and brought to a life of happi-ners—a life which began on the day when they opened their eyes to see and their hearts to compassion, and opened their hands to give in the name of Jesus Christ to lead the Magdalens, and to carry them onwards and upwards to Jesus.

INTERESTING MISCELLANY

HE MADE THE OLD LADY TIRED. An old Scotch lady who lived at a considerable distance from the parish church was in the babit of driving over to the service. Her coachman, when he considered the sermon nearly at an end, would allo out quietly for the purpose of having the carriage ready by the time the service was concluded. One Sunday John returned to the church, and after handing about the door for a considerable. hanging about the door for a considerable time grew impatient, and popping in hi head, discovered the minister haranguing as hard as ever. Creeping down the her ear: "Is he no near dune yet?" Dune!" returned the old lady, in high state of indignation, for her patience had long been exhausted; "he's half an hoor since, but he'll no stop."

JESUIT MISSIONS IN INDIA. Our readers, says the Liverpool Times will be glad to learn that the Jesuit missions in India are flourishing exceedingly In some districts the year's conversion number hundreds, even indusands; but this is comparatively nothing. Some of the Fathers are enjoying a success which recalls the days of the Apostles, or of miracle-working saints. One Father tells of fifteen hundred baptisms in one day, number hundreds, even thousands; but and he mentions that nearly nine thousand converts at another place were waiting to receive the Sacrament. In a single district the converts number nearly thirty thousand for two years' labor; and Father Grorjan, S. J., reports that twenty Bel gian priests have, in two years, converted fifty five thousand idolaters! What a contrast to the ceaseless complaints from the more honest of Protestant missionaries of the barrenness of their labors, and the impossibility of making any lasting im-pression on the hearts of their pagan ad-

FILIAL DEVOTION.

When called on at the Garfield memorial dedication by the presiding officer, ex-President R. B. Hays, the Right Rev. Bishop Gilmour spoke as follows:

Fellow citizen: This call is so unexpected that I can add but little to the much that has been said of General Garfield. These was an incident convected.

field. There was an incident connected with his inauguration that struck me with great force. If there is one lesson above are forgiven her because she hath loved much. That was enough—enough for Jesus Christ.

WEALTH OF LOVE, we are a part, it is that of reverence, that deep abiding quality that of all things sorrow for the past, resolve for the future, truth, reverence for virtue, reverence for home. When James Abram. Garfield stood upon the steps of the capital of the United States to be inaugurated president of this great American people, elected by free voice and free people to the highest gift known in political life, his first tribute was to the mother who so bravely held him up and had made him the great man he was. If he had taught us no other lesson than a lesson of reverence to mother and home, the name of Garfield would have been immortalized.

CARDINAL LAVIGERIE.

A recent article in the Correspondent contains some interesting details about Cardinal Lavigerie. We are shown how the great churchman, in taking possession of his African See, now more than twenty years ago, and at a time when it was deciminated by famine and disease, became at once a father of two thousand Arah children, ornhans or abandoned by Arab children, orphans or abandoned by their parents. Many died, but those that lived were placed in orphanages and taught to earn their bread. One a little lived lame boy, learned the shoemaking trade, and on seeing Cardinal Lavigerie one day, he fell on his knees before him and said : "Monsigneur, let me make you a pair of shoes." "A pair of shoes!" repeated the Carninal in astonishment. "Yes, Father, shoes." "A pair of shoes!" repeated the Carninal in astonishment. "Yes, Father, let me make you a pair for your New Year's present. A beautiful pair—varnished." In relating this anecdote Cardinal Lavigerie eald: "My voice was not steady enough to allow me to answer, but I gave him my foot and he took the measurement. The boy's offer had afforded me more pleasure than the most costly offt could have done." shoes." gift could have done."

THE MOST JOYLESS PEOPLE IN THE WORLD.

come to Me." She heard the accents of His silvery voice impinging upon the ear, she caught the sight of His heavenly countenance, which seemed to lift her out of the mire in which she had been wellow ing. True to His message that voice promised to give back to her her virginity, her purity, and she felt that if she could have those back all the rest might be foregone. That voice was c'amoring in her ear in the glare of day, and amidst the din of the world, and as she passed from that din to that there is not in the whole world s more homeless or more joyless people than half the population of London. Better, surely, try some legislation, at the risk of having to amend it, than to allow such a miserable state of things to go on from one weary year to another.

> A WEALTHY MENDICANT. A WEALTHY MENDICANT.
>
> A beggar, named Pietro Marcolini, who for thirty years has been a familiar figure in St. Peter's at Rome, has just died suddenly from apoplexy, as he was leaving the Basilica. He was the only mendicant who was permitted to follow bis calling within the church itself, Pius IX. having granted him that privilege. Leo XIII. confirmed it later, and also, like his predecessor, granted an audience to the beggar, who was lame and sfilleted. When Marcolini was received by Plus IX he complained of the cold he felt within the church, whereupon the Pope bestowed upon him an old warm dressing gown of his own. This garment, however, the his own. This garment, however, the beggar wore only on great occasions and the more solemn festivities of the Church, He had been repeatedly offered large sums for it by foreigners, but always refused to part with it. It is said that Plus IX, when he went into St. Peter's was always highly amused to see the beggar scated therein, majestically wrapped in bis old dressing gown. The garment will pre-sumably descend as an heirloom to Mar-colini's children, together with the snug little fortune of \$10,000, which he had accumulated during thirty years of begging.

"THERE BE ASSES AND ASSES."

In his novel, "Barnaby Rudge," Charles Dickens—who, in the days when he wrote that and "The Pickwick Papers," was generally credited with an intimate knowledge of the Eaglish character - depicts a typical English "Squire" and "Justice of the Peace," in the person of a hard drinking, rough riding, pompous ignoramus, who knows absolutely nothing of law; and, therefore, considers that his own decisions and dictations must be lex suprema. Above all, this representative of the English Tory Squirearchy, whom Dickens paints, is too duli to have the faintest appreciation of natural humor—his only instinct in that direction being manifested in a disposition to laugh boisterously at his own blunder-ing attempts to imitate some pot house wit. Had the English novelist lived to the present time, he would have found in the little army of Balfour's "Removables," in Ireland, a host of models so far transcend-ing that on which he formed his Squire Blunder by that he could have en-larged that field of his fancy to an extent that even he never dreamt of. In the English Parliament, at every eitting at which the Secretary for Ireland appears, he is told (in "Parliamentary") language, of course, by some member of the Opposi-tion that he is not only an ass but a despicable, lying donkey; and the nephew of his uncle only shrugs his shoulders, and, like a mudturtle, shuts himself up in his like a mudturtle, shuts bimself up in his shell, content with the thought that though the members of the House, as such, are beyond his reach, he can take his revenge on helpeless Irish peasants and peaceful Irish priests, and even occasionally catch a member of Parliament, or a tourist who may venture on Irish sail and he acquired may venture on Irish soil, and be accused may venture on Irish soil, and be accused by a ready "police witness" of having done or "conspired" to do something which the complaisant "Removables" can be directed to declare to be "criminal." It is a beautiful illustration of the workings of "British law" in Ireland. But perhaps, there was something like retributive justice in this case. If the recalcitrant donkey was not irredeemably worthless and victous it was an outrage on the beast to call him "Balfour;" and though the Removable was not influenced by that view in fining his driver, the sentence may have been an indirect visitation on the latter for the offence of cruelty to dumb animals—of which, however, he was not accused.—Irish American.

IN THE SIGHT OF HEAVEN.

Archbishop Ireland is roundly abused by Southern journals for declaring in St. Augustine that "No church is a fit temple of God where a man because of his color, is excluded or made to occupy a corner." He spoke as a consistent Roman Catholic when he denounced the shame and scandal of putting negroes in corners and lofts of churches of his communion, and of closing the doors of Catholic institutions against unfortunates of the colored race. To the honor of that Church be it said, that prejudice and exclusion grounded upon race have never been tolerated in the established practice of its ministrations to mankind. Its gospel has ever been a gospel of social equality in the sight of heaven. N. Y. Tribune.

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cure for which is readily found in the use of Ayer's Pills.

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C. M. B. A.

Grand Council of Canada. Dunkirk, N. Y., July 30, 1890. To the Officers and Members of the Catholic Mutual Benefit Association:

BROTHERS—I take pleasure in publishing berewith the report of Rev. Jos. P. Molphy, Supreme Deputy for Canada. The report is very full, and speaks for itself. I am sure that our Brothers every where will be gratified to learn of the rapid growth and flourishing condition of our Association in Caneda. It is important to note that while our Brothers in Canada are living under a different form of government and different laws, yet as members of one great Catholic frateras members of one great Catholic frater-nity having in view the same grand object, which is "to improve the moral, mental and social condition of its memmental and social condition of its members, and to educate them in integrity, sobriety and frugelity," and in case of death to provide for the Catholic family. With these grand aims, we know no race or condition, but are everywhere one united band of Brothers. The report shows that the Grand Council of Canada is managed by able, efficient and faithful officers who deserve praise for the good work which they are doing. I need only remind you that while our noble society is growing rapidly, it is but still in its infancy. The good work which we are doing has but just begun, and if we, as officers and members, continue to be everywhere true to the trust reposed in us a grand and glorious future reposed in us a grand and glorical awaits us. I am, fraternally yours,

R Mulholland, Supreme President. To R. Mulholland, Esq., Supreme Presiden

C. M. B. A. Dunkirk, N. Y .: DEAR SIR AND BROTHER.-In accord ance with Article II. Supreme and Grand Council By Laws I officially visited the meeting of the Grand President and Board of Trustees, of the Grand Council of Canada, of the C. M. B. A., held at Lender Cott. List 1320

London, Ont. July 11th, 1890.

As Supreme Deputy for Canada I asked the Grand President, Grand Secretary and Board of Trustees the following questions which were answered in the manner given below :

un the manner given below:
Questions answered by Grand President D. J. O'Connor:
As general supervisor of the C M. B. A., for Canada, have you since your term of office personally investigated the Departments of the Grand Secretary, Treasurer and Board of Trustees? Yes, Have you found the affairs of these

departments administered in a correct and satisfactory manner? Yes, sir. Do you hold the bonds of all the offices?

Yes, sir.
What is the amount of the Grand
Secretary's bond ? \$8,000

What is the amount of the Grand Trustees each? \$2,000; i.e. by joint bond of \$10,000 for the five Trustees.

What is the amount of the Grand Treasurer's bond? \$2,000.

Have you appointed Grand and District Deputies where necessary and beneficial throughout Canada? Yer, sir. How are their reports as to the con dition of the Association? Very encour

aging.

Questions answered by Grand Secre tary S. R. Brown: What is the membership in Canada a

this date? 5 477.

How many Branches are there in Can

ada? 136. Are all in good standing? Yes, sir.

What is the increase of membership since the last Grand Council Conven tion ? 2.445. Have you any means by which you know that the assessment notices from

the various branches are according to law and properly forwarded to each member, each assessment? Yes. They use the notices sent from the Grand Secretary's office. Are there many resignations of mem-

Comparatively few. Is there any difficulty existing between the Branches and your Depart. ment? None whatever.

How soon after receiving the assess ment notice from the Supreme Recorder do you transfer to him the money? As soon as \$1,000 accumulate. I remit about four times per month.

Do you pay the entire assessment always within the required time according to law? Yes.

What is your mode of transferring the

assessment fund to the Supreme Recorder? New York Drafts in favor of Supreme Treasurer. (Vide Records of Supreme Treasurer.) Questions answered by Board of Trus.

When a loan is made upon an application what precaution do you take as to placing it on proper security? All a certificate signed by a parish priest that money is deposited in chartered banks such member has performed his Easter money is deposited in chartered banks and there are no loans. The Council duty. considered this to be the only absolutely safe mode of investment.

Is a searching investigation made by all or a majority of the members of the Board, or is an application for a loan simply granted on the recommendation of a member of the Board? No loans

Are all the securities transferred to the Grand President for safe deposit as designated by the Reserve Fund law? No loans are made.

I examined carefully the books of the Grand Secretary and found them in per-fect order. They are indeed a model for the care and skill with which they are kept. The Grand Secretary deserve ousiness like manner in which he has

always discharged the duties of his office. The Grand President for Canada is also a most efficient and pains-taking officer. leavors to prevent that friction watch nearly always arises in the man

agement of so large a society, and his success has been most complete.

The Trustees are an able body of gentlemen, having the best interests of the Association at heart.

Altogether, under the guidance of the Grand President and his able assistants, the C. M B A. has done a great deal of good, and has become a most flourishing.

Association.

Jos P. Molphy. Deputy. Jos P. Molphy, Deputy.

Ingersoll, Ontario, July, 1890. Suggested Amendments to the Consti-

tution. To the Member of the C. M. B. A. in

BROTHERS-Up to date the following BROTHERS—Up to date the following proposed amendments to the constitution and no others have been received by your Committee on Laws. They are published in the hope that every Branch will at once call a meeting to fully discuss them before the meeting of the Grand Council at Montres, one month from to describe interest to delegate the contract of t

Grand Council at Montreal, one month from to-day, and instruct their delegates as to the action to be taken by them in connection therewith.

Branch 28, Ottawa, proposes the following amendment:

"Whenever a new Branch is to be formed within the jurisdiction of a District Deputy it shall be the duty of said Deputy to forward to each Branch within his jurisdiction a list of the names of the proposed charter members of this the proposed charter members of this new Branch, and, should objection be made by any Branch to any applicant or spplicants whose names appear upon the said list, it shall be the further duty of the District Deputy to report the same to the Grand President, who shall ap-point a local committee of investigation

with certain powers.

Brother Thomas P. Coffee, of Guelph suggests the adoption of a more simple and less expensive procedure in the settlement of disputes arising in Branches and also the adoption of some scheme for doing away with the present system of transacting the business of the Association than by means of Canada and Canada A sociation than by means of Grand
Council conventions. He thinks a body
of twenty men might be appointed to do
all the work at much less expense.
A joint meeting of the Toronto
Branches calls for the following:

(1) That each and every Branch of this Association appoint its own Medical

Examiner.

(2) That any delegate to a Grand Council meeting may be eligible to any office in Grand Council.

(3) That applicants for admission to

Association must produce certificate of birth, or equivalent proof of death.

(4) That in case a member should be disabled from earning a living this Asso-ciation will pay one half of the amount for which he is insured in the Associafor which he is insured in the Associa-tion and at his death the remaining half be paid to his heirs, providing he still continue to conform to the constitution in paying dues, assessments, etc. The following proposed amendments come from Branch 131, North Sydney, C. R.

(1) That article II. section 1 Branch constitution be amended by striking out the words "full age of fifty years" and substituting therefor "full age of fiftyive years.

five years."

(2) That a new section be added to article II, providing for the admission of persons over age as local members to participate in local benefits only. Such members to be called local honorary

members,

(3) That article X section 1 be amended by striking out the word "may" in fourth line, and substituting "shall,"

(4) That article XIX be amended by inserting and order that the "obligation" he read before such meeting.

be read before each meeting.

Branch 8, Chatham, asks for the adoption of "some equitable scheme for sick benefits and relief of members of the

Branch 64, North Bay, asks that section of Beneficiary Fund Article be amended by inserting before the words "on satis-factory proof etc.," the following: "wilful and criminal suicide, death while fight ing a duel, death in actual state of tota intoxication, and every other death on ac count of which or after which the Roman Catholic ecclesiastical authority refuses the burial according to the rites of the Church, shall cause all and every person and persons designed by such deceased member to receive the whole or part of beneficiary, to lose all and every right title and claim to the whole or any portion or part of said beneficiary unless within four weeks after such death the Bishop of the Diocese or territory within which such death occurred shall declare that such ecclesias tical burial ought not to have bee denied to the said person, or the said denied to the said person, or the said Bishop shall show good cause why such beneficiary should be paid as if such ecclesiastical burial had been actually granted, and this decision of the Bishop shall in all cases be final. If ecclesiastical burial was not refused, or the consequences of such refusal cancelled by subsequent delease.

Questions answered by Board of Trustees:
Have all the members of the Board of Trustees examined and approved of the bonds given by the Secretary and Treasurer? Yes, sir.

Do you keep the account of the Reserve Fund moneys separate from the other Grand Council money? Yes, sir.

When a lean is made upon as each like the section be added giving to any when a lean is made upon as each or the Peeddent these of the all-like tests. Branch or the President thereof the righ

It is quite probable that in addition to the above some further amendments may be offered by your committee.

The committee would deem it a specia favor if members having any suggestions to offer in connection with the proposed amendments would send their suggestions in writing to my address as soon as possible, and thus assist the deliberations of the committee. Yours fraternally,

O K. FRASER. Chairman Committee on Laws.

Resolutions of Condolence.

At the last regular meeting of Branch 26 Montreal, August 1st, 1890, on motion of Brothers Marsnal, John Lappin and D. Mul Int. the Recording Secretary was again requested to perform the sad duty of conveying the sympathy of Branch 25 to the afflicted family of another departed Brother, Edward Murphy, brother-in law of our worthy President:

Whereas, an all-wise Providence has been

worthy President:
Whereas, an all-wise Providence has been
pleased to call away from us another
Brother, suddenly, Edward Murphy, be it

on this our earliest opportunity, do ofer our heartfelt sympathy to the afflicted widow and children of our late Brother conrade, and also to our respected President;

Essolved, That our charier be draped in mourning for the space of thirty day in respect to his memory, and that a copy of these resolutions be sent to the afflicted family of our decessed Brother, and also published in London Catholic Record and Montreal C. M. B. A. Journal.

F. U. LAWLER, Sec.

THE RIVALS.

(From United Ireland, July 5)
There were two remarkable meetings in London on Saturday last, June 25—the Coercion Carnival at the Crystal Palace, at which Mr. Balfour was the chief performer, and the birthday dinner to Mr. Parnell, given by the members of the Irish Partv at the Westmin ster Palace Hotel. The interest in the two meetings centered on the two men who are the chief exponents of the two conflicting policies for Ireland—the leader of Coercion and the leader of Home Rule—the man that is and the man that is to be the chief ruler of Ireland; the man that is most hated and despised and the man that is most loved and trusted by the people of the country. The contrast was as strong in the meetings as in the men. The Coercionists met to closk their recent disasters; the Home Rulers met to celebrate their (From United Ireland, July 6) the Home Rulers met to celebrate their recent triumphs. One meeting was dull as a funeral gathering; the other was merry as a wedding feast. The oratory at the Coercion Carnival was eked out by a variety entertainment, including a procession of repenting "Moonlighters" who have been "converted" by Mr. Ballour, and prosperous land-grabbers who have flourished under his beneficent regime. The "Moonlighters" are, at any rate, more substantial than the gen-tlemen of that persuasion who figured in the sensational columns of the "Forger." It is hardly worth while quarrelling with the absurd pretension that the Coercion Act has diminished moonlighting in Ire-land—remembering that moonlighting

land—remembering that moonlighting was practically non-existent when it passed, and that the confession was extorted from its supporters that it was directed not against crims but against combination. The pretence that the inhabitants of Ireland at present mainly consist of prosperous and grateful landgrabbers, glorifying Mr. Balfour for having released them from the thradom of the League, is still more absurd. It is curious the Coercionists do not put this pet theory to the test at Irish by elections. If the scenic effects at the Crystal Palace were left to us, we fancy we could organize a profession that elections. If the scenic effects at the Crystal Palace were left to us, we fancy we could organize a profession that would more fitly typify the Coercion cum Eviction Administration. The bat tering-ram should head the procession, followed by a band of drunken Emergencymen, armed with crowbar and petroleum can, and a squad of evicting constables singing "Glory, glory, hallelujah!" as they marched. A group of half dressed, half starved men, women, and children driven across the stage by a ferocious baten charge would add to the realism of the scene. Political prisoners should follow next, handcoffed, harled along by jail warders; then the Removables, most tenderly led by the nose. Finally, we should have the latest development of police esplonage—priests, members of Parliament, and English visitors, attended by the shadows in uniform which at present pervade the police-ridden country. Mr. Balfour confesses he is a constant reader of United Irednet. Parkers he may take one were seen. ponce-riden country. Mr. Danour con-fesses he is a constant reader of United Ireland. Perhaps he may take our sugges-tion for his next display. Some such procession as we have described will be made to pass across the floor of the House of Commons in the discussion of the Irish Estimates. The speech of Mr. Balfour was sufficiently dismal to suit the melancholy occasion. The customary self con-celted boasts of his triumph in Ireland

were conspicuous by their absence. "The condition of Ireland," he confessed, ruefully enough, "was not at all that they could desire, but it was better than they had a right to expect"—which was quite true, remembering the intolerable provocation to which the country has been subcation to which the country has been subcation to which the country has been sub-jected. The temperance opposition he described as "factions and facticious;" but he was loud in praise of the Govern-ment which had surrendered at discretion to the Opposition, which he so described. Nor could he deny himself the malicious pleasure of a few ironical patronizing compliments to the discredited and bedraggled Chancellor of the Exchequer, over whose disasters in the House of Commons he rejoiced. In strong contrast with this meeting of

the "Miserables," from their disasters and humiliations in the House and country, was the genial gathering of the Irish Party, with their Vice president, Mr. was the genial gathering of the Irian Party, with their Vice-president, Mr. Justin McCarthy, in the chair, and their sagacious, far seeing Leader as their honored guest. The high tribute which Mr. Parnell paid to the Iriah Party will, we have no doubt, be cordially endorsed by the country. It will be a reward and ancouragement to the many man who encouragement to the many men who have devoted time, health, and intellect

to the unostentatious, but none the less effective service of their country—
"So far as the Irish Party, as a body goes, it would be most unjust of me if I did not bear my testimony to the fact that they have stood by their posts during the last five years as a body like men (cheers), and that they have done their duty without complaint—a laborious and a disagreeable duty—that they have fought an uphill battle, and that as a party and as a body our countrymen

are proud of them."

The speech of the Irish Leader was The speech of the Irish Leader was brimming over with playful humor, which spoke the joyful confidence of coming victory. But there were times when his words took a more earnest tone and deeper meaning. One passage, we doubt not, will be read with wrapt attention, as a manifesto of his policy and a prophecy of the peace to come between the two countries. He spoke of the honorable alliance which Ireland had

bonorable alliance which Ireland nad been at length enabled to enter on with the great Liberal Party of England—
"An alliance," he said, "which I venture to believe will last, and will yield permanent fruit, and result in a knitting tenather of Great Ritain and Ireland in a together of Great Britain and Ireland in a true and real union, and in a consolidation—which will defy time—of the great Imperial interests which we do not dealer to hurt, and which Englishmen are right in insisting shall be preserved and protected above all others. We are happy They hope that if they can hold out

and Ireland is happy, that the time has come when we can shake hands with Eoglishmen with the consciousness that in dolog so we sacrifice no principle or hope for the future of our country, and with the belief that Ireland, as she has trusted in us in the past, both in Ireland and wherever the Irish race exists, she will be justified by the results of the future in that trust which she has honored us by extending to us."

Compare this exalted policy with the Compare this exalted policy with the council of the council of New Tipperary since its establishmen when we can shake hands with Eighty thousand persons have visited the town of New Tipperary since its establishmen with the compare the sexisted policy with the council out; but of this there is no danger, with asympathizing world giving material as well as moral aid to the cause of an oppressed nationality.

America and Australia, and neither will without aid till the cause of justice the town of New Tipperary since its establishmen.

extending to us."

Compare this exalted policy with the programme which his rival, the Arch-Coercionist, preached at the same hour, only a few miles away—a programme of perpetual Coercion, hatred, and strife in the future as in the bitter past—a programme for the encouragement of the battering ram and the petroleum-can; for the suppression of free speech and a free battering ram and the petroleum can; for the suppression of free speech and a free Press; for Coercion courts, prison torture, police violence, and police spies to the end of time. The English people have got to choose between the two men, the two poli-cies; and the opportunity of proclaiming their choice cannot be long delayed.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN

A sad story of distress from poverty and the harsh enforcement of law comes from the Irish coast. The fishing sesson has been bad, and many of the dwellers on Blasket Island, off the Kerry coast, were unable to pay their rent at the appointed day. A gunboat thereupon landed the sheriff, thirty bailiffs and one hundred police on the island, and the posses seized the boats of the unfortunate fishermen. As the gunboat departed with the only As the gunboat departed with the only means of livelihood of the half starved means of livelihood of the half starved population, the scene was a heartrending one. The despaining fathers and husbands gazed gloomily after the receding vessel, while the children and women folk waited and cried aloud in their anguish. An eye witness says that the people are absolutely destitute, and many must perish unless relief is sent.

It is announced that Messrs. Dillon and O'Brien will start on a tour of America.

It is announced that Messrs. Dillon and O'Brien will start on a tour of America about the middle of September.

The Twelfth of July was celebrated very tamely in most parts of Ireland this year. The speeches which were delivered had a despondent tone owing to the conviction that the triumph of Home Rule is near at hand. The Rev. Richard Kane complained bitterly at Cave Hill, that the people of the North are not sufficiently en thusiastic in endeavoring to prevent such a catastrophe. There was, however, a row at Cookstown on a small scale on the first at Cookstown on a small scale on the first of the month, arising out of insults offered to Catholics in a Catholic locality. It has been proved in court that policemen in Tipperary have been committing

wanton outrages for the purpose of giving wanton outrages for the purpose of giving the county a bad name. Constable Palmer was caught by a Tipperary farmer breaking windows, and throwing stones into where persons were sleeping. A summons was taken out against the culprit, but he was spirited away, and the Police Inspector laughingly informed the Judge that he had gone to America. The trial was proceeded with in the culprit's absence, and an absurdly slight sentence was inflicted, notwithstanding that the offences are much sggravated by the fact that they were perpetrated by a policeman. One of the outrages consisted in breaking all the windows and even the sashes in John Trahy's house, at midnight, with large stones: the other was a similar attack on the house of a widow over seventy years of age. The culprit was summons was taken out against the culattack on the nouse of a widow over seventy years of age. The culprit was identified in both cases, and the malice was made more clear by the fact that policeman Palmer was sober at the time. County Court Judge Darley recently decided at Nass that the buts which were

erected at Clongorey for the shelter of evicted tenants must be removed within a given time, and a writ was issued to this effect. The decision of the County Court Judge has been set aside on appeal. Mr. Justice O'Brien (not Peter O Brien) decided that the will was illegal, and stated that the County Court Judge was not instified in law to evident by the county.

seat of Justice in Ireland. Mr. O'Brien was rewarded for disgracefully packing juries. Mr. Balfour did not deny the fact, but he defended the practice on plea that "a large class of the population of Ireland cannot be trusted to give a verdict according to their oaths." By this wanton insult to the Catholics of Ireland the Calef Secretary conferses that the the Uniter Secretary confesses that the charge of jury packing is correct; but, even by such disreputable proceedings, Mr. O'Brien did not always succeed in securing on unjust verdict, as he wished, while he occupied the position of the Chief Course Council.

Chief Crown Council. In spite of the general order issued by the Government to shadow collectors of the Tenants' Defence Fund, under pretence that they were using intimidation and though the megistrates are always ready to convict when there is the smallest possible pretence of evidence, there has not been a single prosecution against the Association on the plea of intimidating. One prosecution was begun at Roscommon, but the Government dropped it as soon as they found that the accused were determined to defend the case.

Mr. Balfour said recently in the House

of Commons "We (the Government) have done our duty, while we held office and power in Ireland. We protected the weak." As a commentary on this, United Ireland has issued a cartoon showing how the weak have been protected. Mr. Bal-four and his police are represented with revolvers and batons which they are using

freely on poor evicted tenants, while the battering ram, which is employed for tearing down their houses, stands close by.

The tenants of Mr. Brabazon were sued by the landlord for a large tract of unreciaimed bog of which they have had possession for one hundred and four years. The County Court Judge decided for the landlord, but, on appeal, decision was given for the tenantry. This is a most important victory for the tenants.

ants.

The Tories in Parliament are said to

withold aid till the cause of justice triumph.

Eighty thousand persons have visited the town of New Tipperary since its estab lishment, their object being to see for themselves the success which the Tenants' Defence Association has had in counteracting the suffering inflicted by Mr. Smith-Barry in evicting all the inhabitants of the old town.

The new Premier of Cape Colony, Mr. Cec'l Rhodes, is a staunch advocate of home rule for Ireland. He sent some time ago a draft of £10,000 to Mr. Parnell to aid the cause of Ireland.

Mrs. Parnell, the mother of Charles Parnell, the Nationalist leader, is reported to be dangerously ill, and at the point of death, at her residence near Bordenstown, N. J. She is seventy five years of age.

HOTEL DIEU HOSPITAL, WINDSOR. ART. INDUSPRIAL AND AGRICULTURAL EXHIBITION TO BE OPENED FROM THE 1ST TO THE 31ST OF OCT.

The Art, Industrial and Agricultural Exhibition, in aid of Windsor's new hospital, takes place without fail at the time indicated above. As the ordinary agricultural fair is not to be held at Windsor this year, the Art, Industrial and Agricultural Exhibition will have the whole field to itself, and it has therefore been determined by the Bread of Directors. determined, by the Board of Directors, to add to the other three departments

mentioned in a first circular (viz, the art, industrial and ladies' department) a fourth, viz an agricultural department, which will no doubt be liberally patronized by the farmers, horticultur ast and winegrowers of Essex county. As it has been suggested that some manufacturers might prefer to pay in cash for the privilege of exhibiting their goods rather than donate an article of their manufacture, it has been decided that \$10 shall be charged for every twenty-five square feet of room, with the privilege of a framed advertising card 2x3 feet. Exhibitors in this department might also have an agent present to distribute hand bills or take orders, etc. Manufacturers who desire to send exhibits are kindly requested to write on or before the 25th of August write on or before the 25th of Augus next, so as to give time to provide room for all applicants. Of course all expenses connected with the shipment, setting up and taking away of the exhibits are left to

and taking away of the exhibits are left to the charge of exhibitors. Address Ed T. Soully, Secretary Art, Industrial and Agricultural Exhibition, Windsor, Ont.

READ THIS!

Any manufacturer or business firm wishing to advertise at the exhibition, without sending any exhibits, will have the privilege, upon payment of \$5 of having a framed advertising card 3x2 feet put up in the exhibition buildings. eet put up in the exhibition buildings such advertising card, together with the fee, to be sent to the address of the Secretary of the Committee of Manage. ment, as above, on or before the 20th

September next.

To save cost of shipment such cards might be ordered at any of the printing offices in Windsor. GREAT BARGAIN SALE.

Remember the Bargains offered at the London Bargain Store. Cannot be duplicated. And very soon they will exist as a memory, "The Memory of a great sale." It is a fact that we sell \$3 parasols for \$1.50. It is a fact that we sell cotton tweeds, worth 30.3, for 20.3. It is a fact that we sell 10.3. ginghams for 5.3. It is a fact that we sell 15.5. bordered prints for 9½c. It is a fact that we sell 20.3 rateens for 12½3. It is a fact that we sell \$12.00 and \$12.00 for  $12\frac{1}{2}$ c. It is a fact that we sell \$12 cos tumes for \$5 It is a fact that we sell black cashmere, worth 35:, for 15:. It is a fact we have the finest stock of table stated that the County Court Judge was not justified in law to order the sheriff to remove the huts.

Mr. John Morley, speaking in the House of Commons, stigmatized as a disgrace to the administration the appointment of Mr. Peter O'Brien to the chief street, opposite the Market Lane.

### LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London, Aug. 7.—GRAIN—Red winter, 1.50 to 1.58; white, 1.50 to 1.58; spring, 1.50 to 1.58; corn, 92 to 1.00; rye, 99 to 1.00; barriey, mait, 80 to 90; barley, feed, 65 to 75; oats, 1.25 to 1.30; peas, 1.05 to 1.10; beans, ush, 90 to 1.40; buckwheat, cental, 75 to 85. PRODUCE.—Eggs, dozen, 14 to 16; eggs, basket, 13 to 14; eggs, store lots, 12; butter, best roll, 19 to 22; butter, large rolls, 18; butter, creamery, 20; store packed firkin 13; lard, No. 0.1, b., 10 to 11; straw. load, 3.00 to 4.00; cloyer seed, bush, 3.50 to 3.75; alsike seed, bush, 5.50 to 5.60; Timothy seed, bush, 1.50 to 2.00; Hungarian grass seed, bush, 1.50 to 2.00; Hungarian grass seed, bush, 1.60 to 80; flax seed, bush, 1.60 to 15; or 10.60; mt. 10.60 to 8.00; flax seed, bush, 1.40 to 1.50; mt. ton per lb, 6 to 7; lamb, per lb, 9 to 11; veal per carcass, 5 to 6; pork, per cwt., 6.50 to 5.00. LIVE STOCK.—Milch cows, 35.00 to 4.50.

veal per carcass, 5 to 6; pors, per cwt., 6.50 to 7.00.

LIVE STOCK.—Milch cows, 35.00 to 45.00; live hogs, owt., 35 to 4.60; pigs, pair, 4.50 to 900; fat beeves, 4 00 to 450; spring lambs, 350 to 4.50.

POULIRY. (dressed)—Fowls, per lb., 6; fowls, pair, 60 to 70; spring chickens, 40 to 60; ducks, pair, 75 to 1.25; ducks, lb., 6 to 7; gesse, each, 75 to 85; gesse, lb., 7 to 7; turkey, lb., 8 to 10; turkeys, each, 80 to 1.75; peafowis, each, 65 to 75.

Toronto, Aug. 7.—WHEAT—Red winter, No. 2, 99 to 100; Manitoba, No. 1 hard, 1.15 to 1 le; Manitoba, No. 2 hard, 1.13 to 1.14; Spring, No. 2, 97 to 98; peas, No. 2, 66 to 69; oats, No. 2, 49 to 52; flour, extra, 4.20 to 4.35; straight roller, 4.60 to 4.65.

East Buffalo, N. Y., Aug. 7.—CATTLE—Tep cars on sale; the sale cattle included common butcheers' and distillers', which sold about at Monday's prices for the good cattle, and a shade lower for the common kind.

soid about at Monday's prices for the good cattle, and a shade lower for the common kind.

SHEEP AND LAMBS—Six loads on sale, including 5 left over; all offerings were taken, but that was about all that were wanted; prices were a shade lower; choice to extra, 4.75 to 50; good to choice, 4.30 to 470; common to fair, 4.00 to 425 Lambs—Choice to extra, 4.75 to 50; good to choice, 4.30 to 470; common to fair, 4.50 to 535.

HOGSI—Twenty-six loads on sale, including 12 left over; trade was fairly active, at unchanged prices; prices closed as follows: Mediums, heavy and mixed, 4.05; Yorkers, 4.05; light, 395 to 4.00, pigs, 385 to 3.90.

LONDON CHEESE MARKET.

Saturday, Aug. 2, 1880—There was a fair representation at the market to day. The Liverpool cable registered 42 shilling per cwt. There appeared to be little inclination on the part of buyers to invest, and business was stull. Indeed, the first half of July has already gone into the hands of buyers at private for the finest brands. The last half is not as the fit for handling, and it will take another seek or so to determine prices on this makes of buyers at light and a half cents appeared to be all that buyers would risk and the majority of factorymen made no offers. The lendency of the market was firm.

GENTS-I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to

DANIEL KIERSTEAD Canaan Forks, N. B.

John Mader, Mahone Bay, informs us that he was oured of a very severe attack of rheumatism by using MINARD'S LINI-





FOR INFANTS IN

HOT WEATHER.

It requires no milk in preparation, and is

## CHOLERA INFANTUM.

Ziemssen's Cyclopedia of the Practice of Medicine, Volume VII., says:—In cases of Cholera Infantum NESILE'S MILK FOOD is alone to be recommended. Because the gastro-intestinal disorders to which infants are so subject are provided for by present-ing only the nourishing properties of cow's milk in a digestible form. Cow's milk produces a coagulated mass of curd and che which the immature gastric juice is utter-

This is one of several reasons why infant's foods requiring the addition of cow's milk fail as a diet in hot weather.

Pamphlet, also sample, on application to THOMAS LEEMING & CO.

MONTREAL. Bermuda Bottled.

"You must go to Bernuda. If you do not I will not be responsible for the consequences," "But, doctor, I can afford neither the time nor the money," "Well, if that is impossible, try

OF PURE NORWECIAN

COD LIVER OIL. CONSUMPTION. Bronchitis, Cough

or Severe Cold

I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Bruggist's, in Salmen wrapper. Be sure you get the genuine. gist's, in Salmen wrapper. Be you get the genuine." SCOTT A. BOWNE, Bellevine.



The Rev. A. Antoine of Refugio, Tex., writes: As far as I am able to judge, I think Pator Koe-nig's Nerve Tonic is a perfect success, for any one was suffered from a most painful nervousness as the Tonic I feel now like myself again after taking the Tonic Pator I was the control of the Tonic Pator I was a suffered to the Tonic Pator I was a suffered t

A Strong Proof.

ORILLIA, ONT., CANADA, June, '88. ORILLIA, ONT., CANADA, June, '88.

I was first attacked by epilepsy in November 1878; residing in New York I consulted the best physicians, but they could only arrest the disease, the honest ones told me then there was no cure for it—I was compelled to give up my occupation and return to Canada in 1878; since then I tried innumerable remedies and consulted come of the best physicians, but nothing benefited me until I began to use Pastor Koenig's Nerve Tonic in September '88, since then I had not a single attack.

M. J. CLIFFORD.

not a single attack.

M. J. CLIFFORD.

Our Pamphlet for sufferes of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Kemig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

50 West Yadisen Ass Mistra 50 West Madison, oor. Ginten St., CHICAGO, ILL,
Price \$1 per Bottle. 6 Bottles for \$5.
Acents, W. E. Saunders & Co., Druggists,
London, Ontario.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, (WINES

AND LIQUORS, 398 RICHMOND ATREET

LUNDON, ONT. A few doors south of Dundas St. VOLUME XIII.

### Catholic Record

London, Sat., August 16th, 1890.

EDITORIAL NOTES. And his name is John Fraser. John

Fraser lives in Toronto, and he is secre tary of what is styled the Orange battal Whatever that may be, and what. ever its objects, John Fraser keeps reso lutely to himself, although we may fairly assume that it is an organization of over heated illiteracy which is prone to be very warlike and demonstrative in time of profound peace. On the 30th of July John Fracer wrote a letter to the Mayor of Toronto in which he stated that the 6th of August was appointed for a parade of Irish Catholic societies in that city. John Fraser went on to say with a tear in hi eye as big as the drop in his pen that those societies on previous occasions did not carry the Union Jack; therefore the Orange battalion deputed John Fraser to write to His Worship to know whether he would advise the Emeralds to do so, add ing that such a course might be advisable for the cake of peace and order and also to show respect for the flag wellve under The Chief Magistrate advised John Fraser that he had no power. We might here remark that twenty-four years ago when the country was invaded, a whole battalion of John Frasers marched proudly from the Queen City to Fort Erie, the Union Jack flying gayly over their heads. As soon as they came in eight of the enemy the John Frasers and the flag made all haste back to Toronto. All of which showeth that very little confidence is to be placed in the prowers of street braggarts and bullies.

Bur would the carrying of the Union Jack prevent a breach of the peace? The Catholic societies did parade, and the flag was carried, and, notwithstarding ten thousand John Frasers, we are told, turned out with murder in their eyes and sticks and stones in their hands, the object being to assault the members of the Catholic societies who were, in the evening. carrying on the celebration they had in hand in a most orderly and inoffensive fashion. The fighting, however, was confined to the police and the hoodlums, and many a John Fraser awoke next morning with a very sore head.

THE daily press of Toronto, with the exception of the Mail, had some very severe comments on the conduct of the ten thousand hoodlums. We could not expect the Mail to take a stand against the rowdies. That it is an enterprising paper we admit, but when occasion calls for a description of Orange escapades the reporter is instructed to be near sighted, and the editor, the dear good soul, could not make comments on such displays. All his time is occupied in pouring over the editorial pronouncements of the village papers of the Province of Quebec.

How comes it, though, that there are

ten thousand hoodlums in the city of | 5 Toronto-Toronto the Good-the city of G grand Public schools and James L Hughes -the city of Goldwin Smith, Dr. Wild and Jumbo Campbell—the city of Sabbath observance and goody-goodiness-the city where street cars are tied up on the Lord's day-the city where the size of the Church directory would almost take one's breath away—the city of Salvation Army howilngs, and corner and park preaching by night and by day—the city of pro tracted meetings, tea meetings, bible meetings, missionary meetings, strawberry festivals and love feasts-the city where Mayor Howland had a scriptural text on his office door-the city that turns up its evangelical nose at the sinfulness of other cities, and the primitiveness of Catholic Quebec. Ten thousand hoodlums! How comes it? Is it not full time that the clerical mad-caps would take a glance about them and put their house in order? Would it not be a blessing were a little "Quebec medlævalism" in. troduced into the body politic of Toronto, a city honeycombed with all manner of secret societies, many of them of the most villainous pattern. There is assuredly very serious and momentous work ahead for the parliaments of preachers who meet annually in Toronto-it is assuredly time they should cease their silly vaporings about Pope and Popery and take steps to send missionaries amongst the ten thousand hoodlums who live in wretchedness and crime and misery and squalor and ignorance around and about Chi them everywhere in the Queen City of

THE Church of England is now holding a meeting in Winnipeg for the purpose of consolidating into one Church the three divisions of the Church existing in Canada, and having their ecclesiastical centres at Montreal, Halifex and eve