Catholic Record.

"Christianus mini nomen est, Catholicus vero cognomen."-"Christian is my Name, but Catholic my Surname."-St. Pacian, 4th Century.

AOLUME 8"

LONDON, ONTARIO, SATURDAY. AUG 20, 1887.

NO. 462.

NICHOLAS WILSON & CO ily and friends in their bereavement and pray God to great him peace, light and refreshment. HAVE REMOVED

119 DUNDAS St. NEAR TALBOT.

THE DEMON OF THE PIRE.

An appublished poem by Edgar Alian Foe.

It is well known that the author of "The Bala" in its completed form, as new issued in the published works of the poet, a "study" of his greatest descriptive poem, and printed it in a popular magazine long before the work appeared in its but sixteen lines, while the revised version was built up to over 100. The published history of "The Raven" abould, it now seems, include the account of a juvenile poem by Foe written when he was 18 years of age, while a student of the University of Virginia. These verses, which the author then named "The Demon of the Fire," contain obvious suggestions of the alliterative word painting adopted with powerful effect in "The Raven," and both in their rhythm and in the atmosphere of the supernatural investing them are significantly suggestive of the weird and fateful pictures imped with so masterly a hand in "The Raven." The original copy of these verses was given by Foe to one of his Southern companions at the university. The poem has never been published.

THE DENOM OF THE PIRE. In the despect death of midnight,
While the med and colemn swell
Still was floating faintly echoed
From the Forest's chapel bell;
Faintly, faitering, floating,
O'es the cable waves of air,
That were through the midnight rolling,
Chafed and billowy with the tolling,
In my chamter [isy dreaming,
And my dreams were dreams toraha dowed
Of a heart foredoomed to care.

As the last long lingering echo
uf the midnight's mystic chime,
Lisping through the sable billow
Of the thither shore of time,
Leaving on the starless sinence,
Not a shadow or a trace,
In a quivering sigh departed
From my couch, in fear, I started—
Started to my feet to terror
For my dres m's phantasmal error
Painted in the fittuil.fre
A frightful, flendish. flaming face.

On the red hearth's reddest centre,
From a blasing knot of oak,
Seem to grin and gibe the phantom,
As in terror I awoke,
And my slumbering eyelide straining
As I struggled to the floor—
Still in that dread vision seeming,
Turned my gaze taward the gleaming
Hearth, and then, O God! I saw it,
And from its flaming jaws it
Spat a ceaseless, seething, hissing,
Bubbling, gurging stream of gore.

Speechies, struck with stony silence,
Frozen to the door I stood,
Till my very brain seemed hissing
With that hissing, bubbling blood,
Till I felt my life stream cozing,
Oosing from those ismbent lips,
Till the demon seemed to name me,
Then a wondrous calm o'ercame me,
And I fell back on my pillow,
In apparent soul collipse.

Thus, as in death's seeming shadows,
In the toy pail of fear,
In the toy pail of fear,
I lay stricken, came a hoarse and
Hideons murmur ito my ear.
Came a murmur like the murmur
Of assassins in their sleep,
Muttering, higher, higher,
"I am demon of the fire,
"I am demon of the fire,
And each biasting roof's my pyre.
And my aweetest incomes is
The bloud and tears my victims weep.

"How I revel on the prairie," How I roar amidst the plues, How I langh as from the village, O'er the anow the red flame shines, How I hear the shriek of tetror, With a life in every breath. How I scream with lambont laughter As I hurl each orackling ratter Down the fell abyes of fire. Until higher, sigher, bigher, Leap the high prieste of my sitar, In their merry dance of death

"I am monarch of the fire,
I am royal King of death,
World incircing with the shade
Of its doom upon my breath,
With the symbol of hereafter
Gleaming frem my fatal face
I command the eternal fire.
Higher, higher, higher, higher, leap my ministering demons,
Like phantasmagorie icmans,
Hugging universal nature
In their hideous embrace,"

Then a sombre silence shut me
In her solemu, shroused siesp.
And I slumbered like an infant.
In the eradic of the deep.
Till the belfry from the forest
Trembled with the matin stroke;
And the martins from the edge
Of their lichen hidden ledge
Phimmared through the russet arches
While the light, in torn files marrices
Like a routes army strugging
Through the serried ranks of oak.

Through my open fretted casement
Filtered in a tremulous note,
From the tall and shady linden,
Where the robin swelled his 'hroat.
Tiny wooer, brave breasted robin,
Quaintly calling for his mate
From my slumber, nightmare riden,
With the memory of that dire
Demon in my centras fire,
In my syes interior mirror
Like the shadow of a fate.

But the shadow of a late.

But the shedish fire had smoldered
To a white and formiess heap,
And no knot of oak was blesting
As it blasted upon my sleep,
But on the red hearth's reddest centre,
Where that demon's face had shown,
The shadowy lighting seemed to linger,
And to point with spectral finger
To a Bible, massive, golden,
On a table carved and olden,
And I howed and said. "All power
Is of God and God alone,"

- Mobile Register

Michael Gilessie.

Few men were as highly esteemed in the community in which he lived as the late Michael Gilessie of Kenmare, Tp. of Osgoode, who was buried on the 8th inst. Mr. Gilessie had attained his fiftieth year and might reasonably have looked forward to a much longer life. He did not, however, fear death, but met it in that spirit of Christian faith and fortitude which had marked his whole life. The deceased was a devoted Catholie, a useful and esteemed citisen. The vast concourse which assisted at his funeral testified to the regard in which he was held. We condole with his fam-

Ily and friends in their bereavement and pray God to grant him peace, light and refreshment.

AN ORANGE SERMON.

AN ORANGE SERMON.

The Tyrone Constitution (Orange organ) publishes, "by request," the anniversary sermon by the Bay. G. V. Briacoo, preached in Onesgh parish church, or Sunday, July 10. The preacher first described the religious wars in England, and the end of them at the Boyne, is He continued:—

Of those who fought on King James' sides—they were brave men, too. "Change kings with us, and we will fight you again," once of the Irish officers said. But they were beaten in engagement after engagement—at Cork, at Kinsale, at Aughrim, they were beaten. After Limerick, where they made their last stand, they were allowed to go to France, and ten thousand men chose this exile rather than stay where they had lost all. "When the wild cry of the women who stood watching their departure was handed to thought of without shame by on the south of Ireland. For a hundred years the country remained departure was handed watching their departure was handed watching their departure was handed of three families alone. In fact, the Irish House was returned by a small group of nobles, who were recognised as "Parliament on their own course," The second of these families alone. In fact, the Irish House was returned by a small group of nobles, who were recognised as "Parliament on the world watching their departure was headed was the world watching their departure was have departed to the families. Sixty seats were free the banded was the world watching their departure was handed to the families. Sixt Irish Parliament measures of reform. He saw that the barbarous peasantry who were shot and dragooned down Irish Parliament measures of reform. He saw that the barbarous peasantry who were abot and dragooned down might rise some day, and he urged reform. But he was powerless, or almost so, for it was only by ruinous bribery that the English Government could induce the Irish governing class to part with any of their lucrative privileges. In 1792 he forced on the Irish Parliament measures for the admission of Roman Catholics to the electoral franchise, and as a safeguard to themselves the Irish borough-mongers founded the Orange Institution. But even the great Pitt could not undo the effects of years of bad government. The Roman Catholic peasantry, brooding over their wrongs, stirred by the French Revolution, at last rose, famine-stricken, naked, with blood-shot eyes, the whole South rose, cold terror seized the governing class and they—the Parliamentary undertakers, the nobles—rushed to the North and raised there the dread religious war cry. They had done wrong, and to defend themselves they raised the religious war cry. They said the South had risen against Protestantism. The South had not. It had only risen against "the hideous cruelties," the shameful neglect of the Irish Government. Of course Ulster was alarmed, and hast

of course Ulster was alarmed, and hast-ened to earoll itself into Orange lodges; thousands of men with no religion but the religion of the devil and of destitution were in arms in the South. But it suited were in arms in the South. But it suited the governing class to say the South had risen to re-establish Catholicism, and Uister was alarmed and fanned into relig-ious hate. The Southern peasantry, as is the manner of barbarous and desperate men, committed fearful atroctities; but the rabellion was easily appropriated and the men, committed fearful atrocities; but the rebellion was easily suppressed, and the rebels were shot down and hung in hundreds. Lord Cornwallis, the Lord Lieutenaut, a humane and wise ruler, complained of the difficulty he found in restraining the Orangemen from butchering the miserable natives. The fine liberty-loving Northern Protestants had allowed themselves to be deceived by the governing class. That same noble spirit of Puritanism which had struck the last blow at absolute monarchy now prostituted itself in the support of the worst class government that ever disgraced modern Europe. I wish I could show, how from being the noblest and bravest—from being men fired with the spirit of Hampden, Milton, Cromwell—with the spirit that manned the Mayflower, the Northern Protestants thus fell into a mere nolitical party. I wish with the spirit that manned the Mayflower, the Northern Protestants thus
fell into a mere political party. I wish
I could show what a shame it is to us
when that noble cry of dead heroes
"No Surrender" is bandled about in party
quarrels and drunken rows. I wish I
could show the sham, the everlasting
sham, of that cheap boastful oratory
that bellows itself hoarse on each 12th
of July. I wish I could show that if
the Southerns were—are murderers—
and have been wretched and steeped to
the lips in misery and crime and bigotry,
that it is to the eternal shame of the
Irish Government. I wish I could show
of all things that it is not the part of a
brave man to boast of a victory. The

brave man to boast of a victory. The Roman Catholic Church as a ruling power in England was forever crushed

Unionist was making stump speeches for the government at Northwich, his colleague in the Commons was declaring that the alteration was about the strangest and even the maddest thing that could have been permitted. The point at issue in Lord Cardogan's amendment will be remembered, as it specifically authorizes a reduction of the present rents only in proportion to the fall in prices. Even Mr. Chamberlain found himself unable to swallow this and buzzed about the house like a butterfly for some time. First he entered into an animated talk with Lord Harting ton, twice conferred earnestly with the Ministers on the Treasury Bench, visited in turn almost all his friends in the House, and finally got up and declared that he would oppose the amendment. The government, although they had already refused Mr. Parnell's request for an adjournment until Monday, now to save their own necks proposed an adjournment till Thursday. So the matter stands. Mr. Chamberlain's threat that during his visit to Ulster early in October he will expose the Irish members to their own countrymen is received with immense amusement. I learn that Sir William Harcourt will go to Ireland at the same time as Chamberlain, and after the latter has fired his machine guns at Belfast, the former will smasn him with a broadside in Dublin. An old cavalier was asked, when Cromwell coined his first money, what he thought of it. On one side was the inscription. "God with ua," and on the other, "The Commonwealth of England." "I see," he said, "that God and the Commonwealth are on different sides."

THE LUGGACUBRAN ESTATE.

linited Ireland

United Ireland.

On Sunday last a great demostration was held to support the tenantry of Luggesurran. Contingents from all parts of Kidare and Queen's County were present in great force. The platform was erected mear the chapl, and was profusely decorated with flags and evergreens. A strong force of police were marched down to protect the police reporter.

A WARNING

Mr. County-Inspector Black accosted the Rey. Father Kehos, P. P., and Mr. William O'Brien just as they reached the steps of the platform, and, reading from a small notebook, said—I beg your pardon, Mr. O'Brien, but I have a message to deliver to you. It is that the Crimes Act is now in force in the Queen's County, or the Coercion Act, as I suppose you would call it.

Mr. O'Brien—As all the world calls it except yourselves.

Mr. O'Brien—As all the world calls it except yourselves.

The County-Inspector—Very well.
Under the 2nd section, sub-section 5, any person using threats or intimidation can be passecuted. Now I have delivered my message, and that is all I have to say.

Mr. O'Brien—You have delivered your message and I will deliver my message.

Mr. O'Brien —You have delivered your message, and I will deliver my message presently (loud cheers).

The interrupted progress to the platform was then resumed.

Rev. T. Kehoe, P. P., having taken the chair said he was delighted to stand before them in company with Mr. O'Brien, who had risked his life for them in Canada (cheers), and with Mr. Denis Kilbride, who had accompanied Mr. O'Brien to Canada (renewed cheers). He also wished to express his sympathy with the tenantry of Luggacurran, whose sacrifices he believed had had a great part in gaining them the new Land Bill (hear, hear). Mr. Kelly then proposed a series of resolutions approving of the building of cottages for tenants evicted, condemning the Coercion Act passed for the purpose of extracting impossible rack-rents, calling for the abolition of landlordism, for "no settlement of the land question will be accented as final that deep not there peace with my Southern fellowcountrymen. At present the Orange Institution preserves an armed neutrality;
some men even openly talk of rifles and
possible battles. Is this the way in
which we may do most for Protestantism,
the religion of the open Gospel? Of peace
and good-will to all men? Rather by
lives full of a generous purpose, lives
which all men may see are ruled by that
new commandment, "Love ye one
another, as I have loved you." And so
our Orange Institution will be a great
Brotherhood—not political, but religious;
a Brotherhood inspired by that which
alone gives eternal life and strength, the
Spirit of Christ. Love and trust
in all men. All else will pass away like
sour smoke. Come what may, hold fast
to trust. Though men should rend your
heart, let them not embitter or harden
it. Christ won by tenderness, conquered
by forgivenees. Let us try to enter into
something of that large celestial charity
which is graeter thau all things, and
which conquers the world. Learn the
new commandment of the Son of God:
to love as He loved. Let us go forth
in this spirit to our life duties and wa "no settlement of the land question will be accepted as final that does not brace the purchase of our holdings at ices based on the market value of stock and farm produce," expressing confidence in Mr. Parnell and the Irish Party, and approval of the policy of Mr. Gladstone as tending to unite the democracies of Ireland and Great Britain in bonds of friendship and good will. Mr. Mara seconded the resolutions, which were carried by acclamation.

MR, O'BRIEN'S SPEECH. Mr. William O'Brien said—I am proud once more to be face to face with the men of Luggacuran. I am especially proud because among you here I am glad to see my friend and comrade, Denis Kilbride (loud cheers), here to day to receive the admiration and gratitude of his brother tenants and of his brother Irishmen (loud cheers). I understand that up to an advanced hour this morning they were engaged in Dublin Caetle (groans) in printing off proclamations under the Crimes Act. Well, I am surprised to observe after their night's work that the sky does not seem to have fallen, and there is not the least danger of it so far as I can see (laughter). Mr. Balfour (groans) stole over here yesterday morning.

A Voice—The Galway midwife (laughter).

to love as He loved. Let us go forth in this spirit to our life duties, and we will carry everything before us by the conquering power of a love like His.

London, August 13.—[Special Cable]
—The government are again in a bad
hole. After agreeing, contrary to their
own convictions, as Lord Salisbury distinctly said, that the Land bill should

become a law in a certain form, they have allowed the House of Lords, in Sir

william Harcourt's words, to "stab their own measure in the back," Last night they attempted to thrust its mutilated corpse upon the Commons. This was too much for everybody. Mr. Parnell declared that he was inclined to think the amended bill would not be worth having at all. While one leading Liberal

having at all. While one leading Liberal-Unionist was making stump speeches for the government at Northwich, his col-

"He prayeth best who loveth best All things both great and smalt, For the dear God that made them Doth love them one and all."

MR. UBrien—Ay, I am sorry to say he was too smart for the Galway midwife on this occasion (renewed laughter).

But he took good care, like the boy in the cartoon (Lord John Russell)

—The government are again in a bad hole. After agreeing, contrary to their his orders in Dublin Castle, took care to their this contract of the cartoon (Lord John Russell) who chalked up "No Popery," and them ran away, Mr. Balfour after giving his orders in Dublin Castle, took care to their this contract of the cast of the ca put sixty miles of sea between himself and Mrs. Dillon (laughter). And the net result of his work appears to be the message which the gentleman—I believe the County Inspector—has just delivered to me as I stepped on this platform—namely, the early and exclusive intelligence that the Crimes' Act is now in force in Ireland (laughter and groans).

THE WORK CUT OUT EOR THEM.

THE WORK CUT OUT EOR THEM.
Well, he delivered his message courteously, and I hape I will very curtly deliver my message in return (cheers); and it is what I said in Cork the other lay—the Government are quite welcome to use their Crimes Act against crime if they can discover any (hear hear). Even Judge O'Brien (hearty groams) cannot discover much of it, even in Kerry, with his microscope, but the moment the Tory Government come to use the Crimes Act to suppress the combination of the people and the right of organization of the litch people, then I tell them here to day that they will have their work cut out for them (hear, hear). We will combine, and we will appeak, and we will speak, and we will appeak, and we will appeak, and we will act in spite of them (loud chears). Englishmen would only despise us, and justiy despise us, if we did otherwise, and after a couple of months of that sort of thing, I venture to say that the Tory Government will be more in to use their Crimes Act against crime if the Tory Government will be more in dread of English public opinion than we are in dread of them (cheers). For, I said are in dread of them (cheers). For, I said already, from end to end of this country, and I repeat it again here to day, that except the power of imprisoning our bodies—and they are heartly welcome to it—except that power, they have not one jot or title of power under this Coeroion Act to prevent a determined people from carrying out every operation (cheers) just as effectually as we managed to carry it out under Saxe-Weimar's proclamation (laughter).

steals over to make this tremendou show of vigor and to devise this ver dreadful measure, which I am sure is weighing on all our hearts to-day (applause). When we called this meeting I thoughtit would be to carry on the war in the old way; but I almost feel myself warranted in telling you that the field is practically fought and won (cheers.) We begin to day the erection of cottages for the evicted tenants, but I have my doubts whether you will want very long the cottages whose foundations we are laying.

IMPORTANT EVENTS.

we are laying.

IMPORTANT EVENTS.

I am not without some reason to believe that before long you will be going back to your own homes, the homes of your youth and the homes of your fathers, and that under those roofs and at your own firesides no man shall ever again disturb you or your children so long as God's sun shines on the valley of Luggacurran (cheers). We don't intend to take anything for granted, we are not going to lay down our arms—our arms were never in better repair (cheers), and our hearts were never stouter to use them if needs be. But undoutledly events of the very highest importance, not only in relation to this estate but in relation to the peace and to the happiness of the whole country, have taken place within the past week. I speak with reserve until we know precisely what are the views of our opponents with reference to the Land Bill and to Mr. Parnell's proposals. But if there is a good apirit abroad we ought to reciprocate it. (hear). The tenantry of Irelaud have behaved with the most splendid fidelity and courage during the whole course of this trying struggle, and you got your reward, for I tell you that if next week or the week after Mr. Parnell's Bill of last August is practically declared law by the Tory Government, as I rather think it will be, I say thanks to your own determination and thanks to the Plan of Campaign (loud cheers).

VICTORY. IMPORTANT EVENTS paign (loud cheers).

VICTORY You have never failed to answer to every call that we have made upon you, but I say that it is no less desirable now every call that we have made upon you, but I say that it is no less desirable now that you should show that you know how to be generous, and to be moderate, and to be magnanimous in the hour of victory, for I tell you that the hour of victory, for I tell you that the hour of victory, if it has not come already, has very nearly struck (cheers). This is a moment for caution, for good feeling, and it is a moment for imitating the attitude af our great leader, Charles Stewart Parnell (cheers), whose wisdom and whose guidance has never yet failed us in any critical hour of our nation's struggle (cheers). It is our duty to copy his attitude and to take care, and if the prospects of a lasting and satisfactory settlement of the land questions which are at this present moment drawing upon the horizon, if these prospects should be frustrated either by the madness of the landlords or by the niggardliness or the wretched coercion policy of the Tory Government, that at all events we must take care that it will be no fault of ours if we are driven back once more to fight for our rights and if our opponents have to accept back once more to fight for our rights and if our opponents have to accept worse and harder terms hereafter (hear,

of their own Tory Government, who were so eager to get their votes at the last general election, and who induced them to wreck and to reject the most magnifi-cent prospect that ever was opened up to a doomed and broken class of recov-ery, power, and influence in their own ery, power, and influence in their own country. Vary well, they trusted the Tory Government and fought against the Irish people. How are they rewarded today? (Hear, hear). No doubt the Tory Government are pretending very hard to coerce and to dragoon us for the sake of the landlords, but the Tory Government within the last week have flung the landlords overboard to remain in office (loud cheers), and next week the same Tory Government will reward its landlord ToryGovernment will reward its landlord friends in Ireland by asking the House of Commons to knock another million a year off the rents (laughter and applause).

I don't want to hit a man down (laughter).
A Voice—They thought to hit yourself

Mr. O'Brien—I don't want to copy a bad example, and besides they did not get me down (cheers). But I say this, that without wishing to taunt the land-lords I would submit to them even at this eleventh hour, they may have a lucid moment even on their death-beds, and I out under Saxe-Weimar's proclamation (laughter).

THE GOVERNMENT IN A FIX.

The fact of it is I rather pity the Government, and I am not going to lose my temper with them; they are between the devil and the deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in this fix, that if they wall be deep sea (laughter). They are in charge of parishes in Brooklyn. England; and so Mr. Balfour (groans)

E NCOURAGE IRISH MANUFAC-

DANIEL O'CONNELL: "YOU EN-RIGH the manufacturers of England and Scotland, and leave your own workers idle, and then you talk about your patriot-ism!"

TRISH SHIRTS, LINEN FITTINGS, \$1.25. \$1 50, \$1 75 each. Post free. ANDREW MAGUIRE, BELFAST.

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Coloured Silk Handkerchiefs, beautiful bro-caded, exquisite designs. Shamrocks, Birds, Ferns and Flowers all in the richest colours, including cardinal, old gold, dark and light blue, morone, peacock, emerald green with shamrock border, and white brocaded center with green border (size, 25 inches square), \$1.25 each.

CENTS' SILK MUFFLERS, IN white and very rich colours, either in stripes or brocaded, \$1.12, \$1.75, \$2.25; white,

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resistless as the ocean tide to the abolition of landlordism and of alien misgovernment in Ireland (loud cheers).

A Voice—They are gone.

Mr. O'Brien—Well, I rather think they are gone, and gone without recall, but at all events let us take care that nothing will be wanting on the part of the Irish people to co operate in an honest and satisfactory settlement of this question (hear, hear).

(hear, hear).

We don's throw down our arms. The first bugle note that we sound again from this bugle note that we sound again from this platform will summon every campaigner to the ranks of the people (cheers). For my own part I do believe that we are upon the eve of some such arrangement as that, and that whenever that day comes
—that day of peace and of legislative
independence for our land, for many a
year to come at your own firesides in this
valley, which will be your own for evervalley, which will be your own for ever-more, you and your children and your children's children, will tell with thank-fulness and with pride of these days and of the struggles, and of the trials, and of the triumphs of the Plan of Campaign (cheers), and the name of Luggacurran and the name of Bodyke and the name of Coolgreany (cheers), will deserve to live in letters of gold upon the walls of the senate of the restored libertles of Ireland (loud cheers). cheers).

cheers).

THE PLAN JUSTIFIED.

Really you hardly realize the impregnable strength of our position, and how utterly shaken and weebegone is the position of the landlords and of the Tory coercionists. Their Land Bill is the most triumphant justification and adoption of the Plan of Camping (Aberra) worse and harder terms hereafter (hear, hear).

THE LANDLORDS' REWARD.

Now I felt so strongly on this subject to day that I had made up my mind to postpone the laying of the toundation of our campaign cottages, and I would have done it only for the proclamation of last night in Dublin Castle, and only for the measage delivered to me to-day on the platform (hear, hear), simply because we ought to show, if anybody doubts it, that in a matter which so vitally concerns the happiness of the homes of the Irish people that we bear no malice towards those who broke their treaty with us here, or who attempted to break our heads in Canada (cheers).

That is all past and gone, and we are willing to draw a wet sponge over it. The most bitter reflection that I would care to have the landlords make in their own minds at this moment is that they would have been plunged into chaos and trusted in their own countrymen as Mr. Gladatone invited them to do last summer (hear, hear). They would have been plunged into chaos and of the Tory coercionists. Their Land Bill is the most triumphant justification and adoption of the Plan of Campaign (cheers). They have the landlords and of the Plan has been doing—bringing down rack-rents—is a just and necessary and indispensable operation (loud cheers). Why, they adopted a Plen of Campaign of their own, one of the most atroclous and immoral that ever was thought of, in these bank-ruptey clauses. If our object had been simply to ruin the landlords, horse, foot, and dragoons. There would have been plunged into chaos and they have had now to resort to another which I hold is simply put the provisions of the Plan of Campaign into an act of Parliament. For what will happen? Three months ago the Lansdowne tenants were willing to have downe tenants were willing to have downed tenants were willing to have a downe into an act of Parliament. For what will happen? Three months ago the Lansdowne tenants were willing to have made peace for 15 per cent on judicial rents, and now Mr. Goschen, the Chancellor of the Exchequer, acknowledges that 15 per cent is the very lowest abatement that will have to be granted to every judicial tenant in Ireland. Ay, the Plan of Campaign has been triumphantly vindicated by the Tory Government themselves, and I tell you that no Government can put down a demand that is based so thoroughly upon justice and upon honesty (hear, hear). Tenants under the Plan of Campaign can hold their ground with firm and brave hold their ground with firm and brave hearts, for I tell you that the only terms on which the Government can put down the Plan of Campaign is by giving you more than ever the Plan pretended to secure (loud cheers).

DIED IN THE VESTRY.

FATHER HANSELMAN'S TRUTHFUL PRES-ENTIMENT OF SUDDEN DEATH.

The Rev. George M. Hanselman, assistant pastor of the Church of the Holy Trinity in Williamsburgh, N. Y., preached at the service last Sunday morning on death. At the dinner table in conversation with the pastor he talked of the sermon, and among other things he said:

"I have a presentiment of sudden death."

aide the Prison De

ing."
and the well known prises
we gather, boys, once more,
et us sing a stave to show of
light.
Ty knows man will follow,
the darfaces faust and all.

th belies their guile, hains belie their smile, h broken hope belies es tres in famine graves, hildren pauper slaves.

may He who guides the spheres, so our hearts and chose our fears, sy He bind us re-united for the fray; hat firm we may remain, sugh this clorious came as in

-THOS S. CLEARY, in United Ireland.

UNJUST ASSERTIONS,

Catholic Columbian.

It is truly wonderful how unjust non-Catholics are, when speaking of Catholic fatth and practice. They may be ever so honest, and their expressions, in other matters ever so consonant with truth, yet the moment the Catholic Church, her faith and practice are mentioned, every base calumny is reasserted and affirmed. Prejudice is the school of youth, and they are seldom sufficiently weaned from it in after life. There is no reason to fear a loss of liberty from the growth of the Catholic Church and the extension of her principles, for they are from God. We have, in these United States, an example of how great a friend the Catholic Church is to the liberty of man. Religious liberty is granted to the subjects of the government.

is to the liberty of man. Religious liberty is granted to the subjects of the government.

The first people in our country to take the initiative in granting freedom of conscience and worship were those of Catholic Maryland. This colony was then small and surrounded by religious bigotry and persecution. The Catholic pilgrim Fathers of Maryland were the founders of civil and religious liberty in America. "Let not the Protestant historian of America give grudgingly. Let him testify with a warm heart and pay with gladness the tribute so richly due to the memory of our early (Catholic) forefathers. Let their deeds be enshrined in our hearts, and their names repeated in our households. Let them be canonized in the grateful regards of the Americans; and handed down, through the lips of a living tradition, to their most remote posterity.

"In an age of credulity, like true men, with heroic hearts, they fought the first great battle of religious liberty, and their fame, without reference to their faith, is now the inheritance, not only of Maryland, but also of America." This is the testimony of the learned historian, Davis, a Protestant. "The Roman Catholics, who were oppressed by the laws of Eogland, were sure to find a peaceful asylum in the quiet harbors of the Chesspeake, and there, too, Protestants were sheltered

land, were sure to find a peaceful asylum in the quet harbors of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance." Bancroft, the learned and venerable historian, adds this word of honest praise.

The very first men of civilization who went through the forests of this country and called the aborigines to the worship of the true God, were Catholics, priests, and laymen. Long before Elliot preached to the Indians, six miles from Boston, Catholic priests had made the forest resound with hymns of praise to God, had offered the Holy Sactifice of the Mass throughout the length and breadth of this country.

offered the Holy Sacrifice of the Mass throughout the length and breadth of this country.

The fathers who settled with their people on the Canadian shores, and those priests who planted the cross on the Pacific slopes, led by divine witdom and love for the salvation of souls, grasped the friendly hands of each other in the wilds of Texas, and there knelt together before the same altar. These sanctified our rivers and mountains, our brooks and hills, by giving to them names memorials of God, the Blessed Virgin, the angels and the saints. The pathway trodden by them is marked by the mile stones of holy names, which the love of God and zeal for the glory of His Church put into their mouths.

These are facts of history, which no honest man can deny. "The friend in need is a friend indeed;" and Catholics, when the great stuggle for the independence of the colonies began, were all on one side. From the private in the ranks to the very first assistants and counselors of our great chief, Catholics could be found, but among them all, no trattor Washington's life guard was largely Catholic.

Catholic nations gave their aid and countenance in favor of the struggle for independence. The Lexington of the seas was fought and won by Jer. O'Brien and his four brothers, in Machias Bay, Maine, on May 11, 1775. Commodore Barry, the father of the American navy, trained Murry, Decatur, Dale and Stewart. He died at the head of this service and his remains lie in the graveyard attented to St. Mary's Catholic Church

Stewart. He died at the head of this service and his remains lie in the graveyard attached to St. Mary's Catholic Church on 4th st above Spruce in Phila, Pa.

"But never yet on a braver Our starry banner bore, Than saucy old Jack Barry the Irish commodure."

The Irish commodore."

The Irish were the first people in Europe to sympathize with America in her battle of freedom, and this was given as a reason by the British court for refusing political and religious enfranchisement to the Irish people. Gen. Moylan, the Murat of the Revolutionary Army, was the brother of Rt, Rey. Dr. Moylan,

Bishop of Cork, Ireland. He had three brothem who teek part in the struggle for freedom. He is buried in St. Mary's Catholic cometery, Philadelphia, Pa. Catholic Poland gave us Pulsakt, Kossiusco, and others were laid to rest with the tear of the soldier, and a sigh from the country of their adoption. Everyone move how the some of France lifted the rooping heads of our long struggling prefathers, and infused into them new rength, until liberty was crowned with readom. The most wealthy and willing a place with his name all he owned in ake for the freedom of his country, was a Catholic Charles Carroll, of Carrollton.

"Oh! next to our giorious rebet chief

to fall grown teeth, they are either grooted, them militions, or deliberately deciving the people transing to them, and therefore militions with diabolical intensity. The control of the people transing to them, and therefore militions with diabolical intensity. The people transing the people transing the people transing the people transing the people to the people

AT MONTE CASSING.

MOUSE—APPENDIX WATTER'S VISIT.

M. Eugene de Vogne has said, in the Revue des Deux Mondes: I had read somewhere that there existed in the archives of Monte Cassino, amongst many other unpublished tressures, manuscript iesons of Professor Cremonini, a friend of Galileo, who taught philosophy in the university of Padua towards the close of the fourteenth century. I had a knowledge only of these first words of the opening of a treaties: "Mundus nuaquam est, nascitur semper et moritur;" the world never is—being born and dying at every instant. That gave me a great desire to know something further in the matter. I felt curious to understand how a man so wise thought thus; how he professed, three centuries before we had invanted philosophy of Hegal, and discovered that of Cakya Mouni, the doctrine of perpetual metamorphosis and of universal illusion. A few days ago, finding myself at leisure and at the gates of Italy, I started one morning to go to read at Monte Cassino those folios of Cremonial. Next morning, the train from Rome to Naples dropped me at San Germano; this hamlet, from all time enfeoffed, "infeodee," to the monastery which dominates the mountain above it and serves as a chapel-of-ses (succursale) in the plain. The bishop-abbots descended there and still descend, to hold.

PHE COURTS OF THEIR DIOCESES.

From San Germano, by a road rough and

care and at all their gardens of Magna Gracela. The indulgent gods of the ald world premised defeace of these in their last paradise. This influend the real of the apostle and determined his choice. There was, 'tis said, upon Monte Cassino a statue of Apollo which he destroyed with his own hands, and, on all occasions, religious establishments occupy this summit from the remote antiquity. The inmatter of the convent carried from places, upon hurdles, fragments of cyclopean blocks attributed to Peles. St. Benedict built upon some of these conquered ruins the first house of his family. He next applied himself to the construction of the moral house—the rule for the order. I have read this Benedictine rule, which furnishes a model for all others. Our spech makes much ado and great showing about psychology; those whom it interests ought to study. The men who wrote it had a singular experience of

"Only and two getween the but armist." An every decreased it had armist. The great may be a proved the but armist. The great may be a provided by the control of the Chabble Cheart from the world point in the control of the Chabble Cheart from the world point in the control of the Chabble Cheart from the world point in the different State greatment of these United States, Carboline are still of the point of the Chabble Cheart from the state of the Chabble Cheart from the fact we have reconsist the state of the Chabble Cheart from the fact we have reconsist that for on the fact we have reconsist the character of the chabble cheart from the fact we have reconsist the character of the chabble cheart from the fact we have reconsist the character of the c

THE CRUSADES OF OLD.

The wonderful history of the Crusades has long stirred the hearts of Christians. Unluckly in our own times school books and shallow writers have taken to travestying this great event in the world's history. Most of all, Peter the Hermit, who set the whole world in movement by his presching of the first Crusade, has been made a subject of attack. It is well for Catholies to know the story of his life, as told in their simple fashion by those who had spent their lives with him and his comrades. Moreover, in many ways he is a true model of carnest perseverance to all who promote God's glory, and—may we not hope it i—a patron in heaven. Indeed, through all the Church in Flanders where he belonged, he was long held in veneration and received the title of Bleesed.

veneration and received the title of Bleesed.

In the year 1093, says the old chronicler, a priest named Peter and surnamed the Hermit, and who was such in deed as well as in name, a man born in the hingdom of the Franks, in the diocese of Amiena, undertook, out of fervent devotion and to have the happiness of praying at the tomb of Christ, the pilgrimage to Jerusalem. He was small of stature and of common appearance. But the fire of his looks and the elequence of his words made known the ardor of his soul. When he came to the holy city he was obliged, like all the pilgrims, to pay the tribute which the Turks exacted of every Christian before allowing him to pass the gates. He received hospitality in the house of one of the fatthful, who had himself had the honor of suffering for the name of Jesus Christ and who recounted to him all the persecutions exercised by the infidels.

A gold ducat (in value more than fifty

Jesus Christ and who recounted to him all the persecutions exercised by the infidels.

A gold ducat (in value more than fifty dollars of our money) was exacted of every pigrim at his entrance into the city. Now, along the way to be passed over before reaching the end of their journey, the caravans were attacked beforehand and despoiled by the Tarks, so that, having absolutely nothing left on arriving, thousands of pilgrims, naked and without food, died from the heat of the sun. The native Christians in spite of all the efforts of their charity did not suffice—I say not to feed them, this was impossible—but to give them burial. As to the few strangers who were able to pay the tribute and enter Jerusalem, their presence in the holy city became a new subject of terror to the Christian inhabitants. If they were not well enough escorted in their visits to the Holy Stations, the unbelievers attacked them violently, spat in their faces, and clubbed them until death followed.

Still, there was inside the city walls a monastery kept up by the Italian city of Amalfi, under the title of St. Mary of the Latins, with a hospice long ago founded by St. John the Almoner. The abbot and his religious devoted themselves to helping and gathering in the pilgrims, but their efforts and their zeal were insufficient; for cut of a thousand strangers scarcely one was able to do without their assistance.

The situation of the native Christians was not much better. Death was hanging over their heads at all times. When they were not killed, they were subjected to a slavery more cruel than death itself. To bring their misery to its height, the churches, which they kept up or repaired at great cost, were ever and anon broken into by the unbelievers. These choss the moment when the Holy Sacrifice was celebrating; they rushed in, their naked swords in their hands, striking right and left, overturning the chalice and the sacred vessels, trampling them under foot, seating themselves on the altar and breaking the clergy with blows. Once they drag

the marble of the sanctuary, and loading the clergy with blows. Once they dragged off the venerable Simeon, who was then patriarch, by his hair and beard, knocking his head along the pavement, and threw him into a dungeon, where he remained until his people had bought him out by weight of gold.

One day when the stories of Simeon had been more than usually touching, Peter melted into tears and cried out: "Can we find no means of safety, and put an end to such frightful misfortunes?" "Peter," snewered the humble pontiff, "doubtless our sins have hitherto closed against us the merciful hand of the Lord. But if the strong and powerful nations of Europe would lend us their brotherly aid, if to their prayers before Jesus our God they joined active intervention in our favor, our calamities would soon have an end. The Greek empire which is nearer to us by ties of blood, of religion, and by its neighborhood, in spite of the riches at its disposal, cannot come to our help. It searcely holds its own, and in these last years, as you, Brother, have been able to see, the Mussulmans have brou, ht more than half of it under their sway."

Peter reflected for a time in silence, and then said to the patriarch: "If the Roman Church, if the princes of the West, knew your situation just as it is, if they knew the unheard of misfortune which weigh you down, doubt not, Holy Father, they would hasten to your aid. Write, therefore, to our Lord the Pope and to the Roman Church, to the king and princes of the West, letters which you will stamp with your patriarchal ses. On my part, for the remedy of my soul, I am resolved to make these things known through all Europe. I will spare myself neither trouble nor wearines, will go through all the provinces, I will bear witness to the greatness of your sorrowa, I will invite all Christians to arm themselves for your delivery."

This proposal was accepted by the patriarch and all his faithful. They gave

him, and standing upright before him in all the splendor of His divine mejesty, said: "Peter, arise and follow out thy mission boldly; I will be with thee. The time is come when the holy places shall be purified, and I will come to the assist-

be purified, and I will come to the assistance of My servants."

Peter awoke at these words, full of courage and strength because he had seen the Lord. Hastily he made ready for the journey and, after the solemn prayers wont to be offered for the departing pillgrim, he reselved the patriarch's bleasing, hade him farewell and set out for Antioch. Thense he came over happily in a merchant ship to Barl in Italy. In this place, where the remains of great St. Nicholas lie, he began preaching by word and proving by example the necessity for every Christian to make the way of the cross which leads to Jerusalem.

At Rome he found our Lord, the Pope Urban, gave him the letters of the patriarch, and set before him the wretched plight of the Christians of Jerusalem and the abominations done in the holy places by the unbelievers; and thus he fulfilled the first part of his mission faithfully and prudently.

The Pope received him kindly, and by his orders Peter began preaching throughout northern Italy, beyond the Alps, and thus—one after the other—visited all the princes of the West. His zeal was clearly inspired of God. The grace of persuasion was on his lips and he aftend every heart by his narrations. Not alone to prince did he speak, but unweariedly addressed himself to great crowds in all the cities and the least villages.

"I have seen him," says an abbot of the time, "going through cities and towns surrounded by such crowds, with such offerings hesped upon him, and hailed as a saint by so many acclamations, that never, I believe, was any mortal man the subject of like demonstrations. Whatever treasures they poured out at his feet he scattered among the poor, or used them to withdraw from vice those unhappy creatures whom misery had plunged into it. His authority was supreme to quench discord, and reconcile the fiercest ansmiss. In his least movements, in each of his words, something divine was felt. The crowd distributed among themselves as relicit the hairs of the mule on which he rode. With bare feet, a woolen tun

with Peter the Hermits own cases. It is enough to say that one of the greatest works of all time—one which was profoundly to change the world—had been successfully set on foot by this coarsely-clad hermit of insignificant stature and

fiery eyes.

It is no wonder that later enterprises, destined to affect the happiness of many in this world, should be fond of taking to themselves the mane of crusades. Our

he clergy with blows. Once they dragged of the weetable Simeon, who was then attrach, by his hair and beard, knocking his head along the payement, and threw him into a dungeon, where he remained nut his people had bought him out by weight of gold.

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the Jerusalem in the heavens. In the principle of the course of the time, simply states of him in the words of our Lord that—in his life he was a true Israelite, and therefore without guile. States, wonderful as was his career, his life

THE MOTHER OF GOD.

What is Devetion, and What Idelatry

PULAR BREORS OF NON-CATHOLICS CREMING DEVOTION TO HER.—THE PROTESTANT IDEA OF DEVOTION TO THE

In the church of SS. Mary and Joseph, London, a series of doctrinal and controversial lectures were recently begun by Rev. James Lawles, M. R., his subject being "The Protestant Idea of Devocion to the Blessed Virgin." Taking for his text the words: "He who is not with Me is against Me," (St. Luke, xi 23), the reverend lecturer said in his opening discourse: In commencing this course of lectures on devotion to the Blessed Virgin, I wish it clearly to be understood that if I have to be to a certain extent controversial, I am anxious above all things to avoid wounding feelings, whether they be Catholic or Protestant. And should any word escape me which should grate upon the religious feeling or sensitivements of any of my audience, let that word be softened in its sound, at the same time maintaining the truth. I must humbly beg our good God through the intercession of her whose cause I wish to defend, to bless my undertaking, and to give strength to my words and docility to your minds and hearts, that whilst I speek you may give quick and ready ear, that we may both profit for our instruction here and our eternal happiness hereafter.

THE SOLID MARS OF RELIGIOUS BIGOTRY and opposition on the part of Protestants is not so much primarily from an innate dialike to our creed and profession as to an shoulte want of knowledge of what we really de profess and believe. And where I blame Protestants is this; that too often, instead of inquiring what the Catholic church teaches, they rest upon a foregone conclusion that it is a masked monster of iniquity, rotten at the core destructive of all principle, morality and all social independence. Take, for example, the deep-seated, abund notions that have for sge cankered on the Protestant mind with regard to convents, the confessional, indulgences and the like, and it needs but to put one questions to the litting, let that examination be fair, unprejudiced, and entirely misunderstood, there of the blessed Virgin? What I am about to submit as fair and pretty correct answer to th

two questions, I have carefully gathered from statements made by Protestants themselves, now happily converted to the Catholic church. Protestants are under the firm conviction, to say the least, that Catholics pay too much veneration to the Blessed Virgin, oz, as they call her, the Virgin Mary. In fact, they call catholics worshippers of her, understanding by the word worship that which they themselves give to Jesus Christ. They further assert that we Catholics, believe that

SHE IS THE QUEEN OF HEAVEN, in the sense that she can do more for us than Jesus Christ himself, and that she can command Him in all things, He being entirely and completely subject to her in everything. Some of them go so far as to declare that certain foreign Catholics have tried from time to time, to do away with Jesus Christ altogether, and to establish what they call an ege of Mary, in which she was to be the sole center of worship and the source of all good to mankind. Again, we are called worshippers of idols in this that we bow down before images of the Virgin in our churches, and that if we burn a candle before these images, and put some money in a box, and count so many "Hail Marys" on beads, we will have our friends torgiven. Further, that we look upon these beads as a sort of charm to drive away the devil, and that as such we wear them about our persons, as certain superstitious people wear a piece of sealing wax to keep away the fairies, or write their names around the ring worm to dispel the disease. This, as I have described it, is the Low Church and Dissements for in the test of the catholic devotion to the Blessed Virgin in the course of the catholic devotion to the Blessed Virgin in the catholic dev

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ehould such have ever existed? If it is worth while examining what we, Catholics, PROFESS AND THE CHURCH TRACHES, who is our guide in all things, let that examination be fair, unprejudiced, and entirely with a view to finding out the truth, and to profit by the discovery. This I would particularly recommend in the consideration of that much assalled, because entirely misunderstood, tenet of our Catholic worship, which I am now about to anbmit to you—devotion to the Blessed Virgin.

The heading of this my first lecture, "The Protestant idea of devotion to the Blessed Virgin," suggests two thoughts: First, what is the Protestant notion of Catholic devotion to the Blessed Virgin? Secondly, what is the Protestant notion of that which is really due to the Blessed Virgin? What I am about to submit as a fair and pretty correct answer to these two questions, I have carefully gathered from statements made by Protestants themselves, now happily converted to the Catholic church. themselves, now happily converted to the Catholic church. Protestants are under the firm conviction, to say the least, that Catholics pay too much veneration to the Blessed Virgin, or, as they call her, the Virgin Mary. In fact, they call Catholics worshippers of her, understanding by the word worship that which they themselves give to Jesus Christ. They further assert that we Catholics, believe that

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circulated about Catholics and their devotion to the Virgin: but at once drift circulated about Catholics and their devotion to the Virgin; but at once drift into the conclusion that there are two opposing streams of thought in the Catholic church; one party wishing to use respectful devotion to Mary as the mother of Jesus Christ, and to ask her prayers; the other making her practically a goddess, and breaking away from all moderate veneration of her as the mother of the Saviour, and giving her fanciful and extravagant titles which sooner or later are bound to lead the less cultivated portion of the population into gross idolatry. Not, they continue, that we think this latter phase of devotion to the Blemed Virgin to be regarded as a part of the real religion of the Catholic Church, but as an excressed developed mainly in

Blessed Virgin, as being temerarious and offensive to pious ears, and they altogether repudiate the English rendering of such Italian thought hymns as "DAILY, DAILY, SING TO MARY," and "Sweet Star of the Sea," regarding them as dangerous in the sense that they are all very well for highly cultured minds which have a definite notion of the difference of Latria and Dulia (or praise to the creature,) but liable to lead the populace into the idea that Mary is after all a sort of goddess, and to distract their attention from Jesus Christ our Lord.

Coming now to the Protestant notion of what is really due to the Blessed Virgin Mary, this varies according to time and place phases of thought and feeling outside the church, and above all according to the particular feeling of parties in the Established church. I have known of some Protestants who were brought up never to mention the name of the Blessed Virgin, because Catholics made so much of her. A good, solid reason, certainly! And here I am reminded of a story that I once heard of a clergyman of the Established church who went to a certain part of Ireland to stamp out of the people's mind the evils of Mariolatry. And taking

A LITTLE BOY, he saked him to repeat him, saying excitedly: "Leave her out and never on any account mention her again." Continuing, the little one recited the "I believe," till he came to the words "who was born of," when, turning his eyes to the worthy man, he said: "Please, sir, here she is again; what am I to do with her this time?" Other Protestants, I know, form an idea in their own mind that she could not have been a bad woman, at least, as she was chosen to be the Lord's mother, but do not see the least necessity of making what they call such a fuss about her. They will tell you, with all sincerity, no doubt, but with a smack of blasphemy certainly, that she was an instrument in the plan of redemption, just as Judas, who betrayed our Lord, and Pilate, who condemned Him unjustly, but all these were odious because they were the villians of

never been equaled or approached as engines for the accomplishments of this purpose.

Professor Leuris, as in duty bound, though he comments with great frankness on the drawbacks of the Scotch universities, and especially their prostitution to mere fourth-form teaching, yet fondly impressed on us the undoubted fact that St. Andrews and Aberdeen, Edinburgh and Glasgow, reproduce more nearly the autonomous constitution of the mediewal university. Perhaps they do. We own that ranking ourselves among the staunchest medievalist living, we like Oxford and Cambridge better.

But that, no doubt, is a matter of taste; and, after all, as the differentis of Oxford and Cambridge is the collegiate system and as the collegiate system was started in both at least in the thirteenth century, the crown and flower of the middle ages, we do foot feel very traitorous.

To us the great charm of the present book, is the way in which it shows, by the hand of a new professor of a newfangled art, what indeed, all scholars know, but what the general public still ignore, the fact how almirably wise these despised middle ages were; how, instead of trying, like their successors, to spoil the good things they had in herited, they tried to hand on things they had in better state to their heirs; how full they were of the practical spirit; what great things they ould do with small means; how they loved science before the name of science had been specialized into a beggarly out-house of her wast and glorious palace; how powerless their alleged liberalism and narrowness were to prevent the expatiation of the intellect in the largest sense—an expatiation encouraged and fostered, not cramped or confined, by the efforts of the Church.

Reliable Testimeny.

Mr. John R. Wright, representing Messra.

Evans, Sons & Mason, wholessie druggists,
Montreal, says-Nesal Baim cured me of a
long standing case of Catarrh after many
other remedies failing.

Cholera morbus, cramps and kindred
complaints annually make their appearance at the same time as the hot weather,
green fruit, cucumbers, melons, eta., and
many persons are debarred from eating
these tempting fruits, but they need not
abstain if they have Dr. J. D. Kellogg's
Dysentery Cordial, and take a few drops
in water. It curse the cramps and cholera
in a remarkable manner, and is sure to
check every disturbance of the bowels.

Pleasant as syrup; nothing equals it as
a worm medicine; the name is Mother
Graves' Worm Exterminator. The
greatest worm destroyer of the age.

ST. PHILIP NERI.

His Labors as Founder of the Congregation of Uratorians.

NAL NEWMAN SAYS, "WE ARE TO BE ORATORIANS."

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On May 26, 1595, St. Philip Nerl, founder of the Congregation of the Oratory, having completed his holy work of regenerating Rome, closed his eyes in death at the church of Santa Maria, in Vallicella, which Pope Gregory XIII, gave him, and which is still called the Chiesa Nuova. On May 26, 1887, his sons in every quarter of the globe did honor to his memory, and in his oratory at Brompton—the finest modern example of the Italian Renaissance of which architectural London can boast—thousands knelt at his altar and sought his intercession with the Most High. It was a wonderful sight to behold that lofty building, with its messive marble columns and domed ceiling of concrete vaulting, its beautiful high altar in-laid with precious stones, its many chapsels adorned with rare mossics and carvings, its handsome floor of rich marqueterie—to behold it a living mass of palpitating life, a sea of upturned faces, eager, anxious, hungering, the greater number of them, for the Word of God. Outside the sun shone brightly; there was pleasure here, there, and everywhere; Nature was most attractive in the green decked parks, and Art in the erowded thoroughfares; yet, in the midst of a silence which might have been the silence of Death, so solemn was it and so reverential, words flowed from a preacher, gifted with eloquence, in praise of one three bundred years dead, and they fell on the ears of a multitude of men and women occupying every seat in the spacious edifice, and surging up the nave and ailees as if impelled towards the holy altar of sacrifice by some unseen force.

"We are to Beoratoriam,"

with her this time ?" Other Protestants, I know, form an idea in their own mind that she could not have been a bad woman, at least, as she was choesn to be the Lord's mother, but do not see the least necessity of making what they call such a fuse about her. They will tell you, with all sincerity, no doubt, but with a smack of blasphemy certainly, that she was an instrument in the plan of redemption, just as Judas, who betrayed our Lord, and Pilate, who condemned Him unjustly, but all these worth of the sacred tragedy, she was to be admired because they were the villians of the sacred tragedy, she was to be admired because they were the villians of the sacred tragedy, she was to be admired because they were the villians of the sacred tragedy, she was to be admired because they are as kind and good to our Lord and loved Him.

EDUCATION AND THE CHURCH.

TRIBUTE TO THE ZEAL FOR LEARNING IN THE MIDDLE AGES.

Prof. Laurie (Presbyterian) has written a work on the "Rise and Early Constitution of Universities. In a review of it the London Saturday Review says:

It is certain (and Professor Laurie has made the facts quite clear) that doues attended the self sufficiency of the eight teenth and early nineteenth continues to acknowledge. It is also certain (and here again Professor Laurie has done good service in bringing out the facts that a tradition of the great pagen schools of the empire in which so many of the fathers themselves had learned, persevered to some extent even in the "dark" times.

And it is evident that, as Europe settled down and redeveloped itself in kingdoms, blind strivings, coming by degrees to be not so blind, were made to put on the structure of ordinary education a coping of university finish. We think ourselves that, with all their short comings, Oxford and Cambridge have never been equaled or approached as angines for the accomplishments of this purpose.

Professor Laurie, as in duty bound, the hard of the proper of the second comments with great frankases.

for the purpose of acquiring a commercial training, but the Godeent call to a higher life kept echoing in his heart, and giving up all prospects of worldly aggrandizement, he went to Rome in the year 1533, and taking up his residence in the house of a Florentine gentleman whose son he instructed, he lived a simple life hidden with his Redeemer. In the midst of many trials he practiced a self denying discipline, raising his scul in prayer that the debasing irregularities of which Rome was then the prey might be corrected. Nightly he went to the seven churches of the city and prayed outside the doors if they were closed against him; and daily he cast himself at the feet of his Master, beseeching that the evils of the times might be destroyed. It was not, however, until he was thirty that the answer was vouchasfed to his appeal. Then at Whitsuntide—a season ever prominent in his life—in the year 1544, when he was bowed in prayer in the catacomb of St. Sebastian, the gift of the Holy Ghost descended upon him and a fire of love and charity began to burn within him which knew no abatement while he lived. For five years he communicated silently with his Maker, and having thus prepared himself for a struggle with the corruptions of the age, he began to work zealously for the salvation of others. Gradually by the force of his innate virtus and personal gentleness he gathered around him the straying and the strayed and set them on the straight path.

With them he used to receive regularly Holy Communion, and in turn they used to watch on the first Sunday in each month before the Blessed Sacrament, thus introducing into the Eternal City the plous devotion of the Forty Houre' Adoration, which had been begun in Milan six years before. In the year 1550 the labor of this holy company included the care of poor convalescents and of poor pilgaims who flocked to Rome for the Jubilee and other celebrations. SS. Trinits and Pellegrini was in a short time their home, and then, in the following year, on May 28rd, Philip was ordained

all learned from him how holy life in the midst of men could be made, and how beautiful in the sight of heaven was earthly duty if offered with a pure heart. His flock at first included members of every creed, but when the lesson of his saintly example was committed to memory, differences dissappeared and the flock were soon white fleeced sheep of the one, true fold. The city of his birth then claimed his attention, and thither he sent some of his sons to establish a second ora tory. That was in 1564. Eleven years later Pope Gregory XIII, granted him the church of Santa Maria, in Vallicella, and, by a Bull, His Holiness erected in it a congregation of secular priests under the name of the

songregation of secular priests under the name of the "COMBRIGATION OF THE OBATORY."

Not until 1583 could Philip be persuaded to leave San Girolamo, for he harank from appearing in the prominent position of founder of the oratory, and then it was a command from the Holy Father which induced him to accept the high place his virtue had gained for him. He was elected Superior for life, but casting aside every external distinction, he insisted on remaining simply "Father" to his sons. On May 25th—the Feast of Corpus Christi—1595, when he was in his eightieth year, the curtain of Death closed around his life. He worked to the very cad, and his fading eyes asw the abundant fruit of his sixty years of labor: Rome regenerated, sinners humbled in penance, cannot be considered in of the oratory spreading in every direction. There was no more for him to do, and so, surrounded by his loving sons, he passed away from earth, blessing them and their work:

"—the Saint of gentleness and kindness Cheerful in penance, and in precept win-

"-the Saint of gentleness and kindness Cheerful in penance, and in precept win-Patiently healing of their pride and blind-Souls that are sinning.

Love is his bond, he knows no other fetter, Asks not our all, but takes whate'er we spare him, Willing to draw us on from good to better, As we can bear him

Prayer is as sweet, that hours are but a minute;
Mirth is so pure, though freely it possesses

Thus be conducte by not, years, ant, innocent souls and sinful souls forgiven, Towards the bright palace where our God is present

Throned in high Heaven."

Towards the bright palace where our God is present
Throned in high Heaven."

Thus sang the most illustrious of St. Philip's sons, the Cardinal Newman who attended the services of the feast in the Birmingham Oratory—he who never aimed at anything else than obedience in his own sense of right, and who became the leader of a party without either wishing or acting as such, and whose powers as a minister of the Catholic Church have not "disappointed either his own friends or those who pray for the peace of Jerusalem." The immediate after-effects of his conversion are recorded in immemorable words: "From the time that I became a Catholic, of course, I have no further history of my religious opinions to narrate. In saying this, I do not mean to say my mind has been idle or that I have given up thinking on theological subjects; but that I have no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. I was not conscious on my conversion of any inward difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation, or of more self-command. I had not more fervor; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption." Teaching which could produce such a result as this is surely

WORTHY OF EXAMINATION.

Then what does St. Philip teach?
Let us hearken to some of his words, taken at random from his writing: Never trust to yourself either on the ground of experience, or length of time, or age, or sickness, but always fly from

Let us hearken to some of his words, taken at random from his writing:
Never trust to yourself either on the ground of experience, or length of time, or age, or sickness, but always fly from every occasion of danger as long as you have but strength to raise your eyelids. Shun bad company; pamper not your bodies; avoid idleness; be diligent in prayer; and frequent the Sacraments, especially confession. Humility is the true and sure guardian of chastity, and want of compassion is the forerunner of a fall. All the love we bear to creatures is so much taken from God. Ten men wholly detached would convert the world. Be content with a few devotions, and keep to those few most faithfully. A man without a prayer is a dumb beast. The true preparation for prayer is constant mortification. Be humble and obedient, and the Holy Ghost will teach you. The true preparation of a good priest is so to live as to be ready at any moment to say mass or receive communion. To begin well and end better, two things are necessary: to be devout to the most Holy Mother of God and to hear mass daily, where there is no lawful hindrance. My most spiritual penitents have been won to God by laying myself out, even at nights, for their conversion; and be assured that nothing brings such consolation and sweetness to the souls that love God as leaving Christ for Christ. Have a cordial love one for the other. Throw yourself into God's hands, and be sure that if He wants anything of you He will give you all that is necessary for His purpose. In this life there is no purgatory; it is either all hell or paradise; for he who suffers tribulation with patience enjoys paradise, and he who does not suffers hell. Adverdity is the surest mark of God's love. Obedience is a short road to perfection. Words cannot express the beauty of a soul which dies in the grace of God." Here are included many of the doctrines which render the Brompton Oratory a starting point and a turning point for convert and sinner.

B. B. Stood the Test. "I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was," Henry Smith, Milverton, Ont.

Henry Smith, Milverton, Ont.

C. A. Livingstone, Plattsville, says: "I have much pleasure in recommending Dr. Thomas' Eclectric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheamatism."

PROTESTANT PRINCIPLES. The Example of Heretics Dangerous for

Catholies to Follow.

WHAT CAN BE DONE TO PROMOTE UNION AMONG THE FAITHFUL.

Bishop Bagshawe, of Nottingham, England, in the course of his recent pastoral, says:—

"There is at present a serious danger that Catholics may take their ideas and opinions on many subjects in which morality is involved, either personal, social or political morality, from speakers or writers of the Church of Eugland, or some other heretical sect, and of forming their own principles upon such opinions as though they were teachings of the Catholic Church. The Catholic Church, however, is our safeguard in morals as in faith, and if we listen to other teachers, we are sure, sooner or later, to be led astray. A religion made by men must needs be

needs be
INFECTED BY THE SPIRIT OF THE WORLD, which is contrary to the spirit of God. It is impossible, therefore, that the teaching of false sects should not be a dangerous evil. The history of the Church of England and of her chief supporters does not tend to soften this unfavorable judgment. Catholics, then, will hardly be inclined to think that the traditions of political and social morality handed down and delivered by such an establishment, perpetuated by such means, can speak the Spirit of Christ. That establishment and its powerful supporters have ruled England with terrorism and bribery combined. They have ever legislated in their own interests, and maintained and defended their grossest abuses, despising the rights and interests of their fellow-subjects, until at last, by the rising power of the people's voice, they have been compelled to take a somewhat more humble position. Thus we come to have laws in England relating to the tenure and letting of land such as have never been known in any other civilized country; laws tending to deprive the cultivator of a considerable part of the just price of his labor, and to turn town dwellings into dens unfit for human habitation. We have laws and customs relating to the hiring of labor which sanction the grossest oppression of the poor. Our criminal code until this century was

FULL OF HIDBOUS ABUSES, and still urgently needs amendments. The haughty exclusiveness of our

this century was

FULL OF HIDEOUS ABUSES,
and still urgently needs amendments.
The haughty exclusiveness of our
numerous ranks in society is wholly
opposed to Christian charity and humility, and in many other ways we are
inheritors of the ideas of the men of the
Reformation, the spoliators, contemnors
and oppressors of the poor.
"Are they and their traditions safe
guides and teaching for Catholics? But
now that the people have been heard;
now that the non-conformists sects are
free and powerful, are Catholics any
more safe if they come under the influence of these sects? Will these speak
with the spirit of Christ? Alas, what
multitudes in England have lost all faith
in Jesus Christ, nay, even in the Providence of God? How many again are the
sects which deny our Bleased Lord's
divinity, while one and all have lost sight
of His doctrines and the positive precepts of His holy teaching? Hence the
prevailing spirit of unbelief, of indifferentism in religion, of religion with
revealed dogmas, of godless education
without any religious doctrine or precepts, of unsectarianism (or the implied
worthlessness of revealed doctrines) in
every department of life.

ANYTHING BUT A CATHOLIC.

"Except a Catholic, a man may be

every department of life.

ANTHING BUT A CATHOLIC.

"Except a Catholic, a man may be anything, belong to any sect or secret society, to be a believer or unbeliever, and he is none the worse thought of, and loses nothing of his position or credit in society. Catholics ought to know full wall that indifferentism in religion and Countenance which he denies to Catholic brother. This is indeed times see; all the more as sects and societies invariably patronize and forward their own companions, and wall that indifferentism in religion and

loses nothing of his position or credit in society. Catholics ought to know full well that indifferentism in religion and creedless education are abominations condemned by the Catholic Church, but will they continue to realise vividly this truth if they continue to associate themselves too closely and too intimately with men whose lives are founded on these principles?

EXAMPLES OF EXTRAVAGANCE.

"But passing from the special danger of Church of Englandism and Dissent to the danger of the worldliness of Protestant society in general, shall we not find grievous danger on every hand to the soundness of Catholic practices? Is it not a danger for Catholics to be surrounded by examples of almost incredible extravagance in expenditure of every kind of luxury, on buildings, on servants, on dress, on decorations, on festivities, on eating and drinking, and amusements of all sorts, in the very midst of, and tace to face with terribly urgent needs of religion and the most appalling temporal sufferings and privations of even the necessaries of life. It is easy for them by custom to be led to suppose that this is a right and lawful mode of living, and even to strive to follow, so far as they can, in these respects the warld around them. Again, the assessment that worldlings make upon their fortunes for the support of religion and the relief of the poor is commonly infinitesimally small. Catholics must follow them in this saving if they follow them in that expenditure, otherwise they cannot make both ends meet. But this is not according to the Spirit of Christ, or the maxims of His Gospel? Is it safe from His terrible threats and predictions? Will those who act thus find at last that their grave obligations to the Church and to the poor have been really discharged, or find, unhappily, that they have been fatally misled by the spirit of the world?

Too GREAT FANILLARITY WITH THE WORLD.

TOO GREAT FAMILIARITY WITH THE

WORLD.

"How many other dangerous ideas and principles may be imbibed from too great familiarity with the world? Carelessness about justice or injustice in dealing with other nations or individuals, thinking no harm of backbiting or detraction, and often very little of calumny, lax principles of merals, the destruction of the sanctity of marriage by wicked doctrines or by diverce acts, a supposed right to run, without any restraint, the gravest risk to faith or morals, either in reading or in conversation, the adoption of theories destructive to Christian charity or alms giving, and

other similiar false idess, are smong the poisonous fruits of worldliness to Catholic faith and charity. Surely we are right in saying that if Catholics do not aveld such dangerous teschings and examples, and also bend themselves together to sustain and cherish in one another the sacred principles of Catholic faith and morals, and to keep alive the practice of pure Christian charity and other Christian virtues, they will not be able, in any appreciable degree, to stem the tide of false and dangerous ideas and principles which flow in upon them from every side. Nay, they run a grievous risk of being themselves swallowed up by the flood and perishing therein.

"May God give us the grace to practice unceasingly the mutual charity and love of the brotherhood so much praised and so strongly commanded by the Holy Ghost. Happily, there is no doubt that there are many most beautiful examples of this love of the brotherhood amongst those whose position makes it even a duty to work with Protestants and to

those whose position makes it even a duty to work with Protestants and to

MIX MUCH IN PROTESTANT SCIETY.

But this position and this duty is not free from dangers. Our hearts should yearn even then towards those you are of the household of the faith, and at any rate we should not go outside the body of Christ and leave our fellow members with whom we ought to rejoice and suffer, who with us ought to be mutually careful one for another, to seek our intimate friends and associates elsewhere, and that even amongst those against intimacy with whom the Scripture warns us. Speaking generally, who can tell how much good is lost by the want of a more general and cordial union of Catholics in this country among themselvee? Instead of presenting over again the beautiful picture of Catholic unity and brotherly love which we have been studying, it is not too often the case that Catholic societies differ but little externally from those of Protestants? Are there not sometimes to be seen at least symptoms of the same worldliness, the same luxury, extravagance and ostentation, the same haughty exclusiveness, the same hard dental of the just claims of religion and of the pool? Nay, do not even the very sentiments of Protestants on religious and moral questions sometimes find an echo from Catholic lipe? It seems to us that

CATHOLIC SOCIETY IS IN SOME DEGREE

CATHOLIC SOCIETY IS IN SOME DEGREE

to us that

CATHOLIC SOCIETY IS IN SOME DEGREE

STUNTED AND BLIGHTED,
and the influence of Catholic principles
upon politics reduced almost to nothing,
because there is so little social and political union among Catholics. And, alsa,
how much does religion suffer through
worldliness and want of union? 'Where
the treasure is,' says our Lord, 'there will
the heart be also;' and truly also, where
the heart is, there will worldly treasure
be given. A worldly Catholic, like a
worldly Protestant, will spend his money
on the world, and will grudge even a few
pence on a Sunday for the advance and
support of religion. Hundreds of pounds
can be given for vanity and ostentation,
and the urgent needs of the faith can
barely extract the smallest donation.
Missions may be closed, schools be shut
up, priests may be starved out, but to the
worldly Catholic it is a matter with which
he has little or no concern. The style of
his house, and grounds, and equipages, are
of more account to him. Nay, it may even
be that Protestant schools and charity
fare better with him than those of Catholics, because

THEREBY HE PLEASES THE WORLD

THEREBY HE PLEASES THE WORLD

St. Peter may tell him to love the brotherhood; St. Paul may tell him to do good to all men, but principally to those who are of the household of the faith; theologians may tell him of the order of charity; but he prefers the good-will of the world, and gives to the Protestant the ald and countenance which he denies to his Catholic brother. This is indeed a sad perversion of the things which we sometimes see; all the more as sects and secret societies invariably patronize and push forward their own companions, and poor Catholies, therefore, denied at times both by friend and adversary, have a hard lot to bear. We recommend you, then, most earnestly, dear reverend brethren and dear children in Christ, to promote union among Catholics, by every means in your power, and while you are justly fearful of over intimacy with those who are without, to have above all things, as St. Peter says, a mutual cordial charity among yourselves."

A Querulous Parson.

London Universe, July 2.

Condign punishment has, after a long and wearisome trial, been inflicted upon a Lutheran parson for grossly insulting the Catholic Church. This trial has recently taken place at Elberfeld, in Prussia. The prisoner at the bar was pastor Thuemmel, an old hand at this sort of The prisoner at the bar was pastor Thuenmel, an old hand at this sort of thing. Some time since he had been convicted of insulting the Catholic Church and sentenced to a fortnight's imprisonment for it. After he had been locked up for a week he was set free by order of the Emperor. A burnt child dreads the fire, but a parson who has got into trouble for libel does not seem to be equally wary. At any rate, directly the prison door was unlocked, Herr Thuenmel set to and indicted a pamphlet which was a little better than a lampoon.

"He charged the judges who had convicted him with being minions of the priests and with acting upon the behest of an Ultramontane public prosecutor. At the same time he charged the Catholic Church with being built upon superstition and idolatry, of which the pligrimages were one of the many manifestations. The pligrims who flock to the shrine of Kevelaar," he said, "may be divided in two classes, viz., those who are drunk and those who are not."

and those who are not."

The hearing of the evidence, or what the Germans call Bevenierhebung, showed clearly that the pamphlet was a tissue of misstatements; and it has since then been avered by the Burgomaster of Kevelaar that inebriesy hardly ever occurs among the pilgrims who go to that place in thousands every year. At any rate, the "penal chamber" of the Court of Elberfeld held that pastor Thuemmel had been guilty of gross contempt of court and an equally gross libel on the Catholic Church, and sentenced him to nine and his publisher to two month's imprisonment, and both jointly to pay the costs of the trial.

THE CATHOLIC RECORD P. COPPEY, M. A., LLD. COPPEY, PUB, AND PR

CONTRAL AGENTS:
CONST OF THE CONTRACT OF T

Catholic Becord.

London, Sat., Aug 90th, 1687. CATHOLIC SEPABATE SHOOL SUP-

"It is a stoiding of the Plant." Thus pake Titus Ontes, according to Sir Walter cott, in Peveril of the Peak. The occawas when that notorious perjarer's amtions against innocent Catholies be-to be received with less readiness by

The Toronto Mail has also a plot to un-ravel, and in ravings no less inane he ap-peals to the same Protestant projudices which were so successfully taken advanage of by Titus Oates. He appeals as franto the Ontario public not to permit lot" to the "stoifled." The Mail's complaint, as set forth in the issue of the 16th inst., is that "the law of the province has been so manipulated that state comatruction, and the most astour feature of the whole matter is that this manipulation has been the work of a Government protessing to be liberal!
The only parallel to this state of affairs that we know of is the open alliance of the so called Liberals of Quebec with the Church, and the latter may well regard that province and this—the two greatest in the Dominion—as signal examples of the working of the subtle power which it knows so well how to wield." This, of course, is no new theme of the Mail. For the last year, at least that journal has been harping to the same tune; and now he re-affirms that into the school acts for the purpose of making the Catholic Separate Schools workable, are unjust to Protestants, and even to Catholics, inasmuch as the latter are in some way or other restricted in the liberty of send-ing their children to public schools, where Catholic separate schools exist
And how does the Mail support his plea? He says: "Formerly every ratepayer was deemed a supporter of public schools, and Roman Catholic school existed, every Roman Catholic ratepayer was assessed for public school pur-poses unless he made a request to be rated for the separate school, which right the law gave him. Now, however, every Roman Catholic ratepayer is rated for the separate school unless he shall have with-drawn his support from such school by a notice in writing, which, according to section 48, sub-section 1 of the Consoli dated Act, must be given to the clerk of the municipality before the second Wednesday in January in any year. This really means that the Catholic parent who wishes to support and send his children to the public schools, must, of necessity, first declare himself in writing to be a bai Catholic."

The Mail wishes that the old arrange ment should be restored, because, as the law stands at present, a Catholic, once placed on the Catholic separate school assessment roll, cannot withdraw therefrom "unless he declare bimself in writing eatisfied the ratepayer should be a bad able that there shall be no incongruities, Catholic in reality, and he makes it a monstrous grievance that such a one should be obliged to write hiraself in his real character before being recognized as such by the law! Surely this is sentimentalism with a vengeance! He is very considerate of the susceptibili-ties of "bad Catholica." More than this: in order to save the feelings of these "bad Catholics" he would inflict upon "good Catholics" once more all the dieadvantages, hardships, and injustices under which they labored when subjected to the operation of the old law. It will be acknowledged that the Catholics who would prefer to be numbered among those classified by the Mailas "good" outnumber by far those who are ambitious of being classified as "bad" ones. Hence the propo-al of the Mail would inflict a gross inustice on the great bulk of the Catholic bidy, for the sake of remedying a senti-mental grievance to which he imagines the "bad Catholies" are new subjected. But it may be mid, "the law as it stood 1886 as Separate School supporters,

to claim them in case of sudden decar.
When lists of Magistrates are issued by
the Government, many of those ap
pointed are precluded from acting it
that capacity, merely because they nes
lect to take the necessary steps to qualif
them for their office. Trustees elecoften neglect to make the declar-ation which the law requires. Those who are qualified to vote when left to themselves, very ofter registered. Such omissions of negligence occur, especially, when people have small personal interest, and even when their personal interest, though consider able, does not obtrude itself on their notice very strongly. Of course, it may be said that these people forfeit their rights if they neglect to make use of them as the laws require, and this is to some extent true. But good Legislation will guard against imposing more complicated positive acts than are absolutely requisite for preserving justice and good order in the relations be tween subjects; and if these positive acts are required from men of one class, while those of another class are freed from such annoying discrimination it becomes unjust to transfer the property of the former class to the the property of the former class to the latter when the omissions occur. This violates the distributive justice which You admit that you govern that island. dealings between man and man. This is precisely one of the grievances under which Catholics labored under the operation of the school laws before 1878, and this state of affairs the Mail wishes to resthis state of affairs the Mail wishes to restore. This is dissonest, as it aims at applying to the public schools the taxes which are justly due to the Catholic Separate Schools. In the law as it stands at Eugland's mode of government occasionally, where a taxpayer really desirous of supporting the public schools, owing to some neglect on his part in giving the required notice, allows his tax to be levied by the separate chool authorities, but it must be conceded that it also very often happens that those desirous of supporting the separate schools see their taxes paid into the public school than the former case, so that whatever injustice occurs under the existing law even operates to the disadvantage of the separate schools. The dishonesty of the Mail's proposal does not consist in its desire to have the taxes of the few Catholie public school supporters secured to the public schools, but it does consist in desiring to effect this by altering the law in such a way that the taxes of many Oatholic school supporters shall, as a matter of course, be paid into the public school fund. It is perhaps impossible to have the law rendered so perfectly equitbut these are not to be remedied by in-

liberty of action. A case has occurred in Dundas which has given occasion to the Mail to main. tain his views. Attention has been drawn to it by a letter from Rev. John Laing, Presbyterian Minister, of Dundas. The situation is briefly this:

flicting new injustice upon a large num ber of Catholic school supporters, and

upon Catholic schools generally. The

proposal is not only dishonest, but also

hypocritical, because it is offered under

the pretence of bettering the condition of

Catholics, and of granting them more

on the whole Catholic body.

Catholics have not objected to the law

committing Catholies to make use of the public schools, and to support them, if hey see fit, but we do most decidedly

IRELAND'S IMPORTANCE TO THE

Right Hon. G. O. Trevelyan for the Bridgeton Division of Glasgow, was cer-tainly one of Mr. Gladstone's greatest electoral successes. Mr. Trevelyan is a nephew of Lord Macaulay, who, on the 19th of February, 1844, delivered a memorable speech in the House of Commons on the state of Ireland. He said : "Both sides of the house are fully agreed in thinking that the condition of Ireland may well excite great anxiety and appre-hension. That island, in extent about one fourth of the United Kingdom, in population more than one fourth, superor probably in natural fertility to any area of equal size in Europe, possessed of natural facilities for trade such as can nowhere else be found in an equal extent of coast, an inexbaustible nursery of gallant soldiers, a country far more important to the prosperity, the strength, the dignity of this great empire than all our distant dependen-cies together, than the Canadas and the West Indies added to Southera Africa, to Australasia, Ceylon, and to the vast domin of the Mojuls, that island, sir, is acknow ledged by all to be so ill affected, and so turbulent that it must, in any estimate of not as you govern England and Scotland but as you govern your own conquests in the people feel for the laws, but by mean of bayonets, of artillery, of entrer ches arate Schools. In the law as it stands at present, there may possibly arise a case, occasionally, where a taxpayer really desirous of supporting the public schools, owing to some neglect to day. But there was then no Ireland in Great Britain, no Ireland in America, no Ireland in Australasia. If in 1844 it was important that Ireland ahould be conciliated, if then in the imperial interests of Britain it was of urgent necessity that the government of Ireland by means of "bayonets, of artillery, of entrenched campa" should cease, how much more important, how much more necessary is it to day that the Irish race, twenty millions in numbers, should be disarmed of its hostility to Britain? No true statesman can ignore the fact that the Irish people all over the world are unanimous in their demand for Home Rule. No man with any regard for truth or justice can deny that Ireland is entitled to self govern ment, or that upon the concession of that boon to her depend the strength, prosperity and endurance of the empire

LOUIS BENZIGER.

The following sketch, which we take from the New York Freeman's Journal, will be read with interest by our subscribers, having reference to the chief figure in one of the greatest and most enterprising Catholic publishing houses in the world:

"Mr. Louis Benziger, who is one of the celebrities of the Catholic publishing business in New York, is known to many thousands by name. Few men's names are so well advertised as those of publishers, few men are so little known outside of their social and business singles and pust for Laing, Presbyterian Minister, of Dundas,
The situation is briefly this:

Two tax payers, Messrs. Land and
McIutosh, had been for several years
assessed as Separate School supporters,
Last year they sent their children to the
Public Schools, but they gave no legal
notice either in 1886 or 1887 that they
desired to become Public School supporters. In consequence of this they
porters. In consequence of this they
move assessed this year as well as in
1886 as Separate School supporters,
there is little or no room for doubt.
The hope of the Catholics lay
in pursuing towards James a policy of
now growing to large proportions.
Though he has shown much judgment in
his selection of books, no one can say
trally that he publishes simply for this sale.

towards the monarch—looking forward, in fine, to the pressure from abroad, and the influence of their own leyalty at home, to secure them that freedom of conscience which they so justly and so ardently desired. A few years of passive resistance on their part would have brought them to the conflict between the Anglican and Puritan sections of the Protestant party—a conflict postponed by the bitterness against Catholicity engendered through the discovery of the Gunpowder Plot. If anything were wanting to show that in the royal mind the Catholic Church was nowice held responsible for that was nowise held responsible for that plot we have it in James' subsequent THE GUNPOWDER PLOT. attempts to effect a reconciliation with the Vatican. Mr. Woodside has evid-The Globs, of Friday last, informs us that the Rev. Nevin Woodside, of Pittaburg, Pa., delivered, the previous evening, in the Carleton et. Reformed Presbyterian Church, a lecture on the Gunpowder Plot. After treating his subject from an historical point of view, the lecturer, so saith the Globs, spoke atrongly in favor of the plenary inspiration of the Scriptures. What connection the speaker established er sought to establish between the plenary inspiration of the Scriptures and the Gunpowder Plot our contemporary does not show—but goes on to give the gist of Mr. Woodside's rambling discourse: "The Sacred writings were held by some to contain the word of God, ently read nothing of these attempts or, if he has, is too disingenuous to own his knowledge thereof to a Toronto audience. We doubt not at all the existence of a very earnest deaire on the part of that audience and of the speaker for the speady effacement of Popery, but we cannot see any proof of a desire for the advent of Christ's reign in wilful pervenion of historical truth, or male volent assaults on the faith of one's neighbors. In reference to the inspiration of the Scriptures, we sak Mr. Woodside's atten-tion to the "Adminition" placed at the beginning of the Dousy Bible. In this edministion occurs the following: "The Scripture in which are contained the Revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all held by some to contain the word of God, but in reality they were the word of God," This statement the rev. gentleman supplemented by another: "The man supplemented by another: "The influence of the gunpowder plot existed to day and would continue to exist until the whole iniquitous system of Popery was swept away. Then Christ should writings; they were written by men div-inely inspired, and are not the words of men, but the word of God, which can cave our souls." 1 These, II. 13, and James I 21; but then they ought to be read, even reign and the Pope cease to exist." Mr. Woodside's reading of history would seem singularly limited and inaccurate by the learned, with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from the Scripture itself; where St Peter says that in the epistles of St. Paul, there are some things hard to be under-aced, which the unlearned and unstable urest as they do also the other Scriptures, to when he seeks, as he manifestly does, to make the cause of the Gunpowder Plot that of Catholicity and the Papacy. No event that had occurred since the descent of the 3panish Armada did more to consolidate and stimulate the Pro their own perdation." (2 Peter, iii, 16.) Mr. Woodside concluded, according to the Globe report, by informing his heartestant interest, and thereby undermine and dissipate Catholic strength in Eng-land. The plot was the work of politiers that "indulgences were granted for 100 days in Pittsburg, at the present cal conspirators, disappointed at the accession of a monarch so vain, faithless, ungrateful, cruel and corrupt as James time, and he had seen these indulgences himself." We had never imagined, had to the throne, so long filled, to England's we not Mr. Woodside's authority for the shame, by the heartless and tyrannical Elizabeth. The Church had neither hand nor part in any manner whatsoever statement, that the "smoky city" were so statement, that the "smoky city" were so highly favored. We knew that Pittaburgh was a thriving place, we knew that its growth in wealth and population was almost phenomenal, but we had never thought that that city was favored in the movement. As well call the English people as a whole, a race of murderers, because there are annually many persons in England convicted to the extent of being indul that atrocious crime, as hold the Cathogenoed to the length of one hundred days lic Church guilty of the crime of the fer of its adherents who organized the Gun-powder Plot. The truth is that the the indulgences himself, even as he has seen the tall chimneys that pour forth Church had politically and religiously more to expect from a policy of diplomatic moderation towards the First James, than from any course of vio-First James, than from any course of viosnows nothing of the true meaning of lence in regard of that monarch. He, it is well known, was anxious to figure as indulgences. His knowledge of most of one of Europe's great sovereigns, and even was intent upon allying his family with ture is indeed of a very limited characreigning on the continent. The population of England was at his accession still more than half Catholic—that of Ireland Popery, hearty vote of thanks. nearly wholly so-while there still survived a respectable Catholic minority in Scotland. The continental monarche, Scotland. more especially those of Spain and France took in the fate and concerns of their co-religionists in the British Isles the very liveliest interest. Of these facts James was fully cognizant. If through weakness and truculence he began his reign by a wicked and uncalled for attack on those who adhered to the faith of his mothe Mary Stuart, he was not by any means

THE RAILWAY HORROR. Never in the annals of the railway system of America, did anything so appalling as the disaster at Chatsworth, Ill., on the 10th inst., occur to shock and horrify the world. The details of this awful calamity are simply heart-rending. Incredible would it appear that in this age of such boasted progress in which improvements are being daily made to our railway appliances any such frightful massacre as that at Chatsworth could unamenable to the influence or persua-sion that could have been exercised on him at home or from abroad. The Gunpowder Plot threw him wholly, for a take place. This year will long be remembered as one of railway disasters and horrors, but these disasters and time at least, into the hands of the Protestant party, and greatly weakened the horrors with which the year began seem to have suggested no practical preven Catholic cause. This conspiracy had a most disastrous effect on Catholic interests, and if Mr. Woodside identify tatives against such an unheard-of catastrophe as that which has made so many the cause of liberty, as we may safely homes in Illinois the seats of woe and presume he does, with that of Protestantiem, we may tell him that one amentation. Long will it be indeed before the tears are dried and the tribu lation assuaged in the homes of the hundred and eighteen human beings of the very clearest lessons deducible from the reading of the story of the Gunpowder plot is, that with the crushed into death by this unparalleled cause of Catholicity suffered the cause ocident. Never, it is safe to say, will of liberty on account of that conspiracy.
The success of the plot would not have its memory die out. This terrific incident is not, however, without its lessons. The Ottawa Evening Journal well says that improved matters in so far as either cause was concerned. It would undoubtorganization implies. They had long had materials and infinitely cheaper other-

lling. That it wasnot so was not at

We have never yet known a railway disaster that was not followed by much talk as to preventatives against a similar occurrence. Little, however, beyond talk followed the disaster. The time has, we now think come, when something more than talk should emphasize public feeling on the duties of railway companies to the people. It was not long ago proposed by an eminent member of the Canadian Parliament that there should be appointed a Board of Reilway Commissioners invested with plenipotentiary powers over our with plenipotentiary powers over our railways. The proposal was a good one, but unpalatable of course to the railways, whose influence killed it at an public. Their servants are frequently, to the grave injury of the people, worked almost to death. Men wholly unexperienced in railway work are often, on enced in railway work are often, on account of their cheapness, taken on, and improvements of an imperative character neglected or postponed to save a limited present outlay. Bridges once built are gratuitously supposed to last forever, instanced of being constantly subjected to inspection and to repair, even in the smallest particular, wherever repair is required. What is urgently demanded is compulsion upon the rail-ways to do their whole duty by the people. From the people they have derived their franchises, from the people they draw enormous revenues, to people then they owe the duty of pro-tection. But this duty they will not, we take it for granted, under existing paramount rights of the public are safe guarded, whether or not the railway corporations are enabled to roll up huge dividends. Salus populi suprema lex.

MGR. PERSICO'S MISSION.

be already set down as an unqualified prelate is no stranger to the Irish people. He was for many years Bishop of Savan nah in Georgia, and after his tanslation to the Sea of Bolina i. p. i. acted as pastor of iSt. Columba of Sillery, near Quebec. In both places he learned the real depth of Irish faith and Irish devotion to the See of Peter. He has already won golden opinions in Ireland. Great good

COERCION.

New that coercion is in permanent form incorporated into the Irish consti-tution, the government scarcely know how to use the extraordinary powers upon them conferred. We have a pointed out that the Coercion act of the Salisbury government is a gross violation of the spirit if not the letter of the Constitution of 1801. The Union was carried through the Irish Parliament upon the express promise and explicit under-standing that the two countries were to enjoy equal constitutional rights and liberties and privileges. By one fell blow Ireland is now reduced to the ranks of a wretched dependency. This very state of things was foretold by Lord Plunkett when on the 15th of Jan., 1800, he said from his place in the Irish Commons : "Do not insult us by offering compacts when you arow that no com-pact can bind. In 1782 you pledged the royal word, you pledged the solemn honor of the Parliament of both Kingdoms, you called on Almighty God to witness the truth and sincerity of that final adjustment, and you now call on us by the pledge of the same royal faith, by the authority of the same parliament, and under the same rethe time is past for wooden bridges and ligious sanction, to enter into a new edly have provoked a civil war of the most frightful character. Into that war the Protestant party would have gone united, aggressive, enthusiastic. On their side was organization implies. They had long had a compact made among equals, organization implies. They had long had a compact made among equals, and you call on us not to contract with, wise. The Journal points out that the but to surrender to the same person Chatsworth accident will cost the railway | who have overturned it. If that treaty company some millions of dollars and all is not binding on you whilst we are both for a little wooden trestle over a ditch- alive and strong and able to support our it being a thoroughly understood principle now that railway companies are
liable for damages to the representatives
of victims of disasters. The same paper
shows that frightful as was the catastrophs it might daily have been more

God on your new contract and but support of
mutual pretensions, will this treaty of
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trophs it might daily have been more

God on your new contract and the support of

and make you form as well as subs we told you in 1800 that you had no constitution; your pretended compact you then gave up, we admitted you to our parliament by courtesy and for a time, and we now at our pleasure dismiss you from it." If the Irish members have completely ignored as if they formed open of the Imperial Parliament. The fact of their taking strong ground in yor of any measure relating to Ireland as been in almost every instance indicant to call forth a hos-British majority to vote down and refuse Ireland boon she craved. For our part we is firmly convinced that it is not apply any a purpose to enforce the coercion, if English public opinion permit it— by the purpose of evoking violent resistance in Ireland. This resistance he would not be in Ireland. ance in Ireland. This resistance he would, of course, point to as proof of Irish law-leaness and unfitnees for self-government. If the tide of British public opinion continue edverse to his policy he will certainly proceed with moderation and discretion. But give him a by-election or two by big majorities and his small soul
will swell into the gigantic proportions of
a cruel, bloody and bratal coercionist. EDITORIAL NOTES.

A TELEGRAM from Rome has been received at Cincinnati, O, stating that the Rev. Augustin G. Quatman, pastor of St. Francis de Sales' Catholic Church, of that city, has been appointed bishop of

THE London Weekly Register is author ity for the statement that Mr. Henry Christie, who has just taken his degree at Christ church, Oxford, has been received into the Catholic Church. Mr. Christie, whose reception took place at the Oratory, is the grandson of Professor Bonamy Price, and is a nephew of the editor of the Guardian.

IN THE Catholic World for September the Rev. Henry Hayman, D. D., a new contributor, will discuss in a plain, popular way the assertion of the late J. Stuart Mill that "Nature" is a "monster of crimicality, without justice and without mercy." Mr. Mill appeared to believe that if a righteous God exists we should have a right to expect either an external order of things in which no noxious and destructive forces should be given play, or also one in which these forces should e brought to bear upon the unrighteous only. This assumption Dr. Hayman will consider, at no great length, yet in a sufficiently cogent manner.

THE Catholics are reaping a barvest of conversions in Germany, Among the latest who have been received into the Church in that country are Herr Von Hillern, a celebrated publicist, and Baron Lossbery, a cousin of the general of that name. Furthermore, the Frankfort ces that two Protestant ministers have abjured their errors at Mayence and have entered the seminary of Lichstad to study for the priesthood The German clergy are well equipped for the battle on behalf of religious truth, and the reasons that they give for the faith that is in them are bringing earnestly searching for light.

Ir is again asserted, with a fair degre of authority, that the Irish Nationa League will be proclaimed during the last week of Parliament. The statement is probably better founded than when it was first made before the recent denis of its truth. In the event of the pro-clamation it is pretty certain that Mr Gladatone will return from his countr-resting place to the floor of the Housof Commons and challenge the action of the Government. Indeed, it is reporte that he is spending his vacation in pro preparing a speech with a direct view t gency and that he will mak it one of his greatest orations. The tim will be a fit one for the delivery of a can paign address to be used with good effect among the people. The speech wi provoke a debate and the adjournment of Parliament.

A GRAND new Cathedral is planned f St. Paul, Minn. The Northwestern Chro-icle of that city says: "Before beginnin \$500,000 must be secured. With th amount Bishop Ireland will go ahead as rely on the future for the belance of the money needed. While in Europe t Bishop secured plans, etc., of numero Cathedrals and prominent churches the so that he might have them at hand assist him in arranging the details of t Cathedral here. It will take three or for years to build an edifice of the size a importance that is contemplated, and the Bishop hopes that he will be able to contemplate the size of the size mence work at a sufficiently early date quable him to dedicate it in 1892, on t continuous and anniversary of the de-

uish your 100 repre-and make you a pro rm as well as substan ot then with some colour sav told you in 1800 that you had no m ; your pretended compact ent by courtesy and for a nd we now at our pleasure dismiss me it." If the Irish members have art of the Imperial Parliament. ary's purpose to enforce the coercion ci, if English public opinion permit it—
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Gazette announces that two Protestant ministers have abjured their errors at Mayence and have entered the seminary of Lichstad to study for the priesthood. The German clergy are well equipped for the battle on behalf of religious truth, and the reasons that they give for the faith that is in them are bringing convictions to men and women who are earnestly searching for light,

Ir is again asserted, with a fair degree of authority, that the Irish National League will be proclaimed during the last week of Parliament. The statement is probably better founded than when it was first made before the recent denial of its truth. In the event of the proclamation it is pretty certain that Mr. Gladstone will return from his country resting place to the floor of the House of Commons and challenge the action of the Government. Indeed, it is reported that he is spending his vacation in pre preparing a speech with a direct view to this contingency and that he will make it one of his greatest crations. The time will be a fit one for the delivery of a campaign address to be used with good effect among the people. The speech will provoke a debate and the adjournment of Parliament.

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cation of the little log chapel of St. Paul, after which the city is named, and which was its ploneer religious edifice."

of Cheshire on Saturday to fill the vac ancy caused by the death of R. Verdin Liberal Unionist, resulted in another and the greatest victory of all for the Brunner, Gladstonian, 5,112; Lord Henry Grosvenor, Liberal Unionist, 3,983. Grosvenor is a son of the Duke of Westminster. In the last election, when the Liberal Unionists candidate when the Liberal Unionists candidate
was auccessful, the vote was as follows:
R. Verdin, Liberal Unionists, 4,416; J.
T. Brunner, Home Ruler, 3,958. The
result of the election is a crushing blow
to the Conservatives and Unionists, who
were confident that they would retain
the seat. At their clubs the news was received with consternation. Home Rule clubs and centres were correspondingly elated. Mr. J. T. Brunner, the newly-eleted member, made an address to the electers of his district. He said :- "You have won a victory for Mr. Gladstone and for Ireland.
The issue between the classes and the
masses has been made absolutely clear
for the first time. The significance of this message of peace to Ireland it is impossible to overstate." The National ists are jubilant over the victory. They declare that the Government cannot proclaim the National League in the fac of a defeat which completely changes the political situation.

CATHOLIC PRESS.

North-Western Chronicle.

The statement has been made that Mc-Garigle the escaped Chicago boodler, was a Catholic. This is an error. He was bap tised and brought up in the Anglican or Episcopalian denomination and appears to have been more or less prominent as a Mason. Catholics, however, are more charitable than their separated brethren, so although the Catholic clergy of Chicago were accused of hiding him from the officers of the law, we will not insinuate that his Canadian trip was made at the invitation of any of the Anglican ministers across the border.

Buffalo Union.

An esteemed Lockport correspondent

Buffalo Union.

An esteemed Lockport correspondent has sent us an extract from an Irish paper containing an account of the celebration of the 12th of July at Crossdoney. Rev. E. S. Walsh, of Brooklyn, a Protestant clergyman, made a speech in which he said some good things in behalf of home rule. Had he been asked, he said, a few years ago what the twelfth of July was, he would say a day for breaking heads. In America they believed in allowing the green to have its day, and also the orange. He hoped the time was coming when there would be a blending of the colors, and when they would go hand in hand. When that time came they would have home rule to their heart's content. Then Ireland would be loyal to the crown and manage her own affairs like America and every other country.

consider, at no great length, yet in a sufficiently cogent manner.

THE Catholics are reaping a harvest of conversions in Germany. Among the latest who have been received into the Church in that country are Herr Von Hillern, a celebrated publicist, and Baron Lossbery, a cousin of the general of that name. Furthermore, the Frankfort fundaments of the property of the same house (those, and same that two Protestant to conceal it. It was a matter of course of sugar to theirs. She did not flaunt it or conceal it. It was a matter of course that two Protestant the same house those is the same house (those, and same that two Protestant to the same house (those, and same that two Protestant to the same house (those, and same that the same house) that the same house (those, and same that to her, and as such she treated it. Her friend took meat on Friday, though she managed not to eat it. She omitted blessing herself at meals, because it was "so marked to do it in public;" managed not to eat it. She omitted blessing herself at meals, because it was "so marked to do it in public;" and on Sundays she either amuggled herself off to Mass by the back way, or had a "headsche" and could not go. When someone asked her if she were not a Catholic, she gave a little laugh of annoyance and deprecation, and replied, "Oh! I'm a "liberal" Catholic." The result of these two courses of conduct was exactly what was to be expected. The first young lady was questioned about her religion by some persons who were curious to know the meaning of certain things that they had heard and observed, Beyond this she was treated as everybody else was treated, and made her own place in the little community by virtue of her character and her social gifts, such as they were. The other was questioned and esca-questioned, compelled to listen to a hundred little flings and inuendoes, and to constant expressions of opinions which it was supposed that she, as a "liberal" Catholic, would have. She found that in sacrificing her own self-respect for the sake of that of others she had simply lost both, besides rendering herself very uncomfortable. There is a moral in this incident for all weakkneed Catholica, which we trust is sufficiently obvious. If you are not proud of being Catholics, (as you ought to be), at least have the manhood not to be ashamed of it. If you do not or cannot realize how glorious and precious a priviledge it is to belong to the one true Church, at least do not belittle it. You will declare, doubtless, that you are ready to die for your faith if need be. True, no doubt; then do not deny or conceal that faith for fear of a snub from some chance acquaintance on a railroad train, or a sneer from some ill-ored bigot on a hetel piagra some chance acquaintance on a railroad train, or a sneer from some ill-bred bigot on a hotel piszza.

Milwaukee Citizen There are some things which St. Paul There are some things which St. Paul says should not be so much as mentioned among good people. How admirably we carry out the Apostle's caution with our newspapers! Every beautiful summer morning journals of Christian men are dropped like mildew over the cities and towns, detailing all the badness that has come out and weaked itself the night before. When the sky is bluest and the earth greenest, then is apparently the season of prureacy. All is good and clean axeept the bestial instanct in man. The

young men. A strange thing it was:
ribald jokes tabooed, begrimed
twaddle ruled out, desultory thoughts
of impurity which, habitually indulged in, are probably an incipient
form of neurosis, discountenanced. We
have not heard how the society prospered, but we have no hesitation in saying that it inculcated a good, square,
gentlemanly decorum. About the best
atory we remember of General Grant was
bis retort when an officer was on the
point of telling an obscene joke and
inquired: "There are no ladies present?" Grant said: "No, but there are
gentlemen." The officer concluded that
the right audience was not present for
his joke.

Cleveland Universe.

the black brood!

Irish World.

There are no essential differences among Irishmen. In and out of Ire land, the world over, the race is in substantial accord—more so, perhaps, than any other people in existence. We are all agreed that Ireland is entitled to self-government, and that she has the right to resort to all available means, if necessary, to gain her end; but we are also agreed that Parnell's policy ought to have the right of way, and so thinking we are all doing our best, in good faith, to make that policy a success. In order that Parnell's cause might be borne onward to a triumphant issue, and as evidence of our desire for union and good will among all friends of the cause, both Irishmen and non Irishmen, we have made sacrifices which very few Englishmen, not even the well-disposed, are able to appreciate. Not only have we given of our time and money thereto, not only have we devoted our best thought and enlisted our best pens in the service, but we nave had to suppress bitter memories and feelings and to subordinate prejudices to our better judgment—and all this under circumstances when flesh and blood seemed to require the assistance of restraining grace—so that we might not afford even a small pretext to the enemies of Parnell and Gladstone to use in the fight against Ireland. Irish World.

IOUS RECEPTION.

Rev. Father Klauder, C. SS. R., Tor ney, rather Klauder, C. SS. K., Toronto, conducted the Retreat for the Sisters of St. Joseph in Mount Hope Convent. The exercises opened on Saturday, Aug 6th, and concluded on Monday, 15th inst. At the conclusion of the Retreat three novices known as Sisters Louise, Rose and Catharine made their final your and their profession at the Retreat three novices known as Sisters Louise, Rose and Catharine made their final vows and their profession at the hands of Rt. Rev. Mgr. Bruyere, V. G. Before receiving their vows Monsignor Bruyere addressed them on the perfection of the religious life. He pointed out to them their duties as spouses of Christ and counseled them to live up to the holy vows they were about to make. He explained to them what was expected of them in order that they might be worthy to receive the reward of the true Religious. He congratulated them on having chosen like Mary the better part which would never be taken from them. Monsignor having spoken for about half an hour proceeded with the ceremony of Profession, in which he was assisted by Rev. Fathers Klauder, C. SS. R, Walsh and Dunphy. The ceremony was brought to a conclusion by the chanting of the Ta Davim. brought to a con-of the Te Deum.

Retreat at Sacred Heart Convent.

Rev. T. J. Campbell, S J, Rector of St. John's College, Fordham, N. Y., con-ducted the Retreat for the Religious of the Sacred Heart. The exercises opened on the evening of Saturday, Aug 6th and continuing for eight days, concluded on the morning of Aug. 15th.

REMOVING TO PETERBORO.

Thomas Bayeur, Esq., of Belleville, has determined to remove to Peterboro. In the former place he has for many years carried on a most successful business, and we doubt not a still more prosperous career awaits him in his new home. He career awaits him in his new home. He has purchased the boot and shoe business of Mr. McAleer in Peterboro. Honesty, integrity, and a kind and gentlementy disposition are requisites for the achievement of success in every walk of life. All these qualities are possessed by Mr. Bayeur in an amail degree and we doubt not abundant prosperity and the highest esteem will be his lot amonast the good people of Peterboro.

SEPTIMIUS SEVERUS IN NORTH BRITAIN.

ad at the annual meeting of the Roya Society of Canada. May 21st 1834, by the Rev. Æneas Macdonell Dawson, L. L. D., F. R. S., Ottawa.

The Emperor of Rome, Septimius Severus, finding that all the efforts of his predecessors to subdue and annex to the Empire the Northern part of Britain, then called Caledonia, had proved unavail-ing, collected a more numerous army than any that had as yet appeared in those aorthern regions, resolved to effect the the officers who commanded under Julius Agricola had still been living, they would gentlemen." The officer concluded that the right audience was not present for his joke.

Cleveland Universe.

We were quite surprised of late to learn that some Catholies in this city, oven young girls, do not scruple to consult that ill-omened class—the fortune tellers. It would be impossible for us to add any religious weight to the instruction of the catechism with which these fatuous Catholics are sufficiently well acquainted, but we can tell them some things that possibly they do not know. We can tell them that the police of this city could inform them of the character of these fortune tellers—and that it ill becomes a Christian maiden to be seen within their doors. Not infrequently they are the hired panderers to the most hideous vice. Innocent maidens have had reason to deplore the day they first crossed those evil thresholds. Desolate disgraced families can point to the fortune teller as the first step in crime—and the French truly says, "it is the first step that coats." Matches, housest and reputable, deserving apparently well of God and man, have been broken through silly ambitioning awak ened by the greasy dealer of greasy cards; the way has been dangedly paved to wrong-doing through the foul confederation of libertinism with the Madame Hag who pretends to read your destiny. If then you deem yourself wiser than the Church that prohibits this resource, pay to worldly appearances the respect you deny to divinely appointed authority and for your reputation's sake, never enter those dens of falsehood and iniquity. Saun the black brood!

It is world.

There are no essential differences are all the right and the fate of the straggler whom the frequent rains end the called the propose of the great army, cut off numerous stragglers whom the frequent rains end through delas forester this purpose roads, traces of which still represent the respect you deay to divinely appearances the respect you deay to divinely appearance the respect you deay to divinely appearance the respect your deatiny. If then you feel t likewise, were slain by their comrades lest they should fall into the hands of the enemy. Foraging parties often shared the fate of the straggler; and the inhabitants cunningly drove their cattle where they could be seen by foragers, and then fell upon and slew the parties that were sent to seize them. By such means did the Caledonians, without ever coming to an engagement, weaken the army of Severus and to such a degree that the baffled Emperor, by the time he reached the shores of the Moray Frith (not the extreme north of the island as some writers have carelessly stated.) was glad to retrace his steps. He was, despairing of conquest, anxious for peace; and so were the natives, who had not beheld without apprehension the power and progress of the imperial legions. By the time that Severus resolved on his return southward, the wall of Agricola, he had lost fifty thous and men. Peace was now concluded, the Caledonians cedling that part of their country which lay south of the Forth and Clide as far as the Tyne and Solway, the Romans assigning for nothern boundary of the Empire the ancient wall of Agricola, On the line of this wall two mounds were erected in memory of the peace, and were known for many centur

Agricols. On the line of this wall two mounds were erected in memory of the peace, and were known for many centur ies as the Duni paces (the mounds of peace.) They have long since been swept away. But stat nomines unibra. The name still remains, the reality casting its shadow through the long vists of vanished ages. There still exists the village of "Daninges." (Daninges.) vanished ages. There still exists the village of "Danipace." (Dani pacis)
This was not the only memorial of the celebrated peace. There was erected in the same locality a temple to the God Terminus (the God of boundaries). This monument which also stood the test of time (tempus cdax verum) for many a cen tury, was destroyed by Elward I. of England, when like the Emperor Severus, he overran Scotland, and to se little purpose. Severus having made peace with his indomaitable enemy, renewed the wall of Agricola, or rather built a new fortified wall, extending 32 Roman miles, from the Forth to the Clyde. This was done in order to secure the Roman Province of order to secure the Roman Province of South Britain to which was now annexed the country situated between the northern wall and that which Hadrian had erected

wall and that which Hadrian had erected between the Tyne and the Solway, sgainst the incursions of the Caledonian tribes. For this fact we have the direct author ity of Aurelius Victor, Eutropius, Spartian, Orosius and Eusebius. Aurelius Victor (360) says: "Hic is Britannia vallum per triginta duo millia passuum. a mari ad mare adduzit." Eutropius states: "Novissimum bellum in Britannia habuit; utque receptas Provincius omni securitate muniret vallum per triginta duo passuum millia a mari ad mare adduzit" Nennius gives the history which existed before multa a mari ad mare deduxit." Nennius gives the history which existed before his time when he quoted the passage from Eusebius and adds: "et vocatur Britannico esrmone Guaul a Peorguaul quie villa Scoice Cenail, Anglice vero. Penelum dictur usque ad ostium fluminis Cluth et Cairpentacch, quo nuerus ille finitur rustico opere."

Corporatoch, guo nucrus ille finitur rustico oper."

Bruce, the antiquary, remarks that "if Severus built the wall (between Tyne and Solway) we should expect to find frequent intimations of the fact in the stations and mile castles. The truth, however, is that from Wallsend to Bowness we do not meet with a single inscription belonging to the reign of Severus, while we meet with several belonging to that of Hadrian."

"Thus terminated the most formidable attempt which had been made to subjugate the inhabitants of the barren regions of the North since the campaigns of Agricols; and although the expedition was more successful, inasmuch as the army penetrated farther into the country, it was equally unproductive of permanent result, and was not marked by the same brilliant feature of the defeat of the entire force of the hostile tribes in a pitched battle." (Sene, Celtic Scotling).

by penetrating so far into the hostile land. It was according to the skillful military tactics of the enemy that the country should be left apparently undefended. The Romans were thus decoyed into a great ambuscade and their warriors cut down, leisurely and at will, by the wary North Britous. Their policy was to defend the land of their foresthers and not to make a vain display. the wary North Britous. Their policy was to defend the land of their fore-fathers, and not to make a vain display of chivalry and useless sentimentality. James IV. in an age of greater military knowledge, would have done well to remember their example. When the wise tactics of the ancient Caledonians were imitated, as they often were, by their descendants, the country remained safe and unconquered, whilst the people were subjected only to some temporary inconvenier ce.

The results of the campaign of Severus were very important. The baffled

The results of the campaign of Severus were very important. The baffled Emperor withdrew into the Roman Province of South Britain. He died shortly afterwards at York, and with him perished all hope of annexing North Britain to the Empire of Rome.

The Caledonians, although there were some skirmishes in the neighbourhood of the Northern wall, enjoyed complete immunity from all serious molestation. They had united more closely than ever in order to frustrate the great invasion, and the union of the tribes continued, with only temporary interruption, until the whole nation became consolidated under the rule of one Sovereign Prince. Thus was the kingdom of Sootland established, and it so remained until the accession of its king to the throne of England.

Another great result of the Roman disaster was the secured independence

Another great result of the Roman disaster was the secured independence of Caledonia, which proved to be a boon to the cause of liberty and humanity. The victims of Roman tyranny in the south found an asylum in the wilds of Caledonia and a kindly welcome from the hospitable people. More particularly was this the case as regarded the Christians who were often so cruelly persecuted by the Emperors of Rome. There was no safety for them in any part of the vast Empire. In Caledonia they were beyond the bounds and out of its power. There was no extradition treaty by which beyond the bounds and out of its power. There was no extradition treaty by which parties guilty of the crime, the greatest a Roman could be guilty of, the crime of professing the Christian Faith, could be extradited. The Christian persecuted in the Southern Province was a freeman in the Caledonian wilds, amid the freeborn children of the North. And no doubt he repaid the boon by compunicating the light dren of the North. And no doubt he repaid the boon by communicating the light which he possessed. It would be difficult otherwise to account for the growth of Christianity at an early period in the Northern land.

Severus came to Britain in the year of our era 208. The events above referred to occurred between this year and 211 when the warliks Emparor died at York.

when the warlike Emperor died at York.

A king called Donald I. is said to have reigned at the time over an important portion of the Caledonian people. It is also related that he was the first Christian also related that he was the first Christian king, and that moreover he was a wise and good soverign. This can be the more readily believed as the hostile tribes united under his command in order to repel the formidable invasion of the Roman power. That there were many Christians in Caledonia as well as himself cannot be doubted. It was, it may be said, a Christian paradise in the midst of the heathen world. Christians, persecuted everywhere else, espectians, persecuted everywhere else, especially in the Roman Province of South Britain, found refuge there, and, without molestation exercised their zeal in persuading the natives. This was still more suading the natives. This was still more extensively done somewhat later, when the unusually cruel persecution of the tyrant, Dioclesian, drove them in great numbers to the north. Hence, as Christians, we have reason to rejoice that the ancient Caledonians were able to prevent the country they loved so well from fall ing under the power of all grasping heathen Rome.

Correspondence of the Record.

About a year ago the Redemptorist Fathers of St. John, N. B., gave a most successful Mission here, a renewal of which began on Sunday, the 17th July, and ended on Sunday, the 24th. The Fathers who gave the Renewal were Rev. John Beil, C. SS. R., and Rev. John Beil, C. SS. R., and Rev. John Beil, C. SS. R., of St. John, N. B. Masses were at 5 and 8 30, followed by instruction; evening, at 7 30, Benedic tion of the most Holy Sacrament, followed by a sermon. During the Mission the good Fathers were delighted at the zeal and piety displayed by the people in thus availing themselves of the opportunity given them to obtain so many spiritual benefits, and showing to them and their zealous pastor that their efforts for their good were duly appreciated. All the Masses and instructions were well attended. The number who approached the Sacraments was very great. The closing exercises of the Mission took place on Sunday evening, 24th July. Father Beil preached a most powerful sermon, and all present renewed their baptismal vows. FROM PICTOU. powerful sermon, and all present re-newed their baptismal yows.

But perhaps the most interesting part of the visit of those good Fathers was the mission given to the Indians at Indian

from Eusebius and adds: "et vocatur Britannico sermone Guaul a Peorguaul quie villa Scotice Cenail, Anglice vero. Penchun dictur usque ad ostium fluminis Cluthe et Cairpentatoch, guo nuerus ille finitur rustico opere."

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It is hard, however, to see how glory any more than conquest was schieved Island, a mission station attended by the

as well as other services. The Indians all approach the Sacraments. Every three years, I think, a king is elected. And his Lordship the Bishop is generally present to install him into his office. No salary is attached. He must be of pure Indian blood, good character, and otherwise fitted for so important an office. This re-union took place last week, and will be continued until 6th Aug.

The good missionaries have now taken their departure, followed by the thanks and blessings of a grateful people on whom they scattered so many spiritual graces, leaving behind them impressions which we hope will bear fruit an hundred fold. Much thanks is due to the pastor, Rev. R. McDonald, for bringing those good fathers to Pictou. There is a fine Church, Convent and Presbytery here, bullt during the incumbency of the tormer pastor, the present Bishop of Harbor Grace, N. B., Right Rev. Dr. McDonald, brother of the present Pastor.

present Pastor.

The Sisters of the Congregation de Notre Dame have charge of the schools, which are in a most flourishing condi-

It is an important shipping place, a number of ships calling here for coal The mines are about ten miles from

The people are now rejoicing over the new extension of the railroad from Stellarton to the town. A station and round house is being erected, and the road will be running in a month. Heretofore passengers had to go to Pictou landing across the river.

Pictou, July 30th, 1887.

Correspondence of the Catholic Rec RELIGION UP THE MADAWASKS AND MOUNT ST. PATRICK.

More than a generation ago a sturdy band of Celtic settler—Irish and Frenchsettled in the valley of the Madawaska, bringing with them as an only inheritance the fatth and industry of their forefathers, and brawny arms to aid them in their struggles in making a home for themselves and their children. These pioneers met and surmounted difficulties with a determination which nerved them for greater and more arduous ones.

They found the country in those days an almost interminable forest of pine, cedar and other valuable timber, and they set to work with vigor to clear and cultivate the rich soil which they adopted as their home. How successful they have been under all difficulties their vast farms and comfortable homes to day attest. Not slow in following and assisting them oy moral support were the energetic, zealous and self-sacrificing Catholic missionaries who devoted themselves with heroic fortitude in carrying forward the faith they loved so dearly. Indescribable must have been the privations of these first missionaries as they were exposed to rough life in the forest travelling through wildernesses over hill and dale, across swift flowing rapids and waterfalls with their faithful and often times faithless guide. But the love of the eternal God buoyed them up and gave them renewed courage to withstand their trials.

Even to day instances are not wanting of the difficulties with which the missionary has to contend. The observant traveller can still tee in some of the missions. of the difficulties with which the missionary has to contend. The observant traveller can still see in some of the missions examples of tness hardships. Progress there has been, but under circumstances it must necessarily have been slow. Even yet many a zealous priest has to adapt himself to circumstances in furthering religion in those regions. The coming of the missionary to some of those outlying missions is looked anxiously forward to by the settler and every attention paid

by the settler and every attention paid to bim. The parish of Mount St. Fatrice, ren-frew Co., over which the late revered and lamented Father Collins so ably and hero-ically presided, is a very extensive one, and in some sections of the mission churches have not been erected and mass must be offered in private houses.

have not been erected and mass must be offered in private houses.

The Rev. Joseph Chisholm, P. P., is Father Collins' successor, and with zeal and love for which he has always been noted exercises a potent influence among his scattered parishtoners. Rev. Father Holland, a young pricat recently ordained, has been appointed by the loved and saintly Bishop Lorraine as curate of Mount St. Patrick, and gives evidence of wisdom and piety in the discharge of his duties, as he has of talent and ability in his college course. Sunday, the 24th inst., will long be memorable in the history of Griffith and Matawatchan townships. It had been previously announced that Rev. Father Chisholm would have for the first time mass in a central place for both towns. Accordingly, the Rev. Pastor, after a tiresome journey over most difficult and dangerous roads, arrived at his destination. A guest from Cape Breton accompanied him, and they were most hospitably entertained by Mr. Gilbert Goldwin of Griffith. It was found that his house was too small, and he kindly offered the use of a new machine shop for the celebration of the holy sacrifice.

A rough temporary altar was improvised and due preparation made. On

A rough temporary altar was improvised and due preparation made. On Sunday morving at an early hour the people began to assemble so that at the hour of mass the congregation more than filled the building.

There, upon a most beautiful spot called "The Plains," covered with a beautiful grove of pine, and protected on all sides by frowning rocks and towering hills clad with the virgin forest, the first mass in that region was solemnly offered by the rev. pastor, and the prayers of the faithful went up to heaven in unison for the speedy erection of a little church in which to serve their God. The parishioners have already collected some money and soon a church dedicated to the "Sacred Heart of Jesus" will be erected on "The Plains," and in which spiritual aid and comfort will be offered to the faithful.

In concluding I beg to bear testimony to the kindness and warm hearted hospitality of Rev. Father Chisholm, and his ourate Rev Father Holland, a warmhearted college friend. More anon.

Renfrew, July 26th, 1887. V. C.

THE WINNERS .- The following are the names of those who won the prizes offered at the late pic nic at Mount Hope:
—ailver tea set, Rev. T. Cornyo, Strathroy; fat sheep, E.ddie Carty, London; biscuit box, Mrs. Packham, London.

Kilkenny.

On July 18th an auctioneer attended to lispose of the hay on the evicted farm stely occupied by Mr. Michael Dillon, Kilashulan. The landlord of the holding a Mr. Berme. Attenry, county Galway. Not a single bidder put in an appearance, and the attendance consisted of the man of the hammer and his clerk and two tolid policemen, and the sale had to be handoned. The members of the Freshiere National League have manfully tood by Mr. Dillon since he has been lepsived of his home, and the result is hat the land has been worthless to the wristor. One man took five acree, but he son thought it well to give it up. "I'wo men named Martin and John Cody have seen acting as caretakers. The landlord would have found it more profitable if he had left Mr. Dillon in possession at a just tent.

July 14 will be remembered in Sneem as marking in the history of landlordism one of the most heartrending and ruthless acts yet perpetrated by its fell system. At the early hour of 7 o'clock, a. m., the district was thrown into a state of great existement by the appearance of five individuals, from Kenmare, who from their despicable appearance and antecedents, were evidently of the lawest stamp of humanity. They were armed with sharp, heavy, bill hooks, and immediately proceeded to the townland of Derryleigh and Geomysmas, guarded by over 200 police, industrict is a preparation containing from the containing from their little cabins, for which they had not been asked to pay rent for the last 32 years. All the tanants were put back as caretakers, except Micheal Flattery who is prepared for the worst and ready to make any sacrifice rather than let go his grip.

Tamarac.

Tama

to provision the "boycotted" police and others at Bodyke.

Tipperary:

The Rev. J. Molumby, P. P., Killemaule, Thurles, breathed his last on July 7th, at the Parochial House, Killemaule, in the 62d year of his age and the 32d of his macred ministry. He bore his short but severe illness with that Christian fortitude and resignation for which in life he was so remarkable. Father Molumby's first appointment on the mission was to be Curste to the late lamented Dr. Leaby, then P. P. of Cashel. The next field of his labors was the parish of Fethard, where he exercised the duties of the sacred ministry during twenty years. He was appointed Parish Priest of Killenaule, in February, 1876. The parochial house which he built, the church decorations, the East stained-glass window which he erected, will ever remain as monuments of his zeal and ecclesiastical spirit. Few knew properly of the nobility of his coul, the culture of his mind, the purity of his heart. Few were aware of the depth of his affections, of his piety and devotion, or of his courage in expressing his convictions. His patriotism was deep and sincers, not assumed to seek the applause of the crowd, but rather the deep-rooted conviction which arises from years of experience of the suffering of the Country.

Waterford,

At the meeting of the Dungarvan Union, on July 21st, Mr. J. Cullinan, V.

of the humans and his dark and are designed in companies of the principle of correction of the principle of companies of the principle of the control of the p

from one of 'Cromwell's drummers.'"
The matter then dropped.

Derry.

The Rev. Patrick McKenna has been appointed by Most Rev. Dr. Kelly, Bishop of Derry, to be administrator in the important parishes of Leck and Donagheady. The venerable pastor, the Rev. B. McKenna, by the weight of years, had for some time been unequal to the duties, and the appointment of an administrator became desirable.

Galway.

On July 13th, at Milltown, four tenants were evicted on the property of P. J. B. Daly, Ballinrobe. The tenants are Michael Flattery, with ten in family (evicted the fourth time and sent twice to Galway prison for refusing to submit to the sentence of death); Michael Connelly, four in family; Michael Turner and wife; and Martin Keely, a poor harmless lunatic who is living on outdoor relief. Great sympathy is evined for the evicted, except Connelly, who is an expelled member of the National Leegue, and who assisted Daly in getting his decrees by giving evidence in court and information to the landlord, and acting spy, as alleged, in order to get Turner and Keely evicted from their little cabins, for which they had not been asked to pay rent for the last 32 years. All the tenants were put back as caretakers, except Michael Flattery who is prepared for the worst and ready to make any sacrifice rather than let go his grip.

in his breast to bring it back to life. When life was restored, it bit him to death.

Children like these were stoned to death in the Old Law. They are a curse to the earth, and ought not to be allowed to dwell thereon, except indurance and under strict supervision of watchful and expecting eyes, so that, if possible, they may be reclaimed. Infants in the arms of older children are sometimes told, "Papa is mean and bad." "Mamma is ugly and bad to baby." "Papa and mamma are both naughty." If the baby listens, it sometimes raies its hand towards its parents and it is laughed at, and then is heard the commendation, "Aint it cute. You are just too cute, baby." Everybody around joins in the praise as a matter of course.

This is not the first lesson for that baby, and it will not be the last. Such young ones grow up with hearts like icicles towards their parents. When these children become men and women, nobody likes them; they have no hearts. When they die, nobody regrets them. If they die from sickness, the state is not incumbered with their funeral expenses. These are hard facts which meet us every day, and it will not do for us to shut our eyes against them.

A child must be taught to show ex-

them their ware, and yield to them the reverence which is the parent's dua.

A child must obey by look, word and act. When the parent commands and the child looks sullen at them, these looks must be corrected. They may nearly always be corrected by a few words of kindness. By kindness we do not mean telling a lie by making promises never intended to be fulfilled. This is worse than folly run mad. If the parent telling a lie by making promises never intended to be fulfilled. This is worse than folly run mad. If the parent telling a lie by making promises never intended to be fulfilled. This is worse than folly run mad. If the parent telling a lie by making promises never intended to be fulfilled. This is worse than folly run mad. If the parent telling a lie by making promises never the command of the comma

A HOME MUSION.

ideae between the Churches of different countries.

Now for the free intercommunication of the intellectual life of the Church, a universal familiarity with the letters addressed by the Vicar of Christ to all the faithful, and by Bishops to their own special flocks is of prime importance; but, though this is self-evident, there is at present no provision for making these documents readily accessible to all, and will not be until the Bishop of Salford's suggestion is carried out.

The urgent necessity of a society for the circulation of Catholic literature is shown by instances which have come under the writer's personal observation, where the usefulness of very important good works has been seriously impaired by the lack of any adequate source of supply of healthy religious reading.

When we read of the Catholic citizens of Seattle, W. T., organising a stock company, with a capital of \$25,000 for the purpose of establishing the best library on the Pacific coast, are there no wealthy laymen in the East carnest and liberal enough to do here for the furtherance of the truth of God a tithe of what sectarians of every hue are doing for the propagation of narrow and untruthful heresies?

LETTERS PATENT

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FIVE-MINUTE SERMONS FOR BARLY MASSES

the Paulist Fathers.

couse of up belief they were broken off. ou standest by faith. Be not high-d, but feer."—Rom. xi, 20.

Bat thou standest by shift. Be not highminded, but fast."—Hom. xi. 20.

Brethren, have you ever asked yoursalves the question. What do I gain by
being a living, active member of God's
holy Church, or what would I lose if I
were not united to it? A child that is
well fed and carefully brought up seldom
questions itself whence these blessings
come, or asks who provides them, until
perhaps by some accident it feels their
want. It is a truth that in some things
most of us have not outgrown our childhood. Is it not a fact that those things
which come to us easily, the every day
blessings which are abundantly showered
upon us, seldom elicit a thought as to
whence they come or who provides
them?

Lately the greatest excitement prevailed amongst the people of a Western State because they were deprived for some time of rain. The want of rain meant ruin to of rain. The want of rain meant ruin to their crops and poverty to themselves. Do you think these people would have given any serious thought to this matter if the rain had watered their crops with its assessmed regularity? Do you or I ever think of the blessings God is bestowing on the earth when it rains? Ah? I fear we are like the well fed children; it is only when the supply ceases that we think of looking to the source whence it comes.

So it often happens in spiritual matters.
Let us, then, to day, question ourselves on some of the ordinary blessings that come to us from the fact of our being Catholics. Would you really know? Then ask that man lately received into the Church, who has passed years in doubt and perplexity, seeking in vain for peace and security among those outside the Church. Ask him how he appreciates what you have always had, even at your doors—the Real Presence—God Himself in the Blessed Sacrament. Ask him what it is to have at his command those powerful channels of ment. Ask him what it is to have at his command those powerful channels of God's mercy and grace—the saving sacraments. Question him what it is to be in communion with the faithful in heaven, on earth, and in purgatory, to share in their joys, their sufferings and their prayers. I tell you, brethren, we who have always had the faith, we who have always been seated at the Lord's table and have partaken of His banquet, do not appreciate sufficiently all that we have had in our possession. And it is only perhaps when it is too late, when we have lost them, only when we have by our wilful neglect spurned them, that their true value and their necessity are made manifest.

manifest.

For we have, brethren, by Faith, that which all the philosophers could not give us; that which the reading and knowledge of all the books and sciences could not us; that which the residing and knowledge of all the books and sciences could not themselves procure for us; that which the brightest intellect and keenest intelligence could not obtain for us—we have by Faith a knowledge of our true end, our reason for being, our final destiny, and above all a perfect confidence in possesing the adequate means of reaching that end. That is what our Faith gives us, and how can we less it? Generally speaking, it is only by unbelief brought about by highmindedness, by spiritual and intellectual pride. For bear in mind the words addressed by the Apostle to the Romans—"Because of unbelief they were broken off"—the branches once so flourishing and fruitful—"But you stand by faith." How? By not being high minded—by not thinking that Almighty God, because of His office of Father, is forced to save us, that He is obliged to protect and guard us in the faith He once so freely gave. And how stand by the faith? "In fear." Yes, beather, in fear less through systems. stand by the faith? "In fear." Yes, brethren, in fear, less through carelessness, indifference and want of appreciation we become useless branches and are broken

become useless branches and are broken off.

Here is a lesson, then, for us to day. As we are children of God, let us learn to appreciate all that has been done and is still being done for us through faith, through the Sacraments, through our communion with His beloved Spouse, the Holy Catholic Church. When tempted by high-mindedness, when inclined to imagine ourselves of great importance, masters of our soul's destiny, then let us feur; let us fancy where we would be if we had not God for a kind Father and the Church for a provident mother. Let us fancy what these four walls, which we call a church, would be, if God were not in it and the Blessed Sacrament meant nothing for us; if that beptismal font were not here to make us children of God, if those tribunals of penance were not always open to restore us to the frieadship of the Father, to the brotherhood of Jesus Christ. Then, let this be our glory; let this be our victory, our faith.

A Defunct Telephone Experiment.

Wallace, the telephone man, who was going to perform wonders here in the way of reducing telephone expenses, but whose scheme flattened out very auddenly, whose scheme flattened out very suddenly, is now in Montreal trying to organize a company there. The Winnipeg gentlemen who were induced to go into the scheme are now sorry they had anything to do with it, and Mr. Gibbons, who took a contract to string wires and erect poles is minus a considerable amount through the failure of Wallace to carry out his greements. The plant of the defunction company is now in sheriff Inkater's hand and has been advertised for sale.— Winnipeg Morning Call.

Consumption Surely Cured.

Consumption Surely Cured.

To THE EDITOR—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanent oured. I shall be glad to send two bottles of my remedy free to any your readers who have consumption they will send me their Express and P. address.

Respectfully,

Dr. T. A. SLOCUM,

Franch Office, 37 Trage St., Toronto For Belieste Sichly Children

AVE-MINUTE SERMONS

By the Paulist Fathers.

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reh, or what would I lose if I
united to it? A child that is
and carefully brought up seldom ere not united to it? A child that is all fed and carefully brought up seldom mestions itself where these blessings me, or asks who provides them, until schaps by some accident it feels their ant. It is a truth that in some things nost of us have not outgrown our child-ood. Is it not a fact that those things high come to us easily, the every day lessings which are abundantly showered pon us, celdom elicit a thought as to change they come or who provides

Lately the greatest excitement prevailed amongst the people of a Western State because they were deprived for some time of rain. The want of rain meant ruin to their crops and powerly to themselves. Do you think these people would have gives any serious thought to this matter if the rain had watered their crops with its assustanced regularity? Do you or I ever think of the blessings God is bestowing on the earth when it rains? Ah? I fear we are like the well fed children; it is only when the supply cases that we think of looking to the source whence it comes.

think of looking to the source whence it comes.

So it often happens in spiritual matters. Let us then, to day, question ourselves on some of the ordinary blessings that come to us from the fact of our being Catholics. Would you really know? Then ask that man lately received into the Church, who has passed years in doubt and perplexity, seeking in vain for peace and security among those outside the Church. Ask him how he appreciates what you have always had, even at your doors—the Real Presence—God Himself in the Blessed Sacrament. Ask him what it is to have at his command those powerful channels of God's mercy and grace—the saving sacraments. Question him what it is to be in communion with the faithful in heaven, on earth, and in purgatory, to share in their joys, their sufferings and their prayers. I tell you, brethren, we who have always head the faith, we who have always been seated at the Loid's table and have partaken of His banquet, do not appreciate sufficiently all that we have had in our possession. And it is only perhaps when it is too iste, when we have lost them, only when we have by our wilful neglect spurned them, that their true value and their necessity are made manifest.

For we have, brethren, by Faith, that

stand by the faith? "In fear." Yes, brethren, in fear, less through carelessness, indifference and want of appreciation we become useless branches and are broken

off.

Here is a lesson, then, for us to day. As we are children of God, let us learn to appreciate all that has been done and is still being done for us through faith, through the Sacraments, through our communion with His beloved Spouse, the Holy Catholic Church. When tempted by high-mindedness, when inclined to imagine ourselves of great importance, masters of our soul's destiny, then let us feur; let us fancy where we would be if we had not God for a kind Father and the Church for a provident mother. Let us fancy what these four walls, which we call a church, would be, if God were not in it and the Blessed Sacrament meant nothing for us; if that beptismal font were not here to make us children of God, if those tribunals of penance were not always open tribunals of penance were not always open to restore us to the frieadship of the Father, to the brotherhood of Jesus Christ. Then, let this be our glory; let this be our victory, our faith.

A Defunct Telephone Experiment.

Wallace, the telephone man, who was going to perform wonders here in the way of reducing telephone expenses, but whose scheme flattened out very suddenly, whose scheme flattened out very suddenly, is now in Montreal trying to organize a company there. The Winnipeg gentlemen who were induced to go into the scheme are now sorry they had anything to do with it, and Mr. Gibbons, who took a contract to string wires and erect poles, is minus a considerable amount through the failure of Wallace to carry out his agreements. The plant of the defunct company is now in sheriff Inkater's hands and has been advertised for sale.—Winnipen Morning Call. and has been advertised for sale.—Winnipeg Morning Call.

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Please inform your readers that I have Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if hey will send me their Express and P. e. address.

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MARY'S TREE AND WELL.

MES MEAR HELIOPOLIS IN LOWER EGYPT —THE PLIGHT OF THE HOLY FAMILY.

This very interesting descriptive narrative is from the pen of the Hon. Anthony M. Kelley. It was recently contributed to the I. C. B. U. Journal of Philadelphia: I made a journey a few evenings since, the record of which may possibly furnish some interest to my good friends, the readers of the Journal, whom I do not forget, however long or widely severed we may be. On the eastern bank of the Nile an excellent road lined with the shady and graceful libbeht tree, which has proved such a blessing in Egypt, was laid out in the summer of 1869, by the late Keedive, Ismail Pasha, now in exile, partly as way of access to one of his many palaces, but also to facilitate the visit of her majesty, the Empress of France, of whom he was very fond to the interesting relic I will soon describe. I took a carriage after "tiffin" one evening last week, and started in a northeastern direction over this handsome road. An hour's drive brought me to a spot on which once stood one of the handsomest cities the world ever saw—the rival of Memphis and Thebes and even Babylon itself, the chief seat of perhaps the oldest and most widely spread and deeply rooted of all the religions of the earth—the worship of the sun. Yet to day the most curious traveller can find no trace but one of the pomp and magnificence of the great city to which the wisest of the Greeks came in the very dawn of their learning, to be taught "all the wisdom of the Egyptians"—the city named by the old Egyptians "ON," often mentioned in the Old Testament and by the Greeks, Heliopolie—the City of the Sun. The site of its temples and palace is now covered with fields of millet,

PLANTATIONS OF OLIVE TREES, and extensive vineyards, conquered from

PLANTATIONS OF OLIVE TREE

Let us, then, to-day, question ourselves on some of the ordinary blessings that come to us from the fact of our being Catholics. Would you really know? Then ask that man lately received into the Church, who has passed years in doubt and perplexity, seeking in vain for peace and security among those outside the Church. And him hat in the Bessed Sacrament. Ask him what it is to bare a transparent, and him the it is to have a this command those powerful channels of God's mercy and grace—the saving ascrament. Question him what it is to be in communion with the faithful in heaven, on earth, and in purgatory, to share in their joys, their sufferings and their prayers. I tell you, brethren, we who have always had the faith, we who have always had the in the tord's table and have partaken of His banquet, do not appreciate sufficiently all that we have bad in our possession. And it is only perhaps when it is too iste, when we have lost them, only when we have by our wilful neglect spurned them, that their true value and their necessity are made lost them, only when we have by our wilful neglect spurned them, that their true value and their necessity are made lost of the control of the said of the cavers of themselves procure for us; that which the brightest intellect and keenest intelligence of all the books and retenese could not obtain for us, and the said of the control of the

alone, for reasons known only to the bees.
Once there was a twin obelisk, for the ancient Egyptians always erected them in pairs, and probably always placed them at the portals of their sun temples, representing as they did, the rays of the sun; but the sister shaft has gone, and no trace of it exists. There is something approaching the pathetic in the spectacle of this solitary stone guarding the memories of forty centuries, around whose base all the history of man has flowed from the day that Babel was builded till our own. As I thought of the mighty and innumerable changes of the earth which has happened while this product of old Egypt's bandicraft has remained unmoved, I recall that touching story of Southey's, of the stranger who stood enraptured before one of Murillo's wonderful Virgins, in a Spenish convent. While wrapped in contemplation and admiration, a venerable monk, bowed and gray, approached and said: "You are entranced, my son, and may well be, gazing on that marvellous painting. I have looked on it for now nearly ninety years. All who were my early contemporaries are dead, nearly all of their children; not a few of their grandchildren. And as I look upon that heavenly face, in which no feature or tint has changed in all those years, it seems to me it is the reality and we alone are shadowa." All she has crumbled into dust, but this forgotten sentinel of lost Heliopolis keeps day and night his solitary ward, and, in all human probability, will lift his towering head to the sky, as much unchanged

TEN THOUSAND YEARS HENCE.

standing guard over the tomb of the city of the sun. I was on my way back when a

standing guard over the tomb of the city of the sun. I was on my way back when a modest sign board attached to a garden gate on the eastern side of the road, a few hundred yards nearer Cairo, called my attention to a more interesting relic. Within fifty paces of the roadside, in a well cultivated garden, stands a gnarled and riven sycamore tree, whose brauches and trunk are covered with the initials of visitors cut into the soft bark; unlike our trunk are covered with the initials of visitors cut into the soft bark; unlike our sycamore, which is a tree of majestic growth, whose branches almost rivel those of the elm in grace, this is as low and gnarled and knotted as some dwarf oak, whose spread and stretch the Alpine storms had stunted. Around its short and stout trunk, a plain wooden fence has been constructed, to prevent further depredations, and the tree will stand until the inevitable law dooms it to fall. The present tree is only about two and a half centuries old; but it was planted on the site of a predecessor, and tradition says from a sprig of that predecessor, which had occupied the same spot from the laws of our era. Certain it is that when the

Mohammedans conquered Egypt twelve and a half centuries ago, it was there, and the Egyptians of that day, who were for the most part Coptic Christiana, had the legend preserved in their oldest traditions and perpetuated by paintings and by many legends, that under this tree the Holy Family rested at last, when they fled from the Herodian massacre into Egypt. Within a dozen steps of the tree is a well, where water irrigates the garden, and another legend tells that this was miraculcusly opened by an angel to quench THE THIRST OF THE HOLY FUGITIVES.

Certain it is that it is the only well in Egypt, so far as I have seen or heard, whose water comes from a source independent of the Nile. Everywhere else, without one exception, the perceptible taste of magnesia demonstrates that the well water is simply derived from the perceolation of the Nile through the sandy soil of Egypt's deserts. Here alone the water is clear, sparkling, and as pure as any mountain spring. Within less than a hundred yards is another well, whose water I tasted at the same time, but no one could sovid observing the difference; the latter was the water you find in any Egyptian well except that which the oldest Egyptian legend of the Christian era called "Mary's Well." I could not envy the heart of him who, unmoved, would tread this spot, where, now nearly nineteen hundred years ago, the weary pigrims from far off Bethlehem, with their "Sacred Charge" found their first stage of rest in that "way of thorns," which ended at Calvary. The late Khedive presented this tree to the Empress, and she in turn to the Jesuit Fathers. Perhaps in all its career it witnessed no changes more marked than seventeen years have brought in the lives of the royal giver and receiver. Both have lost their thrones; both are exiles from their country; the first born of one met his death at savage hands in the far-off possessions of a stranger. The first born of the other sits on the throne from which her father was driven; and for both the future has no compensations. As I

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there will be only one express or freight charge.

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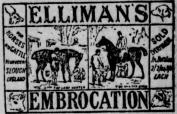


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LETTER TO MOBERT G.

Mr. Andrew O'Neil, of Trenton, who has recently been employed as bush-ranger for the syndicate company, has been presented by Mr. Cook, Trenton, with a pures for his successful service. The trip only lasted for four months during this summer. He is employed for the next two summers from the first of May, 1888. Mr. O'Neil has gained the good-will of the people in this vicinity. They wish him a successful trip and a safe return.

LOCAL NOTICES.

The bal. of Summer Stock of Dry Goods selling at Cost Price for Cash during next 30 days, at J. J. GIBBONS'.

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MUST, THERE BEING NO CONCEIVABLE ALTERNATIVE—NO FAINT-HEARTEDNESS NOW TO BE FOUND.

A great meeting of the Home Rule Union was held in Potter's park, Manchester, on the last Saturdav in July. Mr. Davitt and Mr. Sexton, M. P., were the principal speakers. The meeting was largely composed of Englishmen, and their acception of the Irish speakers was marked by the greatest cordiality. Mr. Pioton, M. P. for Leicester, who presided at the platform on which Mr. Davitt spoke, made a very earnest and effective speech in advocating the claim of the Irish nation to govern itself. Mr. J. T. Brenerd (Liverpool) proposed "That this meeting solemnly protests against the utterly unjustifiable action of the government in inficting upon Ireland the most vindictive coercion bill which even the people of that country have ever suffered. The remarkable and continued freedom from crime, and the absence of any facts to justify exceptional legislation in Ireland form additional evidence that the object of the government in confiscating the most ordinary rights and liberties of the Irish people is to place the tenants more than ever in the power of the landlords, and to give to that expiring class a last chance of confiscating the property of their tenants. It rejoices, however, at the warm union existing between the democracies of Great Britain and Ireland, and trusts to that power to produce a speedy reversal of this measure." demonstrates of dress britain and lead, and trusts to that power to produce a speedy reversal of this measure."

Mr. F. Smallman seconded the resolu-

DAVITT'S ORATION.

Mr. Michael Davitt said it was well worth while to travel from beneath the shadows of Kilmainham prison to witness that truly magnificent demonstration. Indeed, among the many encouraging signs of the times he knew of none more full of hope to Ireland than that of so many thousands of Lancashire workingmen devoting their Saturday afternoon to the purpose of condemning the policy of the cowardly coercionist Tory party. The resolution which had been proposed and seconded called upon those present to repudiate the application of a repressive measure to a country which was notoriously free from crime. Why, even the salaried statisticians of Dublin Castle had not been able to make out a case for Mr. Balfour which would justify the enactment of the eighty seventh coercion act of the present century. Her majesty's judges of assize in Ireland had also testified to the whole world how remarkable that country was in the absence from all kinds of crime at the present time. The only crime committed in Ireland now was that of eviction, and the only criminals were Irish landlords. Nevertheless, all Ireland was proclaimed last. Saturday (cries of "shame") to be under police control and to be deprived of every vestige of constitutional liberty which Lord Londonderry or Mr. Balfour

less, all Ireland was proclaimed last Saturday (cries of "shame") to be under police control and to be deprived of every vestige of constitutional liberty which Lord Londonderry or Mr. Balfour chose to take from the people. (Shame.) What had been the weapon with which the Irish people had carried on the battle against landlordism and Dublin Castle for the last eight or nine years? Not those of revolution. NOT A RESORT TO PHYSICAL FORCE, no, their weapons have been constitutional representation in the House of Commons, open and legitimate political combination in Ireland, the right of public meeting, and the privilege of free speech. With theze weapons and some others, they had proved themselves more than a match for Irish landlordism; and the Tory landlords of Ireland, to save themselves and their cause from utter defeat, had called upon the Tory landlords of Great Britain and their backers to strike down the Irish people by brute force. Their only justification for that coercionist policy now as the chairman had told them, was that they had to cope with some boycotting in many of the counties in Ireland: He would ask them to put to the Tory or Liberal Unionist the query "where did the people of Ireland learn the lesson of boycoting?" Had they never heard of thousands of tenant farmers in the present generation having been evicted by their landlords because they would not conform to their wishes at the general elections? Had they never heard of nationalist produce in Ireland being regularly boycotted by Irish landlords? Had they ever heard of Dublin Castle or a land board of guardians, or an aristocratically controlled town council in Ireland giving advertisements to a Nationalist newpaper? Had they ever heard of iandlords taking into their service Nationalists from amongst the people? No. The Nationalist party had borrowed the meanons of texaction from the countries of the means of texaction from the contribution from the countries from the poople of the means of texaction from the countries from the countries into their service Nationalists from amongst the people? No. The Nationalist party had borrowed the weapon of boycotting from the armory of their enemies. The real object of the ocercion policy of the government must be apparent to the masses of the English people. Its purpose is to deprive the people, and the Irish tenant especially, of the right of combination against Irish landlordism. It was meant to coerce the Irish farmers to make terms of purchase with the combination of landlords in dower—it was intended to enable the landlords, by the aid of ocercion, to wring from the tenants next year as high a price for the landlord's Interest as would enable the latter in the