

The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, SEPT. 3, 1880.

NO. 99

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most durable
texture ever shown.
Our Cutting and Tailoring is
unequaled in the city.
N. WILSON & CO.

ECCLIASTICAL CALENDAR.

SEPTEMBER, 1880.
Sunday, 5—Sixteenth after Pentecost. Of the
Sunday.
Monday, 6—St. Mary de Pazzi, Virgin. *Double.*
Tuesday, 7—St. Francis Carac, Confessor.
Double.
Wednesday, 8—Nativity of the Blessed Virgin
Mary. *Double 2^o.*
Thursday, 9—St. Sergius, Pope and Confessor.
Double.
Friday, 10—St. Hilary, Pope and Confessor.
Double.
Saturday, 11—St. Nicholas of Tolentium, Con-
fessor. *Double.*

Written for the Record.

"Benediction."

I stood, as the daylight faded,
By a convent chapel fair,
While the thunder tones of the organ
Came pealing on the air.
The roll of the "Tantum Ergo"
Through woodland shadows moaned,
And it spoke to a heart grown weary,
And a spirit that burden'd, groaned.
It told of days of sadness,
And hours of darkling gloom,
Of doubts that hid the sunshine,
And blackened even the tomb.
That drove all hope of heaven,
Of God, and life, and bliss,
With spirit, saint, and saviour,
Adown the dark abyss.
It told of ancient ages,
Of those who loved and died,
Who fearless, fought the battle,
Against passions' surging tide:
Of those who, earth forsaking,
With all life's pomp and care,
Kneel now, at "Benediction,"
And breathe the holy prayer.
And a sweet, soft calm stole o'er me,
A gentle spirit sighed,
As my Angel guardian whispered,
"Have done with doubt and pride."
The Guest upon yon Altar
Doth humbly deign to lie,
For Holy Church hath suffered,
That death might slay his might die.
I heard the voice, and fearful
Lest doubts intrude again,
My prayer rose toward the altar,
And the organ pealed—*Ang.*
J. E. JONES.

THE CATHOLIC PRESS.

MIRACULOUS cures effected at Knock are daily reported. Why do not the "advanced thinkers" and theorists stop such nonsense and prove to the world that the virtue is really in imagination and the little mortar taken from the chapel. Some enterprising Yankee might do well to look after this.—*Catholic Columbian.*

MANY men before going on a journey take precaution to insure their lives against accident, but few insure their Eternal life by reconciling themselves with God. The loss, in the first case, would be a temporal one, and, in the last case an eternal one. Which shall a man take care of, his body or his soul?—*Catholic Columbian.*

It is refreshing to find even one Irish lord speaking honestly on an Irish question. In a recent debate in the House of Lords, the Marquis of Waterford said that emigration was a very popular remedy in their lordship's house. It might be useful, but "as at present carried out, it was the greatest injury to the country, because it was the young, the sturdy, the active, and the energetic who were going, while the old, the feeble and the useless, with the children, were left behind." But, of course, their lordships did not want to be told anything of that sort.—*Boston Pilot.*

We hear that Father Scully is making a raid on "bangs." This mode of "banging" the hair by cutting it and clipping it, and sticking it down with soap or cosmetic, or something else, is known as the "lunatic" or "donkey fringe." Those "many strange women," by whom Solomon's heart was turned away from God—the daughters of Pharaoh, and women of Moab, and of Ammon and of Edom and of Sidon and of the Hittites—practiced "banging" to a great extent. Whenever we see a woman so bedizened, we think of Jezebel, who "painted her face and looked out of the window."—*Catholic Telegraph.*

On Monday last the men and women at Asbury Grove Camp-meeting staid up all night singing and otherwise indulging in "religion." They wrestled with Satan and sin.

"Sometimes," writes a correspondent of a daily paper here, "Satan temporarily got the upper hand by tempting a few of the brethren and sisters to wander from the tabernacle through the cool, dark woods which stretch away on every side." Do we not say that camp-meetings were good places to keep away from?—*Baltimore Mirror.*

PEACE to the ashes of Adelaide Neilson! She has left with us beautiful memories of her art-life. She will live in our mind's eye as Imogen, Viola, Isabella, Juliet, Rosalind, Pauline. Her tender and exquisite nature became transformed in these marvellous representations, and her reward is the highest that humanity can receive—love while she lived, true sorrow above her grave. No one who saw her in the lovely characters she chose as her own can ever see them presented by another without a heart-reach back for the grace and tenderness of Adelaide Neilson. May the birds sing sweetly over her grave.—*Pilot.*

MR. SULLIVAN'S speech in the House of Commons, protesting against the admission of Mr. Bradlaugh, has gained for him many friends and admirers outside the sacred precincts of Westminster. It was a masterpiece of rhetoric and invective combined, and it certainly created an enthusiasm and attention which is rarely seen among the members of the House. Even the strangers in the gallery were affected by it, and were guilty of a breach of etiquette in cheering. It is said that Canon Farrer who was "a stranger" in the House at the time, lost his reverend dignity and stood up and clapped and cheered like the most boisterous and easily pleased representative of the people.—*Traveller's Journal.*

ONE of the effects of Godless education is to develop a mean spirit of envy instead of the salutary emulation which relies for success on industry and honesty. The very moment a man achieves success there's somebody at hand to tell how poor, how obscure, how "no account" he used to be, and to express wonder and astonishment that he should ever have "amounted to anything." The fact that he has amounted something, that he has proved himself a success, seems to make some of his acquaintances feel that they have been robbed in a manner, and that by so much as he has risen above them in position or influence, by so much they are dwarfed.—*Catholic Herald.*

THE Poor Law Guardians of the South Dublin Union have lately appointed a sub-committee to examine and report on the subject of the admission of nuns to be nurses in the poor law infirmaries in Ireland. These gentlemen—some of them Protestants—have visited many of the workhouses in Ireland, in which nuns have been admitted to do a great and noble work of charity to the poor, and, so far as they have as yet examined, they report that wherever the nuns have been admitted the greatest blessings have resulted. There can be no more precious boon to the sick poor than thus to give them at the same time spiritual consolation and the mitigation of their bodily sufferings.—*London Universe.*

SCARCELY a day passes that we do not see from our windows a mournful procession wending its way to one of the cemeteries, following the remains of an individual, who filled, in life, some responsible position, and for whose decease a heartfelt sorrow is experienced by those who loved him. As the cortege moves along through the busy scenes of the streets, few there are who think that they will one day go the same road. Men pass by heedlessly, and regard the consequences of death as only something occurring in the ordinary course of nature, with nothing supernatural about it, with nothing to hope for beyond. "Think of thy last end and thou shalt never sin." Think of the funeral procession accompanying a fellow to the grave—the end of all—and you shall see the folly of the world's maxims.—*Catholic Columbian.*

It will be many a long day before the spectre of the wandering Jesuit will be exorcized by the rulers of

France. It was an easy enough thing to turn the Jesuits out of their houses, but it is not quite so easy to get rid of them altogether. Even if the packed Court which is to meet next November should whitewash the government, there will yet remain the popular feeling that a great and wanton injustice has been committed which calls for redress. In the meantime, however, the existing courts of France go on delivering judgments one by one in favor of the persecuted. Last Saturday the Civil Court of Bordeaux was asked to order that the prefect of the Gironde should be made to give up the Jesuits' house which he had occupied by his emissaries. When the time came the Jesuits withdrew their petition, and their enemies already exulted; but their joy did not last long, for it appeared that the prefect had given an undertaking to restore the house to them, and more they did not want.—*London Universe.*

WE all still hear, every now and then, a good deal of rubbish about this being an Anglo-Saxon country, and Americans are Anglo-Saxon people. If it were even partly true, it might be let pass, though the snobbishness of it is rather irritating. But it is so flagrantly untrue, that it challenges very prompt and positive denial. This is not an Anglo-Saxon country. Americans are not an Anglo-Saxon people. Those who talk about the one or the other being Anglo-Saxons, talk what is little better than balderdash. This is an American country and Americans are an American people, and neither country nor people can be made anything else by the flunkies.—*Pilot.*

In his Cyclopaedia of Biblical Literature, Dr. McClintock has some thing to say about the revival of Catholicism in England. The hopes awakened by the restoration of the Catholic hierarchy in 1850, were, he says, greatly strengthened by a movement toward Catholicism in the Established Church. Among those who finally "went over to Rome," with Dr. Newman, were "many men of great reputation, influence and wealth." The number of Anglican clergymen, members of the nobility, and literary persons who, since the beginning of the Oxford movement, have joined the Catholic Church, is estimated by Dr. McClintock at over 1,000. He also speaks of the growth of the Church in the United States, saying that the Catholic population has increased much more rapidly than the total population of the country. In 1776 the Catholics were about one-hundred and twentieth of the whole, and in 1876 they were one-sixth. As Dr. McClintock is decidedly anti-Catholic in his feelings, no one is likely to accuse him of giving Catholics more than their due share of credit even for an increase of numbers.—*Pilot.*

ONE of the most beautiful features of the Catholic Church is the deep love its members entertain for their pastors and the devotion of the latter to their flock, even under the severest trials and tribulations. It is the purest example of the fulfillment of the divine injunction, "Love ye one another," to be found in this selfish world. If the Irish are more devoted to their clergy than persons of other nationalities, it is not because the faith is warmer in their hearts, but because they recollect how the good, faithful Irish priest has been their guide and friend in the past, and has, in real times, shared their persecutions and has freely sacrificed his life for faith and fatherland. The scene we witnessed last Wednesday night at Father O'Farrell's residence recalled all this to our mind. There stood the good priest, with joy in his heart and tears of gratitude in his eyes, and the representative men of his parish, with around him to pay homage to his worth as a man, to his zeal as a minister of God, and to his sterling patriotism as an Irishman.—*New York Tablet.*

VERY touching was that act of Bishop Watterson, when he stopped to give a special Benediction to the good mother who gave his infant mind its first direction toward heaven. In the records made of that great Cardinal whom the entire Church, in all continents, still mourns, Cardinal

Pie, whose genius, and learning, and devoted piety, made his writings, in some strange way, precursors of Acts afterwards accomplished by Pope Pius IX., and by Pope Leo XIII.—it is exceedingly beautiful to notice how, all his life, he acted as a child towards his mother—who must have been a wonderfully good woman. Oh, Mothers! Mothers of little boys! Think of the great charges you have! Of the great glory it may be yours to win! It is not of your calling to be heard in the street; or to talk in the forum. Females who attempt this, excite the contempt, and aversion, of the wise. But it is your privilege, a privilege unshared by others, to mould the hearts and minds of those that will govern the world. *Motus florum latantes.* Oh, Mothers! Seek the strength of Our Lord, and of His Blessed Mother; that ye may make strong the sons that God has given you! It will not be in vain.—*N. Y. Freeman's Journal.*

THE intelligent foreigner on his arrival in this country, is—if he be of a bibulous disposition—generally struck—"boulverse," as a startled Frenchman calls it in the *Figaro*—by the bold and amazing combinations of our indigenous "mixed drinks." He soon discovers, however, that these combinations are only symbolical for other American attempts to mix incompatible elements. The camp-meeting, for instance, is a bolder combination than any Congressman in the midst of a protracted session, ever dreamed of "creating" to cool his heated brain. Picnics and revivals are different things—very different things, because a revival is supposed to contain the religious element, and it is certain that nobody supposes there is anything religious about a picnic. It was reserved for the Methodists to invent a villegiatura that should unite Bibles and deeds for real estate, piety and peanuts, hymn-books and the new novels, spiritual quotations and the latest scandal, love feasts and love-making—in which emotional "religion" and sensuous enjoyment are skillfully mingled—through which the sinner, like the historical Tipperary pig, may be driven to hell with the consciousness that he is going to heaven.—*Catholic Review.*

ROMAN law, which is the basis of the jurisprudence of almost every civilized country, might be studied with advantage by those opposed to the reform in the laws relating to land, for from its careful provisions in protection of the tenant against accidental damage our legislators might learn that protecting the tenants does not necessarily mean plundering the landlord. Mr. W. A. Hunter, Professor of Jurisprudence in University College, an excellent authority on Roman law, writing on Mr. Shaw-Lefevre's speech on the Irish Disturbance Bill, says in regard to Roman law: "The general principle laid down was that when serious damages were done to the crops through unforeseen and unpreventable causes, the loss fell on the landlord, and he was bound to remit the whole rent. Such causes were inundations, tempests, wind or rain, also unusual deprivations of locusts, jackdaws, starlings, and, in addition, the blight. The same rule applied if damage was done by an earthquake. The rule was subject to two exceptions. The landlord was not bound to remit the rent if in the years of the tenancy preceding the disastrous year there had been exceptionally favorable crops. Again, if he did remit the rent, and exceptionally favorable seasons followed, he was entitled to go back upon the year of remission and demand the rent for that year.—*London Universe.*

PEOPLE no longer look on divorce with the abhorrence of Christians who admit the institution of the Sacrament of Matrimony by Jesus Christ. The people of the United States, alone of all people in the world, seem to have committed themselves to the experiment of a government without religion. In this they have gone even further than the ancient pagan peoples. For they did recognize religion as the basis of morals and civil order, though their religions were those of superstition and falsehood. The results of this experiment are showing themselves on every side. Yet, instead of awaking the people of the United

States to a sense of the terrible mistake they have made, they appear only to confirm them in their error. As regards the immediate subject with which we started, the facility of divorce, surely if legislators and statesmen and those who shape and direct the public mind in the United States would examine the matter closely, they could not fail to find the cause of the increase of crime growing out of conjugal infidelity, the suicides, murders, *crim. con.* cases, &c., &c., which constantly fill the reportorial columns of our newspapers, in the general denial by the non-Catholic population of the United States, and by legislatures and courts, of the divine sanctions and perpetual obligation of the marriage relation.—*N. Y. Catholic Herald.*

OCEAN GROVE camp-meeting claims to have reaped a great harvest of souls this year. Holiness, sanctification, and experience meetings have been in full blast; love feasts and twilight services have filled the "harvest of souls," in bathing dresses, with spiritual unction. The camp-meeting authorities have been forced to placard the beach with warnings against the wearing of immodest dresses or the assumption of attitudes that might be considered improper elsewhere. Some of the sisters, too, have been troubled in mind regarding the presence of certain demijohns on the grounds, and one female upholder of the camp-meeting cause is reported to have made the amazing assertion at a recent gospel temperance meeting that every cottage on the grounds contained a hidden receptacle for whiskey. Secular tunes have been heard coming from the hotel, and the whole police force was recently called forth to subdue a ruffian who persisted in whistling an impious melody set to the words of "a ribald publication known as Mother Goose." And, worse than all, the leading ministers disdain the unorthodox freedom of their humbler brethren and seek the more aristocratic resorts that they may fish for rich "calls." The publication of all these things has grieved the hearts of all the Methodist brethren. Camp-meetings were formerly hidden from the full blaze of the public electric light. The elders might then enjoy themselves as the spirit led them and the sisters walk about in short and trim bathing-dresses all day long, sandwiching prayer with flirtation; but times have changed, and the sweet Arcadian freedom of camp-meeting life has been made the subject of comment by people to whom all things are not pure. It is becoming a settled conviction in the minds of observant persons that camp-meetings are not exactly refuges of sanctity. Singing and shouting may constitute the most important principles of Methodism, but they are not the essentials of Christianity.—*Brooklyn Review.*

THE other day, the Rev. W. C. Steele preached in Danbury on the question, "Is Methodism a Failure?"

This question would not, many years ago, be regarded as heretical; but to-day, when asked by a Methodist, it is answered from a Methodist pulpit as if there was something in it. Few Methodist ministers have the courage to answer "yes" publicly, and few honestly believe that Methodism is a success. Emotional religion never lasts or accomplishes anything. Methodism to-day is revivalism, and revivals have lost their charm. Protestantism has nothing in common with the poor and lowly. It objects to always having the poor very essence of which is unreasonable and impulsive emotion, was taken up by the poorer and more illiterate classes, it began to lose caste. Methodists approached nearer to the Episcopal creed, in order to avoid contact with the poor and unfashionable. And Methodism to-day, with all its late improvements, cannot induce the "best" families to stick to it. Among the poor it is only another name for emotional excitement. The colored people in the South are no better for it. It has no effect on their lives. It has given them a stock of "Scriptural quotations" mutilated and misinterpreted. It has succeeded in making religion so ridiculous that the names of the most sacred subjects and persons excite a smile. Methodism has substituted cant for piety; and the humorous points which Bob Ingersoll makes tell against Methodism, not

against Christianity. Men like him are numerous among us. They are infidels not because they have read Voltaire, or Rousseau, or Tom Paine, but because Protestantism, particularly as Methodism and Presbyterianism presents it, has been presented to them as Christianity. Had they broader minds or had they read and observed widely, they would see that none of the sects represent Christianity, and, though perhaps unbelieving, would have been at least respectful. As regards the revival and camp-meeting, Methodism has certainly had a fair degree of success, but in more important matters it has entirely failed.—*Brooklyn Review.*

Our esteemed contemporary, the *Congregationalist*, says:

"(1) We wish to inquire whether it is not true at any rate that there has been a time, and not far in the past, when Boston was a Protestant city; and when Protestants could have hindered Catholic liberty of worship if they had been disposed to; (2) and whether, in fact, this great Catholic strength, now boasted of, has not grown up with some Protestant allowance; (3) and whether it is kind, or in good taste, under such circumstances, to boast thus so soon of this growth and strength."

(1) Yes, there was a time when Protestants could have hindered Catholic liberty of worship in Boston, and they did it. There came another time when they allowed it, because the public opinion of the world would have compelled them had they refused. (2) The Catholics had as much right, the same right exactly, to come and settle in Massachusetts as the Protestants. They owe no thanks for an "allowance" which was compulsory on pain of infamy and loss, for the sake and sinner of the Catholic immigrants were sorely needed. (3) The Catholics do not boast either of their growth or strength. They simply state facts out of self-respect, correcting the mistaken claim of Protestant superiority. The *Congregationalist* also asks—

"Whether, in the opinion of the *Pilot* if the Catholics should come to possess in this country a degree of control equal to what Protestants possessed in the last generation, or equal even to what they still retain, there should be, or would be, 'allowed' to Protestants a degree of liberty in religion equal to what Catholics have thus far enjoyed?"

It is not a mere opinion of the *Pilot*, but an absolute certainty, that should Catholics come in this country to a control equal to what Protestants possessed in the "last generation," there would be "allowed" not only equal liberty to that exercised by Catholics up to this time, but a far fuller liberty, in fact complete religious freedom instead of the flagrant illiberality even still existing. For instance, no Protestant child should then be compelled to read anti-Protestant books in public schools; no unfortunate Protestant prisoner should be compelled to attend Catholic services; no Protestant, because of his creed, should be debarré from public office, as Catholics have hitherto been in New Hampshire, etc., etc.—*Pilot.*

The rogues who make money out of English bigotry and English ignorance of Ireland have got a new trick now to work with. The *Liverpool Daily Courier*, a leading organ of Protestantism, in its issue of June 15th, 1880, announces that a suggestion made a few weeks ago for Protestant colonization in Ireland has so far borne fruit as to have occasioned a considerable amount of "sympathetic agitation." The plan, the *Courier* adds, has been conceived in view of the wide and increasing emigration from Ireland in this and recent years, which has a tendency to depopulate the Roman Catholic population of the country. The Roman Catholic emigration, therefore, we are told by the *Courier*, "seems to offer the opportunity for a Protestant immigration, the colonies of which should be the centre of beneficial influence, social, industrial and religious." The *Courier* winds up with an appeal to form a "great colonization society," which should purchase tracts of country upon which to settle "Protestant agriculturists of the humbler order." Now, if this was a serious scheme, if there was the slightest chance of its being carried out, all Ireland would rise up in arms against it. This poor country has suffered enough already without the additional horror of having bands of English agricultural laborers introduced into Ireland to have our people infected with their peculiar ideas on chastity and general morality. Let us say, however, that we entertain the strongest opinion that colonization will never come to anything, for money collected for such purposes is, as the history of Western Soudan conclusively proves, for the most part gobbled up by the people who scrape it together.—*Dublin Freeman.*

Our readers who suffer from *Dofness* should read the advertisement of "HOPE FOR THE DEAF," which appears in another column.

The Dream of Life.

By George M. Prentice. 'Twas but a bubble—yet it was bright, And gaily danced along the stream...

TOO STRANGE NOT TO BE TRUE.

By Lady Georgiana Fullerton.

Madame d'Auban looked gratefully at their young protector, and raised her hand to her lips—a token of friendship which she understood.

On one of the long weary days which had elapsed since that of the massacre, Madame d'Auban was sitting at her work on the grass near their hut, and Mima by her side.

priest and my poor M. Lenoir, and all the Frenchmen! It was not their fault, I suppose, that your papa escaped?"

Osseo fiercely cried. "There will not be a single white man left to be your husband. The Indians will kill them all."

doomed to death. If the worst comes to the worst, I may die, but I shall die alone. I do not wish to be with you, but to leave you in their hands without me.

dian angel. Remember, my daughter, your mother's last words. Do not cry, my own; the least sob might be heard.

we received through the intercession of Our Lady of Knock. One of our young men had been suffering with consumption since her arrival from Europe in December, 1877.

THE KNOCK APPARITIONS

MORE WONDERFUL CURES.

CURES IN ARABIA AND AMERICA—LETTERS FROM PERSONS CURED.

We have received the following letters from Archdeacon Cavaghil:

Very Rev. ARCHDEACON CAVAGHIL: I am very happy to inform you that I have had my sight quite restored to me after my second visit to Knock.

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BETTER THOUGHTS.

The soul has no secret which the conduct does not sometimes reveal. Baptism is the golden gate of the entrance into the temple of the Holy Ghost.

WICKED FOR CLERGYMEN.

I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors for vile stuffs called medicine.

RELIGIOUS PROFESSION.

GRAND CEREMONIES AT MOUNT HOPE.

The chapel attached to the Mount Hope Orphan Asylum, on the morning of the 25th of August, was the scene of one of the most touching ceremonies in the Roman ritual, that of the solemn profession of vows which for life are to bind those that make them to the seclusion of the convent, and the work of silent and unobtrusive charity. A solemn moment it is indeed for those tender maidens who are induced forever the vanities of the world, who sacrifice their own will in their vow of obedience, who make their souls the pure tabernacle of the Holy Ghost by their vow of chastity, and who make themselves poor "for Christ's sake" in their vow of poverty. Standing thus on the threshold of a new existence, an existence which to the lover of the world appears but one series of meaningless sacrifices, but to the religious soul is a second paradise, how the heart of the young novice thrills with joy at the thought that now the time of probation has ended, and that at length she has been deemed worthy to pronounce those vows that make her the spouse of her Redeemer. Certainly the joy that filled the hearts of these good sisters was evident in their joyous countenances, and the separation from the world and its pleasures, which their religious life entails, was welcomed by them only as another opportunity to testify their love for Him whom they are to serve in time, and to enjoy in eternity. The chapel, which is a chaste little gem at all times, was decorated on this "bridal morning" with all that taste which the good Sisters of St. Joseph so well know how to throw around the sanctuary of the Most High. It was a touching sight, these poor little waifs, the orphans, sheltered in the institution, kneeling before the altar of God with the sisters who have devoted their lives to the service of these representatives of their crucified Redeemer, these wards that Christ have left them, all praying for these young ladies who had come to strengthen the band of God's handmaidens, that their heavenly Father might grant them the graces necessary for the faithful keeping of these vows that they were about to pronounce—a touching sight indeed, and one long to be remembered. At 8 o'clock His Lordship the Bishop, preceded by his clergy, took his place in the sanctuary, and the Holy sacrifice of the mass was begun by the Right Rev. Mgr. Bruyere, the venerable spiritual director of the Convent. The Right Rev. celebrant was assisted by the Rev. Father Bonal of Ingersoll, and the Rev. Father Molphy, the pastor of Strathroy, as sub-deacon, and Father Tierman as master of ceremonies. His Lordship, in cope and mitre, occupied a place in the sanctuary, having as his chaplain Very Rev. Dean Wagner of Windsor. Landillotte's Paschal Mass was rendered in the usual brilliant style of the Mount Hope choir, the music, both instrumental and vocal, reflecting the greatest credit on those in charge of this department. We were particularly struck with the piece sung after the consecration, "Quoniam Verbo." We have seldom heard anything more pleasing, the sweet voice of the singer going direct to the heart. This and the profession hymn were the two choice morceaux of the service. At the conclusion of the mass His Lordship turned towards those who were about to enter the religious life and addressed them substantially as follows: "The ceremony which has drawn you to the friends of the young ladies who are about to enter the religious life, and instruction to all who witness it. We have come to see some assurance for the first time the religious habit, that habit symbolic of separation from the world, of poverty, chastity and obedience, to pronounce those vows which are hereafter to bind them to the narrow path of Christian perfection. Religious are called in an especial manner to imitate the life of Jesus Christ. True, he is the model after which the lives of all Christians should be shaped, but the life of the religious is to be the faithful reflex of these virtues of His life which they are called to practice in following the evangelical counsels. As in nature some beauties are more striking than others, so in the spiritual world some are called to a closer union and a more faithful imitation of the beauties of the Redeemer's life than others. There are souls to whom, as he did to the young man of the gospel, "give up what you have if thou wouldst be perfect." This is what the religious is called to do—not only to give up what they possess, but to renounce even the desire of possessing. The chief of the Apostles, Peter, had not much to relinquish. Trifling indeed were the worldly goods which he abandoned, yet St. Gregory says that he gave up much because he renounced the desire of possessing. So it is with the religious. She may not be blessed with much fortune, with much wealth of this world, yet great indeed is her offering, for she renounces forever the desire of being the possessor of these things. You are called to imitate Jesus Christ, for what is the religious life but the practice of those virtues which shed such a halo around the life of our Blessed Redeemer. We know Him to be the Son of God, co-equal with His Father, sovereign Lord of the universe, and yet we see Him give up all in the work of man's redemption. What a mystery of His birth! The master of all. He comes among men as the poorest. He has yielded everything in His unbounded love. This He wishes His religious to do. They give up everything, but in renouncing the world and even themselves they possess Christ. See the purity of Christ, born of a Virgin mother. He advanced through life on a virgin path. His favorite disciple, the virgin John. He raised purity higher than all the other virtues and stamped it as the grand perfection of the Christian soul, because He knew in attaching our hearts to this grand virtue He steals them from the groveling appetites and passions of sinful human nature. He compares the purity of virgins to the light of heaven and paints the proud privilege of those souls in paradise who "follow the Lamb wherever He goeth, and they alone can sing the new song that none can sing except those that are not defiled." The privilege which you enjoy is akin to that of the angels, allowed as you are to practice within the pure atmosphere of the sanctuary this grandest of all virtues. "In the Kingdom of my Father they neither marry nor are given in marriage, but are like to the angels of God." Christ, too, practiced obedience. He, as God, was supreme master and fountain of all law; yet before He came the prophets said: "Hear ye and whole burnt offerings." Thou wouldst not, therefore Thou hast given me a body, then I say behold I come." Christ came down on earth in obedience to His heavenly Father, and from the stable to the Cross he offers one sublime example of obedience. Man fell from his high estate through disobedience to God, and the first lesson taught by that Redeemer, who came to save us, is that of obedience. In that lone and deserted garden where the full agony of his passion swept over his soul, the wail that comes from His bleeding heart bears to us the lesson of obedience. "Father, not my will, but thine, be done." He became obedient unto death, even unto the death of the Cross. This model is presented to you for your guide; obedience is the corner stone of society, the mainstay of the church and the foundation of the religious community. Individual religious may be good and virtuous, but without obedience their efforts will be ill-directed and will fail to attain that end which is the grand object of the religious life. These are the observations, my dear children, which I have thought fit to make; let me exhort you to remember them as living convictions, that they may help you to walk in the narrow path of obedience, chastity, and poverty. Where would be the grand religious institutions of this country were it not for these virtues? Let me remark to you, young religious, that the future of this community depends upon you. If you be fervent and zealous, then will it be successful; if you be tepid and careless, then will it languish. May God fill your hearts with the true spirit of this ceremony. May His graces descend upon your souls so that every day of your lives you may advance in virtue until Christ, your spouse, will invite you to enter with Him into the joy of His eternal Kingdom.

QUEBEC LETTER.

INTERESTING ITEMS FROM THE ANCIENT CAPITAL.

I have been awakened to the fact that if I wish to preserve my *nom de plume* as my own proper belonging, some effort on my part, however slight, is necessary. There are reasons for my seeming dilatoriness, however, which, having explained to you in a private note, I trust will be satisfactory to those of your readers who do me the favor of reading my "occasional notes" from the "Ancient Capital."

THE CLERGY OF THE ARCHDIOCESE are at present in retreat. The exercises are being held in the venerable Seminary and are being conducted by Rev. Father Fizeux, one of the Redemptorists at La Bonne Ste. Anne. Another retreat for those who had to remain in charge of the several parishes will be held at a later date in the Archbishop's Palace.

CONFERRING THE BLACK VEIL. This solemn and ever impressive ceremony took place in the ornate chapel of the convent of the Good Shepherd in this city yesterday, when no less than five young ladies finally vowed themselves for the remainder of their earthly career to the care of the erring ones of the flock of Him who said: "I am the Good Shepherd," and who again teaches such a beautiful lesson in St. Luke XV, 3-7. His Lordship, Monsignor Casseau, presided, assisted by Rev. Father Walsh, C.S.S.R., St. Patrick's, and Rev. Mr. Blais, of Fraserville, (Riviere du Loup). The ladies who thus gave up their lives to their Divine Master's service were as follows: Miss Lane, daughter of Mr. Thomas Lane of this city, in religion Sister Mary Anne of Jesus; Miss Pouliot, of St. Laurent, Island of Orleans, in religion Sister St. Ambrose; Miss Plourde, of Fraserville, in religion Sister St. Ludger; Miss Turgeon, of this city, in religion Sister St. Cyril; Miss Gravel, of Chateau Richer, in religion Sister St. Praxede. An eloquent sermon was given in French by Rev. Father Blais, who was assisted by Rev. Father Walsh of the Seminary. The chapel was densely crowded by the relatives and friends of the reverend sisters, who, after the ceremony, waited on them in great numbers in the parlors of the convent. Rev. Sister Mary Anne of Jesus will be stationed at Fraserville, whither she proceeds tomorrow, and Rev. Sister St. Ambrose at Charlesbourg, the second in that district of the county; the other three ladies will remain at the mother houses here.

RELIGIOUS RETREAT. The retreat of the former boarders of the Ursuline Monastery in this city, which commenced on Tuesday afternoon, terminated this morning, and in the afternoon the young ladies took their farewell, many of them for a time, and others, perhaps forever, of the precincts which had become so dear to them from having spent so many years of their childhood and youth within them. The number who attended the retreat was one hundred and fifty, by far the largest ever known in the history of the institution, and they came from widely separated districts, one at least from Ontario. At an early hour this morning the scene that presented itself through the grating of the cloister to those in the outer chapel, was a most beautiful and impressive sight. The young ladies, in their traditional white lace veil, approached to receive the Bread of Life, during which solemn hymns and chants were sung to organ accompaniment.

MONSIEUR CAZEAU has returned from his vacation, and seems to be in excellent health. However, he could not abstain from fatigue. It is said he has some time ago received a very handsome and characteristic letter from Lord Dufferin, complimenting him on his golden wedding, and regretting that he was not in Quebec to join in the celebration.

A PLAIGERIST. It would appear that the celebrated Canadian poet and litterateur, Mr. L. H. Frechette, ex-M.P., is, after all, only human. He has written, at least, two dramatic pieces, *Papinoun* and *L'Esile*, both of which have been severely criticized, the latter, particularly, on account of its want of morality. It now appears, however, that this is not the only ground of complaint in its regard, as Mr. J. P. Parville, the talented assistant editor of *Le Canadien*, comes down on him, (he is now in Paris receiving the crown of the Academy,) with a tomahawk. He says the "Retour de l'Esile" is stolen bodily from "La Bastide Rouge," a novel by Elie Berthet; and proves it by quoting *Le Canadien* from the latter which the editor of *La Patrie* has appropriated *verbatim et literatim*.

The *Courrier de Montreal* says the French language is neglected for English in many Quebec families, and Anglicisms are crowding into the ordinary conversation of the people. It urges the press and the schools to put down this mania for English. It believes in children learning both languages, but French is the mother-tongue of Quebec, and its supremacy should not be imperiled by the introduction of barbarous Anglicisms.

The *Drapeau National* quotes from a speech made at a recent Republican meeting held at Montpelier, Vt., as follows: "Foreigners should be banished from this country after the Republican triumph in the fall. They lack intelligence, and that in that respect are lower than the negroes at the South. They were not created to live in a civilized country, particularly the Irish and French Canadians. They are brutes, whereas the negroes are men."

Le Drapeau asks French Canadians who think of going to the States to read and digest this.

Le Nouveau Monde says the main obstacle in the way of education in Quebec is the scattered population; children having to go long distances to school. In Ontario the population is more dense, and that gives the Upper Province a great advantage in spreading primary education. *Le Monde* publishes the *Maid's* article in full to show that the French Canadians are not with a friend in the Ontario press, and the hope of convincing the grumblers in Quebec that the province is not so far behind in the matter of education as they try to make out.

Yours truly, OCCASIONAL.
Quebec, Aug. 27, 1880.

BRANTFORD LETTER.

YOUR CORRESPONDENT WHO WROTE FROM THIS CITY A fortnight ago, is certainly a man of refined taste. While the beauties of Brantford are highly appreciated here, it would not, perhaps, be quite right for a permanent resident to point them out so distinctly; and this modesty, on our part, keeps us from being sought out as much as we would otherwise be. Every day such explanations as characterized your correspondent's letter are heard here, but it took us a little by surprise to see them in print. To a younger man we could show "beauties" of a different order, and with the result that the letters would be written to, rather than from Brantford, and in all probability would contain the same expression of affection, with the difference that the proper noun at the far end would be the name of a person instead of a place. But seriously your correspondent, "H. W. D.," has made friends here, and he is highly spoken of by all who had the pleasure of meeting him while on his recent visit. The Assessor's returns for 1880, gives the amount of property supporting our schools at \$263,000 for 1879. This is an encouraging increase in one year. As a guide to the relative increase in population the returns are as good as worthless. No care seems to have been taken to ascertain the correct numbers. Catholics are put down as of that religion, and many cases of similar kinds occur, so that any attempt to draw conclusions therefrom would be misleading. The rates of assessment are the same as last year, and the same as is struck for the public schools.

I see that the L. C. B. U. have been talking of Irish colonization, which is certainly a worthy object for any society of the kind to be engaged in, though leaving the matter to be reported upon a year hence does not seem the speediest way of going about accomplishing very much. There will likely be a large immigration within the next twelve months, and the land in the north-west is being taken up pretty fast in the best locations, and if arrangements were perfected, many would soon be settled comfortably. If the matter was taken thoroughly in hand, a few years would witness great results.

Our schools are to be re-opened on Wednesday (Sept. 3rd). The pupils are to begin the term by attending Mass on that morning, and will be placed under the patronage of St. Thomas Aquinas, as recommended by the Pope. During the holidays all necessary repairs and additions have been made in the class rooms.

The *Daily Expressor*, of Friday last, contains the following: "Mr. Cornelius Donovan, Principal of the Hamilton Separate Schools, is in the city, and paid us a visit to-day. Mr. D. is an old 'ypo, and formerly held a responsible position in the *Times* office."

The Rev. Father Madigan, of Walkerton spent a couple of days in Brantford last week.

Two pupils of Miss Dalton, of South Cayuga school, passed the intermediate well up on the list.

Mr. George Glenn of this city, won one or two special prizes at the matches of the Ontario Rifle association.

A mission is to be held here in October next.
Brantford, Aug. 31st, 1880. NAYB.

CANADIAN NEWS.

THOMAS WOOD, OF PORT HOPE, ON Tuesday evening fell into a threshing machine and lost one of his legs. It was torn to pieces.

On the 20th, as the 6.50 train going east was leaving the G. W. R. station at Woodstock, a man named James Hay, of Blyth, slipped, and the wheel of one of the coaches passed over his leg, severing it about half-way below the knee.

A most distressing accident, resulting in the loss of two lives, occurred in Clarendon township, in Pontiac County, on Thursday. Two children aged 5 and 7, of Mr. Stanley, were burned to death while the parents were absent from the house.

A young man named James Schram, aged 25, was run over by a locomotive on the Welland Railroad at St. Catharines on the 25th. His head was severed from his body and one of his legs mangled. It is not known whether it was the result of accident or a case of suicide.

In Hamilton, on Friday, a colored man named Weaver gave a child five years old a glass of gin. The little one hovered between life and death for several hours. The man was fined \$10 or go to jail for three months. He should have received a good smart castigation from a cat-o-nine tails.

Three or four weeks ago Alexander, youngest son of Alexander Johnson, Elora, bruised his leg by falling into a hole in the sidewalk. As the skin was not broken the little fellow, aged four years, continued to run about as usual. Inflammation set in, and after considerable suffering the poor child died.

Patrick Delmore, councillor of A-denon township, Essex Co., Ont., was shot at by an unknown man, while driving home on the night of the 23rd. The ball entered his neck. There are hopes held out of his recovery. It is supposed to be done by a colored man, as the wounded councillor took a stand, it is claimed, against the interests of the colored residents in his official capacity.

David Hoggood, of Essex, fired at a squirrel he spotted on a fence, but instead of hitting the squirrel the bullet struck the fence, and glanced off sideways along the fence to where his nephew Horatio was sitting on the elevated steps in the school house fence and penetrated his right side, glancing off the ribs and lodging near the spine. The wounded youth was immediately taken home, and now lies in a very dangerous state, it being impossible to extract the bullet.

Constant Gauthier, aged 17 years, eldest son of Daniel Gauthier, proprietor of the Western Hotel, Belle River, Essex county, accidentally shot and killed himself on Friday afternoon. Constant, who was on a hunting expedition with a party of young friends, laid his gun down while he took a drink of water from the lake, on rising drew the muzzle of the gun towards him, when the hammer caught in the lock, and the underbrush and the charge was exploded. The shot passed directly through his heart, killing him instantly.

ENGLISH HOUSE OF COMMONS.

LONDON, AUG. 27.—Much amusement was caused in the House of Commons by the discovery that Mr. Sullivan was eating supper in his seat. The chair appeared to Mr. Sullivan to be empty, and he "repaired," whereupon he collected the fragments of the "repost," and put the victuals under his seat.

London, Aug. 27.—The government has informed Mr. P. P. O'Connor, home ruler member for Galway, that the treasury has decided to grant a loan of \$140,000 at 4 per cent, to improve Galway harbor. Some of the Irish members speak of this as an effort on the part of the ministry to induce the home rulers to sell out for \$140,000, and offer the loan on that ground.

The Lords are committing political suicide. A fortnight ago the Peers encouraged the general impression that they would not interfere further with Government Bills. Having rejected the Compensation Bill, they thought it dangerous to attempt to throw out any more. The rejection of the Compensation Bill made them intensely unpopular in Ireland and threatened to bring about a combination of English Radicals with the Irish party against the hereditary system in the House of Lords. The amendments to the English Peerage Bill, which have now roused the working classes into antagonism. The Peers desire likewise to reject the Hares and Rabbits Bill. This step would create a conflict between themselves and their tenants. At a large meeting of Conservative Peers held yesterday, Lord Beaconsfield advised them to accept the Bill, suggesting such alterations in committee would not affect the main object of the measure, but would deprive the tenant of sporting rights, while conferring on him the authority to destroy ground game.

London, August 30.—In the Commons to-night the debate on the Irish Constabulary vote was resumed. Parnell asked if Forster, in the event of the landlords continuing to abuse their power, would advise the summoning of Parliament during recess to pass a law protecting the tenants.

Forster did not expect it would be necessary during the winter to ask Parliament to pass a Coercion Bill or interfere for the protection of tenants, but if he were convinced that the law as it stood was an instrument of injustice he would not be the instrument for enforcing it. The constabulary vote after a brief debate passed by 105 to 76. The House shortly after passed all remaining votes of estimates.

AFGHANISTAN AFFAIRS.

NEW YORK, AUG. 29.—A London special to the *Tribune* says:—Ayob Khan's withdrawal to Sangrui does not mean that he is raising the siege of Candahar, for which sufficient hill men and villagers remain. Ayob has simply gone to where the Tarnak and Argandab valleys bifurcate, so as to be able to protect his forces from attack in the rear by Gen. Roberts. Ayob Khan has 5,000 capital soldiers, and counting the troops from the Ghazis tribe and irregulars, has in all probability 15,000 men. The official declarations about Afghanistan during the past week confirm the expectation that the Kuram Valley and the Khyber Pass will be given up. The question is now whether the short Khyber Pass and Candahar are to be retained.

A Bombay dispatch says there was a great scare at Kurreech Sinde on Friday, in consequence of reports by the natives that 15,000 Pathans had assembled on the hills and meditated an attack. Arms were distributed to the whites, and reinforcements ordered up, but the night passed quietly. The Pathan residents were disarmed on Saturday. Another correspondent at Bombay, telegraphs that serious apprehensions are entertained at Kurreech. The steamer coming with three companies of reinforcements to that place was ordered to go with full steam. Trouble is expected on the Semde frontier.

STEAMBOAT DISASTER.

DETROIT, MICH., AUG. 29.—The steamer *Marine City*, running between Mackinac and this port and Cleveland, took fire this afternoon, two miles off Alpena, thirty miles below Alpena, and burned to the water's edge. She had a large load of passengers.

Alpena, Aug. 29.—The following are the names of those who cannot be found, and who are believed to be drowned: Richard Short, head waiter; James Griffin, Michael Cook, Frank Emmitt, musician, Guy McEvoy, Talsko, Dr. Pomeroy, Ottawa, O. Miss Jennie Murrer—Watson, Detroit.

TRY BURDOCK BLOOD BITTERS, the great system of renovator, blood and liver syrup, acts on the bowels, liver and kidneys, and is a superb tonic.

STAINED GLASS WORKS.—We lately had the pleasure of visiting the Stained Glass Works of Mr. Joseph McCausland, of Toronto. Some beautiful specimens were on exhibition. Upwards of forty men are now employed filling orders for various parts of the country. The magnificent windows in the new church at Ingersoll were produced at Mr. McCausland's establishment.

THE GREAT TRIUMPH OF THE 19th century is the great medical climax Burdock Blood Bitters, cures all diseases of the blood, liver and kidneys, nervous and general debility, and is the purest and best tonic in the world.

Attention is directed to Anderson & Co's advertisement of a few specialties for the use of school children. Anderson's book-lets is the recognized headquarters for everything in the school book line, and we are sure parents will only be consulting their own interests by giving them a call.

J. J. Gibbons has received his new fall goods. This is one of the most popular dry goods houses in Ontario. The stock is always well assorted, and the prices cut to suit the prevailing competition. Call and examine.

The Greatest Popularity of Dr. Fowler's Extract of Wild Starwberry is where it has been longest known. Time cannot detract from its merits. It is an old reliable remedy for all bowel complaints incident to the summer season.

LAWN SOCIAL IN PRESCOTT.

A Lawn Social was held on the grounds of Prescott Roman Catholic Separate School, on Wednesday, the 18th day of August. The grounds, which are very large, and school, were illuminated.

Evergreens were planted around the walls. Interspersed were flags and Chinese lanterns, and from the summit of the highest trees were hung flags. Near the centre of the grounds a May pole was erected, covered from top to bottom with a strain of shirazberry carefully made by the young ladies of the congregation. About two-thirds distance up the pole were ropes attached, covered in like manner. Chinese lanterns were hung from the ropes, and a flag was run up to the top of pole; the whole presenting a pretty appearance when lit up.

Sixteen tents were pitched on the grounds, the one for ice cream being the largest. The lesser ones were used for lemonade, candies and fruit. A very artistic flower stand was arranged by the ladies.

Tea and coffee were served in the school room.

The music furnished for the evening was excellent, it being rendered by the Ogdensburg, N. Y., City Band. About 800 persons were present.

The nett proceeds were \$108.31, a sum that has never before been realized at any one social.

Excuse me, Mr. Editor, for trespassing on your valuable space. I thought it would be of some of our Catholic friends up West to show them what can be done and how much money made.

Yours very respectfully,
JOHN GIUSON.
Prescott, August 24th, 1880.

THE FRENCH JESUITS.

PARIS, AUG. 28.—Lepere, ex-Minister of the interior, and intimate friend of Gambetta, in speaking at Avellon referred to Defreyne, the Premier, and his new Religious Bill, and said the decrees against illegal congregations will not remain a dead letter. The Chamber of Deputies is determined that the existing laws shall be carried out to the very letter against all congregations.

The Pope has assented to the proposal that a portion of the French Jesuits should form a society for the propagation of the faith in Central Africa.

Paris, August 30.—Newspapers announce that the police will tomorrow visit the Jesuit scholastic institutions throughout France to execute the decrees against unauthorized congregations. At the Jesuit establishment at Dijon to-day the police found only one regular priest, who is a new director of the establishment, and one Jesuit representative of the society in its civil capacity as proprietor of the building. It is believed that the police will find all the establishments of the Society similarly evacuated.

CALLED TO THE BAR.

THE FOLLOWING gentlemen, we are pleased to see, have, after having passed successful examinations at Osgoode Hall last week, been called to the Bar of this Province: Mr. M. A. McHue of Windsor; Mr. J. Blakely of London; and Mr. E. Mahon of Ottawa.

We have also much pleasure in recording the success of Mr. P. McPhillips, son of Mr. P. McPhillips, sr., of Exeter, at the recent examinations for call to the Bar at Osgoode Hall. The young gentleman succeeded in passing without an oral on the merits, and stood near the head of the late Thomas Seathard, Q. C., M. P. P., and afterwards with W. R. Meredith, Q. C., M. P. P., leader of the Conservative party in the Local House; and completed his legal studies in the office of Messrs. Cameron & Applebee here. We understand that it is probable he will accept a partnership with a prominent Toronto firm.

In the same connection, we have to congratulate Mr. Charles Mahoney, of the office of O'Sullivan & Perdue, Toronto, and Mr. James Mulligan, of Pembroke, on the way in which they passed their first intermediate. Mr. Mahoney stood first, being specially complimented by the ex-

THE CIVIL SERVICE COMMISSION.

To the Editor of the Catholic Record. Your Ottawa correspondent, "A Catholic Civil Servant," must surely be a strange compound.

On the announcement of the appointment of a Commission to enquire into the Civil Service, you, Mr. Editor, very properly took exception to the absence of an Irish Catholic in the composition of it.

Now, sir, I, "in my innocence," an indignant son of the soil, which, bearing the implied sneer, I am proud to admit myself to be, I pointed out that a Secretary, however important his status, was not after all the same as a Commissioner.

But now the "cat is out of the bag," and the Catholic Civil Servant changes his tactics, or, rather, shows himself in his true colors.

I did not seek, nor did I for one moment imagine that I had discovered the author of the correspondence in question.

Your correspondent was never "more at sea" in his life than when he insinuates jealousy on my part.

THE VENERABLE THIRLOW WOOD writes a long letter to the Herald in defence of religion, in which he remarks "the vegetable and floral world only die to live again; the products of the earth live or die annually; the buried acorn reproduces the living oak."

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CATHOLIC PRESS.

ONE of the revolutionary London papers speaks (as if there were such a thing) of the "native Protestant community in Rome."

THE DAILY papers have of late been full of horrors. They have devoted much space to accounts of homicides, burglaries, elopements and other infamous crimes, which are unmentionable here.

JUSTICE to an Irish tenant and justice to the son of a peer are two widely different things. Nobody seems to know this better than the gentleman known as the Marquis of Abergavenny.

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BUSINESS ITEMS

BRADY'S stock of boots and shoes for spring and summer wear has arrived. The quality of the goods surpasses anything of the kind ever imported into London before.

NEW BOOT AND SHOE STORE in St. Thomas—Pocock Bros. have opened out a new boot and shoe store in St. Thomas. They intend to carry as large a stock as any store in Ontario.

FRIZZIATRI'S PRISM STAINED GLASS FOR CHURCHES.—Costs less than inferior works. Received Prizes at London, England, 1871, and Centennial, Philadelphia, 1876.

Wheat, Winter GRAIN 100 lbs. \$1.45 to 1.55 Spring " " 1.50 to 1.55 Best, per bush, 2.85 to 3.00 Oats " " 1.10 to 1.12 Peas " " 0.75 to 1.00 Rye " " 0.85 to 1.00 Beans " " 1.50 to 2.00

Fall Wheat Flour, No. 1, 3.00 to 3.25 Mixed Flour " " 2.75 to 2.95 Buckwheat Flour " " 2.25 to 2.50 Graham Flour " " 2.50 to 2.75

Lamb, per lb. 0.07 to 0.08 Eggs, per doz. 0.10 to 0.13 Butter, Crook, per lb. 0.18 to 0.20 Cheese, Dairy, per lb. 0.08 to 0.09

WANTED—A COMPETENT and practical man for the purchase at the Waterworks. Must be steady, sober, industrious, and thoroughly reliable.

WANTED—AN ENERGETIC Catholic man of good habits and business disposition. Must travel short distances in section in which he resides.

IRISH BENEVOLENT SOCIETY The regular Monthly Meeting of the Irish Benevolent Society will be held on Friday evening, Aug. 19, at their rooms, 15, Wellington Street, E. B. REGAN, President.

MARLBOROUGH HOUSE—Corner Front and Simcoe streets, Toronto. Fitted up with all modern improvements. In close proximity to railways. Every convenience and comfort guaranteed at reasonable charges.

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