VOLUME 9.

R.

50

0.00

RS.

HILDREN. ller Comst Reader t Reader and 2

d Reader d Reader h Reader r — with

cred Hisered His-

story tory History—

History-A and B,

Nos. 1 to

Nos. 1 to

otter for

otter for

blets-12

Cablets-

tte English

orks and complete

Dame St.

iery.

ving will

2 p.m. 850,000

85,000.

s (25 cts. retary.

Y'OC

shing

Shee :-

w Cot.

mnes,

pkins,

st re-

ap at

IROAT

i the ad-

lays. ostoffice,

E FIRM

ANT offering on's Slip-on Boots.

D.

o has ren, speaks
lity, and
c, desires
houseember of
es given.
of Thos.
RECORD,

men,

or mid-

een, are

Guelph,

& CO!

ROODS Y. ETC. ON, ONT

Pants partito

NALD

LONDON, ONTARIO, SATURDAY. AUGUST 25, 1888.

NO. 514

ENCYCLICAL LETTER

OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII.,

moranty, and which, under the guiss of liberty, exonerates man from any obedi ence to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee. For, once granted that man is firmly persuaded of his own supremacy, it follows that the efficient cause of the unity of civil society is to be sought, not in any principle exterior or superior to man, but simply in which have God for their author; and, where God for their author; and, therefore, they who in their government its proper end and from what nature prescribes. And, what is of more important end, where God for their author; and, which have God for their author; and which have God for t this it is not difficult to foresee. For, once granted that man is firmly persuaded of his own supremacy, it follows that the efficient cause of the unity of civil society is to be sought, not in any principle exterior or superior to man, but simply in the free will of individuals; that the power of the State is from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guite in the management of all the free will of individuals; that the power of the State is from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme gui ie in the management of all public affairs. Hence the doctrine of the supremacy of the majority, and that the majority is the source of all law and autnority. But, from what has been said, it is clear that all this is in contradiction to reason. To dissolve the bond of union between man and civil society, on the one hand, at d God the Creator, and consevently the Supreme Legislator, on the other, is plainly repugnant to the nature, not only of man, but of all created things: for, of necessity, all effects must in some way be connected with their cause; and way be connected with their cause; and it belongs to the perfection of every nature to contain itself within that sphere

it belongs to the perfection of every nature to contain itself within that sphere which the rational order has assigned to it; namely, that the inferior should be sutject and obedient to the superior. But, besides this, a doctrine of this character is most hurtful both to individuals and to the State. For once ascribe to human reason the only authority to decide what is true and what is good, and the real distinction between good and evil is destroyed; honor and dishonor become a matter of private opinion; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain the unruly propensities of man, a way is then opened to universal corruption. To turn to public affairs: authority is severed from the true and natural principle whence it derives all its efficacy for the common good; and the law determining right and wrong is at the mercy of a majority—which is simply a downward path to tyranny. The empire of God over man and civil society once repudiated, it follows that religion, as a public institution, ceases to exist, and with it every thing that belongs to religion. Likewise, with ambitious designs on sovereignty, tumult and sedition will be common among the people; and when the common among the people to the common among the peopl duty and conscience cease to appeal to by Divine Providence has ordered that it them, there will be nothing to hold them back but force, which is an inefficient matter of such moment, the most terrible

man, or rather pervert and destroy it.

There are, indeed, some adherents of liberalism who do not subscribe to these opinions, which we have seen to be so fearful in their enormity, and tending to produce the most terrible evils. Indeed many, compelled by the force of truth, do not hesitate to admit that such a liberty is vicious and simple license, when it is in-temperate in its claims, to the neglect of truth and justice; and therefore they would have liberty ruled and directed by would have liberty ruled and directed by right reason, and consequently subjected to the natural law and to the Divine eternal law. And here they think they may stop, and hold that no man is bound by any law of God, expect such as can be known by natural reason.

decide whether such doctrines promote that true liberty which alone is worthy of

known by natural reason.

In this they are plainly inconsistent; for if, as they must admit, as no one can rightly deny, the will of the Divine Legislator is to be obeyed, because every man is under the power of God and tends towards Him as his end, it follows that no one can assign limits to His legislative authority without falling in the obedience which is due. Indeed, if the human mind be so presumptous as to define what are God's rights and its own duties, its reverence for Divine law will be apparent rather than real, and its own judgment will prevail over the authority and providence of God.

Man must therefore take his rule of

Man must therefore take his rule of life from the eternal law; and from every one of those laws which God, in His infinite wisdom and power, has been pleased to enact, and to make known to us in a manner so sure as to leave no room for doubt. And the more so, because laws of this kind have the same origin and author as the eternal law, and are absolutely in accordance with right reason, and perfect the natural law; and they constitute the government of God, Who

graciously guides and directs both the intellect and the will of man lest they fall into error. Let then a holy and inviolable union prevail where disunion is neither seemly nor possible; and in all things, according to the dictates of right reason, let God be dutifully and obediently served.

HUMAN LIBERTY.

TO OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND
BISHOPS OF THE CATHOLIC WORLD,
IN FAVOR AND COMMUNION
WITH THE APOSTOLIC SEE.

POPE LEO XIII.

Venerable Brethren, Health and Apostolic Benediction:
What Rationalists alm at in phllosophy, that the supporters of liberalism are attempting in the domain of morality and politics. The chief doctrine of rationalism is the supremacy of the human reason, which, refusing due submission to the Divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle, and source, and judge of truth. So these followers of tiberalism deny the existence of any Divine authority to which obedience is due, and proclaim that every man makes his own law; whence arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. The end of all this it is not difficult to foresee. For, served.
There are others, somewhat more mod spiritual, nor proceeds on the same lines, nevertheless in the exercise of their separ-

To make this more evident, the growth of liberty ascribed to our age must be considered in its various details. And, first, let us examine that liberty in indithem, there will be nothing to hold them back but force, which is an inefficient restraint upon their covetousnes. Of his we have almost daily evidence in the conflict with Socialists and other seditious societies, whose one object is revolution. It is for those, then, who are capable of forming a just estimate of things, to decide whether and decided wheth exchange the unchangeable good for evil which, as we have said, is not liberty, but the degradation of liberty, and the abject

which, as we have said, is not liberty, but the degradation of liberty, and the abject suijection of the soul to sin.

This same liberty, if it be considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him: that no form of worship is to be preferred to another, but that all stand on an equal footing; no account being taken of the religion of the people, even if they profess the Catholic faith. But to justify this, it must needs be true that the State has no duties towards God, or that such duties, if they exist, may be abandoned with impunity; both of which assertions are manifestly faise. For it cannot be doubted that, by the will of God, men are united in civil society; whether its elements be considered; or its form, which is authority; or the object of its existence; or the abundance of the services which it renders to man. God it is Who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment if left to his own resources, he might obtain by association with others. Wherefore civil society must yond his attainment it left to his own resources, he might obtain by association with others. Wherefore civil scelety must acknowledge God as its Founder and Parent, and must believe and worship His power and authority. Justice therefore forbids, and reason forbids, the State fore forbids, and reason forbids, the State to be Godless; or to adopt a line of action which would end in Godlessness, namely, to treat the various religions, as they call them, alike, and to bestow upon them promiscuously equal rights and privileges. Since then the profession of one religion is necessary in the State, that one must be professed which alone is true, and which can be recognized without difficulty.

wealth, and power do they enjoy.

We must now consider a little the liberty of speech and the liberty of the press. It is hardly necessary to say that there can be no such right as this, if it is not used

can be no such right as this, it it is not used in moderation, and if it passes beyond the bounds and end of all true liberty. For right is a moral power which, as We have said, and must again repeat, it is absurd to suppose that nature has given indifferently to truth and falsehood, to justice and injustice. Men have a right freely and prudently to propagate throughout and injustice. Men have a right freely and prudently to propagate throughout the State whatsoever things are true and honorable, so that as many as possible may possess them; but false doctrines, than which no mental plague is greater, and vices which corrupt the heart, should be diligently repressed by public authority lest they insidiously work the ruin of the State. The excesses of an unbridled intellect, which really end in the oppression of the ignorant multiin the oppression of the ignorant multitude, are not less rightly restrained by the authority of the law than are the injuries inflicted by force upon the weak; and even more so, because by far the greater part of the community either absolutely cannot, or can only with great difficulty, avoid their illusions and subtleties, especiavoid their illusions and subtleties, especially such as flutter their own passions. If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest judgments of nature, the common and noblest heritage of the human race, will not be spared. Thus, truth being obscured by darkness, pernicious and manifold error, as often happens, will easily prevail; and license will gain what liberty loses; for liberty will be more free and secure, in proportion as license is more restrained. In regard, however, to such matters of opinion as God leaves to man's free discussion, full liberty of thought and of speech is naturally within the right of every one; for this liberty never leads men to suppress the truth but leads often to its discovery and manifestation.

A like judgment must be passed upon what is called liberty of teaching. There can be no doubt that truth alone should imbus the minds of men; for in truth are found the well-being, and end, and per fection of intelligent nature; and therefore truth alone should be taught both to the ignorant and to the educated, so as to bring knowledge to the former and to preserve it in the latter. For this reason it is plainly the duty of those who teach to banish error from the mind, and by sure safeguards to exclude all false opinions. sareguards to exclude all false opinions, From this it follows, that greatly opposed to reason, and tending absolutely to pervert men's minds, is that liberty of which We speak, in so far as it claims for itself the right of teaching what it pleases—a liberty which cannot be granted by the State without failing in its duty. And the more so, because the authority of the the more so, because the authority of the teacher has great weight with his hearers, who can rarely decide for themselves as to the truth or falsehood of the instruction

given to them.

Wherefore, this liberty also, that it may be just, must be kept within certain limits, lest the art of teaching be turned with impunity into an instrument of corwith impunity into an instrument of cor-ruption. Now truth, which should be the sole object of those who teach, is of two kinds, natural and supernatural. Of natural truths, such as the principles of nature and what is deduced from them nature and what is deduced from them immediately by reason, there is a kind of common patrimony in the human race. On this as on a firm basis, morality and justice and religion, and the very bonds of human society rest; and to allow it to be with impunity violated or destroyed, would be implous, and foolish, and in human. But with no less religious care must we preserve that great and sacred treasure of the truths which God has taught us. By many convincing argutaught us. By many convincing arguments which the defenders of Christianity have often used, certain leading truths have been laid down, namely, that some things have been revealed by God; that the Oaly-Begotten Son of God was made Flesh, to bear witness to the truth; that a perfect society was founded by Him, that is, the Church of which He is the head, and with which He has promised to abide till the end of the world. To this society He intrusted all the truths which He had taught, that it might keep and guard them, and with lawful authority explain them; and at the same time He com-manded all nations to hear the voice of professed which alone is true, and which can be recognized without difficulty, especially in Oatholic States, because the marks of truth are, as it were engraven upon it. This religion, therefore, the rulers of the State must preserve and pro-

tect, if they would provide, as they should lide, with prudence and usefulness for the good of the community. For the public is, the true light which enlightens every man, to whose teaching all must submit; they will be allowed the property which is found in the life, yet in eaching of morality, do made they which is pound in the life, yet in eaching of morality, do made they which is found in the life, yet in eaching of morality, do made the supreme good in which his everlasting to the supreme good in which his everlasting happinese consists, which never can be attained except through religion.

But this We have explained more fully elsewhere. We now only welt to be observed that liberty of the pool of their subjects. Religion, moroever, is of word and of their relievable in the subjects to be obedient to lawful authority, as to the ministers of God; and it blinds them to their rulers, not merely by obedience, but by reverence and affect authority, and through the founders and it blinds them to their rulers, not merely by obedience, but by reverence and affect authority, and through many though the common good which is the only just reason), the law of man in the description of power directly from God Himself, with a greater man to five a directly from God Himself, with a greater man to five a directly from God Himself, with a siling and the progress of science, or from the subjects to be obedient to lawful authority, as to the ministers of God; and it blinds them to their rulers, not merely by obedience, but by reverence and affect of the put upon the liberty of the people, we need not mention how greatly religion conduces to pure morals, and pure morals that would sturb public order and transpitation of the fact the fact of the same and the fact of the put to the fact of the same and the fact of the subjects to be obedient to lawful authority, as to the ministers of God; and it blinds them to their rulers, not merely by obedience, thut prevene and affect of the same and the subjects to be obedient to lawful made free: "You shall know the truth and the truth shall make you free." (St. John viii. 32). Therefore, there is no reason why genuine liberty should be dis pleased, or true science to feel eggrieved in having to bear that just and necessary restraint by which, in the judgment of the Church and of reason itself, man's teaching has to be controlled. The Church, as facts have everywhere proved, while she chiefly and above all locks to the defence of the Christian faith, is at the

same time careful to foster and promote every kind of human learning.

Learning is in itself good, and praise worthy, and desirable; and all erudition which is the fruit of sound reason, and in conformity with the truth of things, serves conformity with the truth of things, serves not a little to illustrate what God has taught us. The Church, indeed, to our great benefit, has carefully preserved the monuments of ancient wisdom; has opened everywhere homes of science; and has urged on intellectual progress, by fos tering most diligently the arts by which the civilization of our age is so much adorned. Listly, We must not forget that a vast field lies freely open to man's industry and genius, containing all those things which have no necessary connection with Christian faith and morals, or as to which the Church, using no authority, leaves the judgement of the learned free and unrestrained. From all this may be and unrestrained. From all this may be understood the nature and character of that liberty which the followers of liberalism so eagerly demand and proclaim. On the one hand, they demand for themselves the one hand, they demand for themselves and for the State a license which opens the way to every perversity of opinion; and on the other, they hamper the Church in many ways, restricting her liberty within the narrowest limits, although from her teaching there is nothing to be feared, but very much to be gained.

Another liberty is greatly proclaimed, namely, liberty of conscience. If by this is meant that every one may, as he chooses,

namely, liberty of conscience. If by this is meant that every one may, as he chooses, worship God or not, it is sufficiently re-futed by what has been already said. But it may also be taken to mean that severy man in the State may, from a consciousness of duty, and without obstacle, follow the will of God and obey His commands. This indeed is true liberty, worthy of the sons of God, which nobly sustains the dignity of man, and is stronger than all violence or wrong—a liberty which the Church has always desired and the Apostles claimed for themselves with intrepid constancy, which the defenders of Christianity confirmed by their writ-ings, which the Martyrs in vast numbers consecrated by their blood. And rightly so; for this Christian liberty bears witness to the absolute and most just dominion of God over man, and to the great and supreme duty of man towards God. It has nothing in common with a seditious and rebellious mind: and it in no way derogates from obedience to public authority; for the right to command and to require obedience exists only so far as it is in accordance with the authority of God, and is within the measure that He has laid down. When anything is commanded which is plainly at variance with the will of God, there is a departure from this divinely constituted order, and a con-flict with the Divine authority, and then

ilict with the Divine authority, and then it is right not to obey.

By the patrons of liberalism who make the State absolute and omnipotent, and proclaim that man should live altogether independently of God, this liberty of which We speak, which is joined to virtue and religion, is now acknowledged; and whatever is done for its preservation, is held to be an injury and an offence against the be an injury and an offence against the State. Indeed, if they spoke truly there would be no tyranny, no matter how cruel, which we should not be bound to endure and to have

which we should not be bound to endure and to obey.

The Caurch would most earnestly desire that this Christian teaching, of which We have given the heads, should in reality and in practice penetrate every rank of society. This teaching would be of the greatest efficacy to heal the evils of our day, which are neither few nor light, and are the offspring in great part of the false liberty which is so much extolled, in which the germ of salvation and glory was sup-posed to be contained. The hope has been disappointed by the result; the fruit, instead of being sweet and wholesome, is tainted and bitter. If a remedy is desired, let it be sought for in a restoration of sound doctrine, from which alone the preservation of order and the defence of true liberty can be expected. Yet, with the discernment of a true mother, the Church weighs the great burden of human

reason, while not conceding any rights to anything that is not true and honest, it does not forbid public authority to tolerate evil, or of containing or preserving some greater good. God Himself, it, His providence, though He is of infinite goodness and power, allows evil to exist in the world, partly that greater good may not be impeded, and partly that greater evil may not follow. In the government of the world; and, as the authority of man is powerless to prevent every evil, it has (as St. Augustine says) "to overlook, and to leave unpunished, many things which are punished, and rightly, by Divine Providence." But in such circumstances, if for the sake of the common good (which is the only just reason), the law of man may and ought to tolerate evil, it may not and ought not to approve or desire the common welfare which a legislator may not man dought not to exprove or desire to the common welfare which a legislator must desire and defend to the best of his power. In this, human law must endeavor to imitate God, Who, as St. Thomas says, in allowing evil to exist in the world, eit to be done, but wishes only to permit it to be done; and this is good." This sentence of the Angelle Doctor contains briefly the whole doctrine as to the permit it to be done; and this is good." This sentence of the Angelle Doctor contains briefly the whole doctrine as to the permit it to be done; and this is good." This sentence of the Angelle Doctor contains briefly the whole doctrine as to the permit it to be done, and this igend." This is not located evil, the further is if from perfection; and that the tolerance of evil, which is suggested by political prudence, and the suggested by political prudence, and greater evils on the State, it would not by lawful; for in such a case the motive of good is wanting. And although in the extraordinary condition of these times, the Courch usually acquiesces in certain extraordinary condition of these times, the Courch usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, in better times she would use her own liberty; and, by persuasion, exhortation, and entreaty, she would endeavor, as she ought, to fulfill the duty assigned to her by God of providing for the eternal salvation of mankind. One thing, however, remains always true, that the liberty which is claimed for all, to do all things, is not, as We have often said, of itself desirable, inasmuch as it is contrary to reason that error and truth should have equal rights. And as to tolerance, it is surprising how far removed from the justice and prudence of the Church, are they who profess what is called liberalism For, in allowing that boundless license of which we have spoken, they exceed all limits, and end at last by making no apparent distinction between truth and error, honesty and dishonesty. And because the Church, the pillar and ground of truth, and the unerring teacher of morals, is forced utterly to reprobate and condemn tolerance of such an abandoned and criminal character, they calum in the her as wanting in exterce and doned and criminal character, they calum inate her as wanting in patience and gentleness, and thus fail to see that, in so doing, they impute to her as a fault what is in reality a matter for commendation. is in reality a matter for commendation. But, in spite of all this show of tolerance, it very often happens that, while they profess themselves ready to shower liberty on all in the greatest profusion, they are utterly intolerant towards the Catholic Church, by refusing to grant it the liberty which is its right.

To reduce briefly, for clearness sake, to its principal heads, all that has been here written and that follows from it, the summary is this: that, by a necessity of his

mary is this: that, by a necessity of his nature, man is wholly subject to the true and everlasting power of God; and that man has no liberty except that which must be in appointed to God and the whole is not god and the be in submission to God and in subjection to His will. To deny the existence of this authority in God, or to refuse to submit to it, is to act, not as a free man, but as one who reasonably abuses his liberty, and in such a disposition of mind the chief vice of liberalism consists. The form, however, of this rate is manifold, for in movement. e in submission to God and in subjection of this vice is manifold; for in more ways and degrees than one can the will depart from the obedience which is due to God or to those who share the Divine power.

To reject the supreme authority of God, and to cast off all obedience to Him in public matters, and even in those which are private and domestic, is the greatest perversion of liberty and the worst kind of liberalism; and against this, what We have said applies in its fullest

Next comes the system of those who admit indeed the duty of submitting to God, the Creator and Ruler of the world, inasmuch as all nature is dependent on His will; but who boldly reject the laws of faith and morals, which are above the natural order, and are revealed by the authority of God; who at least ascert that there is no reason why regard should be paid to these laws, at least in public by the State. How wrong such men also are, and how inconsistent, we have seen above. From this doctrine, as its source and principle, flows that fatal maxim of

the separation of Church and State; whereas, on the contrary, it is clear that the two powers, though dissimilar in functions and unequal in degrees, ought harmony of their actions and the fulfill-ment of their respective duties.

But this maxim is understood in two

ways. Many wish the State to be separ-ated from the Church wholly and entirely, so that in every right of human society, in institutions, customs, and laws, in the offices of State, and in the education of youth, they would pay no more regard to the Church than if it did not exist; and, at most, would allow the citizens individ-nally to attend to their religion in private if they pleased. Against these, all the arguments by which we disproved the doctrine of the separation of Church and

she can never be so unfaithful to her office as to dissemble in what is false or unjust, or to connive at what is hurtful to relig-

From what has been said, it follows that From what has been said, it follows that it is in no way lawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man. For, if nature had really given them, if would be lawful to refuse obedience to God, and there would be no restraint to human liberty. It likewise follows, that freedom in these things may be tolerated when there is just cause: but only with such moderation as will prevent its degenerating into license and excess. And where ing into license and excess. And where these libertles are in use, men should use them in doing good, and should regard them as the Church does; for liberty is to be regarded as legitimate in so far as it gives greater facility for doing good, and no further.

no further.

Whenever there exists, or there is reason to fear, either an unjust oppression of the people, or a deprivation of the Church's liberty, it is lawful to seek for such a change of government as will give due liberty of action. In such a case it is not an excessive and victous liberty that is sought for; but only some relief, for the common welfare, in order that amidst the license for evil the power of doing good may not be hindered. may not be hindered.

Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained only the Cathoic doctrine be maintained as to the origin and use of power. Of the various forms of government, the Church does not reject any that are fitted for the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted. quires-that they should be constituted without wrong to anyone, and especially without violating the rights of the Caurch.

Unless through some exceptional conlition of things it be otherwise deter mined, it is well to take part in the administration of public affairs. And the Church approves of every one giving his services for the common good, and doing all that he can for the defence, and preservation, and prosperity of

Neither does the Church condemn those who, if it can be done without vio-lation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to give to the State the those who wish to give to the State the power of self-government, and to its citizens the greatest possible measure of prosperity. So long as it is without license, the Church has always fostered civil liberty: and this was seen especially in Italy, in the municipal prosperity, and health and glory, which were obtained at a time when the salutary power of the Church had, without operacities of the Church had, without opposition, spread to all parts of the State.

These things, Venerable Brethren, which under the guidance of faith and reason, We have, in the discharge of Our Apostolic office, now delivered to you, will, We hope, especially by your cooperation with Us, be useful unto many. In lowliness of heart We raise Our eyes in supplication to find and converted in supplication to God, and earnestly beseech Him to shed mercifully the light of His wisdom and of His counsel upon men, so that, strengthened by these Heavenly gifts, they may in things of such moment discern what is true, and may then in public and in private, and times, and with unshaken constancy, live in accordance with the truth that they have known. As a pledge of these heavenly gifts, and in witness of Our good will, to you, Venerable Brethren, and to the clergy and people committed to each of you, We most lovingly grant in the Lord the Apostolic benediction. Given in Rome, at St. Peter's, on the 20th day of June, in the year MDCCCL-XXXVIII., the eleventh year of Our Pontificate. POPE LEO XIII.

Mr. Parnell denies the report which has been circulated that he intends to vacate Church weighs the great burden of human weakness; and she knows what is the course in which the minds and the affairs of men are now borne along. For this state are conclusive; and with this additional argument, that it is absurd that the charges tional argument, that it is absurd that the grainst him be enquired into either by clitzen should respect the Church but the Scotch Court or the Parliamentary Commission.

CATHOLICS OF SCO

BY THE REV. ANEAS M'DONE

The place of Bishop Grant

Wester Boggs, in the Catho

of the Enzie, Branffshire,

at the Scotch College of Rom

till 1734, when he was ordai

Before returning to Scotlar

longed his studies for anoth

the advice of his Superiors of

College, at a seminary know

Dame des Vertus. This house

although Mr. Grant and

knew it not, was infected wi

taint of Jansenism. Th

apparent on occasion of an e

Mr. Grant and his fellow

There was in a room where

pened to dine a portrait of notorious Jansenist. Repre

his head was a crown cens

number of small circles, on the names of his works. No with this, the artist added

the following inscription :

Hic ille est quem plena Deo tot nant.
Magnanimus veri vindex, morumter,
In quem ceela suos dum vertit R
Laoi visa fides et totus paliuit o

Mr. Grant's companions lou

both portrait and inscription.

utmost sang froid the forme that it would be no difficult t

to compose a few lines more s

subject of the portrait. They to try, when he wrote th

Hic est plena malo qui demone

Agni in pelle lupus, Regi qui Dec In quem sacra vigni dum ful vibravis Vincit prisca Fides totusque Orbis.

Needless to say, there was

in the Quesnel Jansenist H Grant resolved to leave it s

more congenial residence in ary of St Nicolas du Chardonne

spent some time both pro-happily.

In the year 1735 Mr. Gran

to Scotland, and after spend time with his friends in the

appointed to the Mission of Lochaber, as assistant to Rev Donald. He was afterwards

in the Catholic Island of

showing how bitterly the Catl

were persecuted after Cullod be related that some ships come to the coast in 1746;

landed from them on Barra

victims. The chief object of t

it appears, was the priest, threatened to lay waste the w if he were not given up to Grant, on hearing of those t safe retreat to which he had

small island, rather than see ioners reduced to misery, ga up to the enemy and was

prisoner to Mingarry Castle western coast. He was ther for some weeks and then co

Inverness, where he was through

common prison, with forty together with him in the s

This was not all. He was cha leg to Mr. McMahon, an Iris

the service of Spain, who has Scotland in order to be of Prince Charles. So chained,

not, in the night time, chang one side to the other, except passing above the other. Th

Inverness humanely provided

some conveniences. Ame

morning, when it was filled persons with fresh water. On

entinels falsely informed t

officer that the prisoners had

to knock them on the head v

which they had ready for the

that the accusation was as grit was improbable and ridicul

were not heard, but depriv

bottles. Mr. Grant was after

privation than any other c was inflicted on him. His brogrant, of Wester Boggs, at le

to know where he was, v furnished him with money,

such powerful interest with

of their Clan as to obtain his in May 1747. The condition w

that he should come under

sent himself when called upo

influences on his side it must

that he was never so called t

minister and other Protestan

gave testimony as to his per inoflensive demeanor during

rection. The cruelties inflic

his incarceration, had serious

his health. On being libereturned to his brother's he

Enzie in order to renew

health. In 1748 he repaired in consequence of a recom that he should drink a

whey. Following this simen, and, at the same time

ing in perfect rest from labor, he recovered his str was able to resume clerical

charge of the Catholics resid

parish of Rathven was assign

in the autumn of 1748, on the

the Rev. John Gordon to the

Buchan. Bishop Smith nor

need of a coadjutor; and hav

in the proper quarter, Mr. selected for the important off Congregation of Propagance

nominating him Bishop of S forwarded on the 21st Febr

He was averse to this promotion

him to accept the dignity. The

of it caused an illness which

tution, aiready so severely

scarcely able to bear up again sequence of this illness his co was delayed till the 13th Nov

that date, his health being re

was consecrated by Bisnop Edinburgh. On the death

Smith in 1766, he became Vic lic of the Lowland district,

friends had great difficulty in

LL. D. F. R. S , ETC

PART II.

JAMES GRANT-1766 1

AS A LILY.

BY DARCY BYRN.

Ave Maria. In the very heart of Eogland-in tha ountry where lordly trees shelter grace-ful deer, and the rich green foliage shades the sweetest of English song-sters,—stood a mansion stately, grim, and grey. It was built in a hollow, and the widespreading elms came up to its very doors. The hot, June and swiled very doors. The hot June sun smiled through the branches, but it seemed to have no effect on the forbidding aspect of the house. The dancing rays, as if checked by such an unwonted rebuff, darted here and there, flecked in and out, turning green into gold, and grey into green, till they found an unexpected entrance at a casement thrown wide open on the ground flor. Hot though it was, every other door and window was carefully closed. The roses shed in vair their sweetest fragrance, the orange blossom sprinkled it odorous bloom there was no one to see and no one to care—for the Lord of the Manor was dying.

For weeks the walks had been un For weeks the walks had been unswept, and the weeds had run riot in the pleasure ground. For weeks no flowers had been culled, no fruit had been plucked; a stillness terrible and solemn had fallen upon the place. The timid deer even ventured to nibble on the lawn, the wood pigeons cooed on the broad window sill; no one disturbed them, no one paid them any heed.

For the Lord of the Manor had been a

For the Lord of the Manor had been a bad man. In his young days he had quarrelled with his tather, and gone across the seas; nor was he ever heard of till he came to take possession—when (crowning act of his badness) he brought home an Andalusian wite, exceeding fair to heald human tile. ceeding fair to behold, but-a "Papist! who told her beads and genuflected, and made the Sign of the Cross and sang of the Virgin, and did every-thing that was idolatrous and supersti

The neighbors shrank away appalled. Here in the bosom of England's richness and greenness no filter of toleration had trickled through the minds of the staunch country gentry. The English Courch, and nothing but the English Church, was religion to them; all else was blasphemy and abomination. And when it began to be whispered that Sir Daryll Spence was cruel, morose, harsh to his tenants, and that he was seldom sober, the county raised its eyes sancti-moniously, and said: "What else could come from marrying a Catholic?" after another ceased to call on him, till in savage defiance Sir Daryll shut his gates against all comers, and in the midst of exquisite scenery, surrounded by smiling plains, umbrageous slopes, and many winding rivers; blessed with a virtuous wife and baby daughter; plentifully provided with the goods of this earth, and gifted with talents as few men are gifted, Sir Daryll deliberately drank himself to death

drank himself to death.

It was a sad life, and a still sadder death. His violence amounting to madness estranged all domestics: newcomers only were in his service—paid hirelings, who betted on his "tantrums," aped themselves to whatever took ency. Only one remained faithful to him-his gentle, patient wife, who tended him lovingly and faithfully to the

Yes, there he lay, where the sunbeams Yes, there he lay, where the sunbeams had found the casement open, on a heavy "four poster" hung with dingy faded tapestry. The furniture was oaken, carved in many a fantastic form; the ceiling was low, and painted with Cupids and Venuses but faintly traced. Cupids and Venuses but faintly traced. All was dim and gloomy—so different to God's fresh air outside, and God's glori. ous sunshine smiling down from the great unclouded sky. A faint mouldy odor prevaded the room; a vapor of thin mist seemed to hang round the weighty curtains and arise from the ponderous

At first glance he seemed to be alone. He had been so long in dying that the When trouble comes, who will teach you attendants had relaxed their vigilance The saddest sight of all is when every preparation is made for Death, and Death does not come. Even the fondest heart wishes wearily for the end; the strongest soul quails at another day of such long drawn agony; the very quivering love of the agonized bereft one trembles, yet longs to hear the last earthly breath from the poor exhausted

earthly breath from the poor exhausted pain-racked body.

So it was in this case. "He will not die to night," said the dector, and he persuaded Lady Daryll to go and lie down in the long low morning room, where stood her guitar and har here and where stood her guitar and har here and down in the long low morning room, where stood her guitar and her harp, and where, in the stillness of that hot afterwhere, in the stullness of that hot after-moon, she soon fell fast asleep. The doctor, who was staying in the house, retired for his usual "snooze;" the nurse in attendance thought it safe to visit the servant's hall, and have a glass of wine; and so Lord Daryll was left alone—save

The sunbeams peeping in, half frightat the sense of death and decay which was visibly settling there, might have retreated, had not their golden rays lighted on one like unto themselves —as bright, as winsome, and as fair. A lovely child was seated on the bed, her wealth of golden brown ringlets hiding the sweet, earnest face, which was poring over the story-book open on her knee. This was Lord Daryll's only child-his little angel Rossmund. How she en-tered no one ever knew. But, instinct-ively understanding that if she came father's" room she must be very quiet, she had provided herself with "The Three Little Kittens who lost their Kittens who lost their Mittens," and, clambering up on the bed, nestled herself cosily by his side.

took one of the damp white hands and kissed it softly. He opened his eyes and smiled. The little one alone was not afraid of him; he had never been cross to her.

"Poor father ill," she said, smiling contentedly on him; "but Rosie will read to father, and made him smile."

So with infinite difficulty, and in her baby prattle, she spelled out the story before her; and the sunbeams stayed to listen to the childish voice, and the coo-ing laugh as she came to the funny pic-tures. Her dimpled arms rested on the

dying man's knees, and the gay tones dying man's knees, and the gay tones sounded strangely in this chamber of death. But, unconscious of the shadow hovering over her, the little one read on, her checks flushing with the hard words, and her voice trembling with esgerness to get to the next page. From time to time the long-lashed eyes were raised to see if her father was listening. Yes: there he lay with a strange, sweet smile on his face, and the eyes that had looked so wild now softly closed.

Satisfied and happy, the child prattled on explaining the pictures, and wondering what was the next crisis in the pussies' eventful career. At last she pussies' eventful career. At last she came to a word she could not understand, and she appealed to her father for help.
"Dear father, tell me," she said pleadingly, "are you so very fast asleep?"
But he did not speak, he did not move—for little Rosamond was taiking to the dead. Then a weird feeling or awe crept over the child.
"Dear father," she said again, but this time in a whispar. "your little Rosie will

And the white-clothed innocent knelt in the darkening room, on the bed, and

"Mary, sweet Mother, bless dear father. Kind Jesus, make him happy with You forever. Amen."

It was the first prayer said for the repose of his soul.

And so we will leave them together—
the living and the dead.

Twelve years have passed awaytwelve years of almost uninterrupted happiness to innocent, lovely R samund. She and her mother travelled from sunny Spain to fervent Italy, from snow capped Switzerland to the picturesque Rhine. And the child, who loved her mother with an almost idolatrous affection, had the joy of watching the subtle color return once more to her cheeks, the spring of health to her movements, and the light of mirth to her saddened eyes. the light of mirth to her saddened eyes. Beneath the shadow of the mountains, or basking in the sun clothed plains of the Campagns, the mother breathed into her only one the same fervent spirit of faith which had been her own support in all her trials.

Gradually the girl learned something of the sad history of the fragile being at her side; she listened to the recital of her unclouded childhood in the land of orange groves, of her innocent attach-ment to one of her own country, of the stern Eoglish lord who wooed her and won her by the very eagerness and strongness of his love; how she, too and strongness of his love; how she, too weak to resist the united force of parents, relatives, and friends, finally yielded, and let him carry her from all that made life a joy, and take her to a land where every breath was pain.

And, as the girl listened, her heart was hot with pity and with love. She could understand so much that was only faintly shedward in horiting some

faintly shadowed in hesitating words. She, who had inherited her father's strength of will and force of character who was uncompromising where truth or fidelity was concerned, felt a great surging of pity and compassion towards one so much more helpless than herself. A vow took birth in her breast that she would dedicate her whole life to this frail and feeble being; she would guard her out of the very richness of her own young strength, and would pour out on her the purest, the most passionate ardor of her life's love, so that the waning days of her sweetly loved parent should be like unto the budding of her life, for peace, and shelter, and repose. The sacredness of her vow lent a hal-

marvelled, not so much at her matchiess beauty as at the steadfast light in he eyes, and the firm curves in her sensitive mouth and chin. Even her mother gazed on her in admiring won-

der. "I have kept you away from everyone, my child," she said, with a dim sensation of regret; "because I wished you to grow up as a lily—pure, white, and strong. Have I been wise? I know not.

girl, reverently.

And many a time they thanked God together that she who had been feeble and resistless in all things else, in this

had been firm as a rock.
"As a lily!" continued Rosamund, in her blithe young voice. "What a pretty idea, cara mia! I will take it for my motto in life."

Were the mother's words a foreshadowing of the future? The blow was coming, and would be struck by her own hand. Sunshine and flowers had been Rosamund's life now, but no child of Adam can escape the inheritance of our first parents—sorrow. It came in this

Mother and daughter were in Nice, where they met an old friend of the former's-the man whom she had loved in the early bloom of youth. For her sake he had remained single, and the intimacy thus renewed had the obvious The glowing Spanish nature dominated over one both week and lov ing, and with many tears, half of fright,

half of happiness, she blushingly con-sented to become his wife. The shock to Rosamund was great. The power of possession had always been hers. Her mother was hers, and no one else's; all others might go, but not her. God gave the mother to the child, and no one could claim her. So thought Rosamund in the bitter

ness of her heart, as alone in her room she fought out the battle. What had became of all her dreams of future pro tection—of the joy of shielding, of car-ing for her? In the purest love there is always something maternal, and in Rosa-mund's love for this beautiful, feeble creature there was that sense of protecting strength which seems an element of divine. But her mother did not want her, did not require her; the child was not necessary: it would be an-

other's privilege to guard her from ill.

In her first passionate resentment,
Rosamund had said "she could not bear it;" but calmer thoughts intervened, and

had vowed to do anything in her power to promote her parents's comfort, and she was bound by her vow to conceal her own grief, and do nothing to mar

her own grief, and do nothing to mar her mother's joy.

To resolve was to act with Rosamund:
she knelt before her marble statue of
Our Lady, and with tearful eyes but resolute heart made a renunciation of
that first place which had always been hers in her mother's heart.

"I am motherless, but for Thee, Ma-donna mia," she murmured between her sobs. "I am Thine now, as I never was before,"

Count da Rosa had dreaded some Count da Rosa had dreaded some opposition on the part of the beautiful, high spirited Rosamund. But in this he was agreeably disappointed. She came to him frankly, with hand outstretched, and the glory of self-sacrifice making her eyes burn with a strange radiance.

"I could give her to no other man," she said simply. "Take her, and be happy as you deserve."

said simply. "Take her, and be happy as you deserve."

Indeed she proved his strongest ally. She soothed her mother's trepidation; she persuaded her to yield to the Count's wish, and have a speedy marriage; she supervised all minor arrangements, and with a practical promptitude for which no one had given her credit, she decided that while the Count would take his bride to his property in Spain, she would spend the next two years in a convent in Eugland, and continue her studies.

"You know, mamma dear," she said gaily, "I am but an 'unlessoned girl,' not fit to face the world yet."

The contents of her father's will were first made known to her. Everything

The contents of her father's will were first made known to her. Everything went to his wife, unless she married again; in which case it all devolved upon Rosamund; but if on her twenty-first birthday she still remained "a mean, drivelling Papist," it was to go to the issue of his younger brother Earle, except \$2900 a year which his "misquided."

#200 a year, which his "misguided daughter" might still retain.

"Riches for me!" declared Rosamund, stoutly. "When I am in London I shall seek out the heir, and see what he is

The wedding day came, soft and sunny as a wedding day should be. The bride was tearful and trembling; Rosamund stood by her side, fair and tall as a lily, with a smile wreathed face, and a happy word for every one. Who was to know all she felt, or how each word of the marriage service was as a knell on her art? God is a jealous God, and where wishes to reign He will have no rival. "Motherless!" rang in the young girl's heart; "Motherless!" sounded in her soul. But her eyes were undimmed, and her laugh was gay as she flitted from

guest to guest.

When the hour of parting came, her mother clasped her as if she would never let her go.
"My child, how shall I dare to be happy

I know not that you are living as a "Have no fear," was the brave reply,

as Rosamund tenderly undid the arms, and placed her half-fainting in those of her husband. "The God who has protected you will protect me."

And in the glowing sunset of an Italian

summer they drove away and left the young girl—alone.

Again we must turn over the pages of time for four years. The scene is now in London—London with its wealth and its rage, its gilded mansions and wretched dovels; the heaven of the rich, the hell of the poor; where lives are lived unpar-alleled for barbarism even in barbaric annals, and human souls rot by the very house of God, and will not let a friendly hand heal their pitiful leprosy. It is a cool, gray day, when tender mists envelop the great city in a soften-

ing tissue, and the red sun struggling through, casts a picturesque glow on the tomb filled abbey and the stately Parliament block. Wherever you go, you find signs of bustle, hurry, struggle and life: street cries pierce the gloom; the dull roll of the carriages tells of lordly Mammon wending his way to civic banquet, or from queenly drawing room; sharp swirl of the hansoms, the pon ous thud of the numerous "He who kept you strong in faith in all your trials," whispered the young tread of the passer by ever going on tread of the passer by ever going on night and day, day and night—make one realize as nothing else does the might and the power of humanity; and more than that, the might of suffering and the power of gold.

It is pleasant to turn out of the moil and turmoil into a by street, full of tall houses, telling of better days, which stand aloof from their plebeian neighbors in proud disdain. Branching off from this faded greatness is a pleasant little square where the birds sing and children play, and only in the distance is heard the hum of traffic and toil.

The largest house in the square is a convent, built of comfortable, warm convent, built of comfortable, warm brick, handsome stone steps leading up to it, and every pane of every window clean, well rubbed, and reflect-ing a kindly welcome. The hall is spa-cious, and painted buff and blue; a cruci fix, a statue of Our Lady, and a picture of the Pope ornament the walls; but there is a feeling of home warmth and comfort and protection in the stove heated atmosphere, and the red felt curtains which ward off all draught and cold. Every reception parlor has its flowers, its pictures, its own particular air of neatness and godliness which reigns in every one of these homes of th

In the smallest and cosiest parlor sits Rosamund by the fire. She is changed, and yet the same. She was a beautiful girl : she is a still more beautiful woman Her noble and ample brow tells of thought and intellect and study; her eyes are more subdued, but they shine with the steady lustre of a soul that has straight from God what it ought to do and undauntedly sets about doing it.
The lips are just as frequently wreathed in smiles, but there is a chastened sweet. ness in her merriment which tells of suffering nobly borne, and a sacrifice accepted. She was neither fatherless accepted. She was neither fatherless nor motherless now: she had given her-self to God, and her large heart was filled with compassion for the poor. These were her children; among them she

kosamund was happy indeed; a radiant peace filled her soul: to morrow she would get her heart's desire—to morrow

She was waiting now to complete the last of her earthly ac's. She had begged for an interview with the new heir: she wished to plead in behalf of those tenants to whom she had always been as a Lady Bountiful. Their welfare was a Lady Bountiful. Their welfare was the only thought which troubled her. Through the family lawyer she had heard that the owner of all her property was a young man scarcely thirty years of age, and she fell to thinking what he would be like. Would he be an infidel, a narrow minded bigot, or some fanatic zealot in a new creed? However, it mattered little to her: her way was plain: to devote herself body and soul to plain : to devote herself body and soul to the service of her Lord, and leave all

else in His hands.

Her reverie was disturbed by the opening of the door. She looked up and beheld a priest. He was tall and dark, not more than thirty, with a strong cast of countenance, and mild, benignant eyes. Rosamund bowed.

Kosamund bowed.

"You are wanting Reverend Mother,
Father? I will go and call her."

He answered only by a slight smile,
and, advancing into the room, approached

"I want my cousin Resamund," he said; "and I have found her, have I not?" He stood looking down on her with a

smile on his strong, pale face.
"Cousin!" she faltered, "are you
Francis Earl Spence?" "Yes."

"And the heir?"
"Yes." "And a priest?" 'Yes.

"Oh, I am so grateful!" she exclaimed, oy irradiating her whole countenance Thank God! How good God is!—how

good!"
"The ways of God are indeed strange," he remarked. "You lose all for your faith, and it falls to me unconditionally."

Father Francis then told her of his conversion ten years ago, of his ignor-ance of the residence of his relatives, and that when the lawyer had signified to him his new responsibilities, he desired that Rosamund should not be told of his religion, wishing to see the girl who could give up so much for Christ's

"Are you satisfied to leave the property in my hands?" he said, with another smile.

"More than satisfied. I dared never hope for this."

They arranged what should be given to the Church to

They arranged what should be given to the Church to the poor, to God, and when twilight came, Rosamund knelt to receive the blessing of him whom she met for the first and last time on earth. And as he solemnly pronounced the words his heart went up in thanksgiving that his young relative had chosen the better part, and would live and die "as a lily."

Only a Little Medal.

Chancing one day to ask a Catholic lady of my acquaintance, the circum-stances of her conversion from Protes tantism, she gave me the following par

She had been a member of the Church of England, and not very long married of England, and not very long married, when she and her husband commenced housekeeping in London. The house into which they moved had been left neat and clean by the outgoing tenants, but on the floor of one of the upper rooms Mrs. R. discovered a Catholic out on the information of the of the upper rooms Mrs. B. discovered a Catholic missal for the use of the laity, and a small medal of the Immaculate Conception. The book she gave to her parlor maid, who was a Catholic; the medal, ollowing some unaccountable impulse, she attached to her watch chain.

Not long afterwards it chanced that her husband, who in the recesses of an Indian bungalow had had many a talk on Catholic doctrine with a pious son of the Church, began to feel a little uncomfort-able over the fact of his never having been baptized—having been born into a sect which disallowed infant baptism. Following out the idea, and fully accepting the all importance of the Sacrament became convinced that as he had never been baptized, his marriage was not legal from a Caristian point of view. Utterly disgusted with the laxity of the sects in such matters, and remembering the truths expounded by his friend in India, he turned his steps in the direction of a residence of the Jesuit Fathers, rom one of whom he solicited instruction

in the Catholic religion.

Naturally, he felt somewhat shy of broaching the subject to his wife. Imagine, then, his joy when she told him she had for some time been attracted to the Catholic Church, and wished to enter its fold. The good Jesuit Father had the happiness of receiving two very earnest converts in the course of the following year; and the little medal, to which Mrs. B. attributes the grace of her conversion, still holds the place of honor among the trinkets of her watch chain, -Ave Maria

Scott's Emulsion of Cod Liver Oil and

Hypophosphites
is sold all over the world. It is far
superior to plain Cod Liver Oil, palatable
and easily digested. Dr. Martin Miles
Stanton, Bury Bucks, London, England, "I have prescribed Scott's Emulsion and taken it myself. It is palatable, efficient, and can be tolerated by almost anyone, especially where cod liver oil itself cannot be borne. Put up in 50c, and \$1

writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping and should be not cause pain or griping, and should be used when a cathartic is required.

A Paintul Subject.

"I was suffering for three months with a pain in my back, and was advised to use B. B. B. I had not used two bottles before I became as well as ever. I advise all who suffer from pain in the back to use B. B. B." Mrs. Paul Brondear, Lennoxville, P. OBEDIENCE TO GOD.

The creation of man was always a possibility, and the plan existed in the Divine mind from eternity. God cannot receive any new ideas. He knows and sees all things, past, present and future, and one of His attributes is immuta bility, therefore, all that He has done or ever will do, is but the development of His original intentions. The glory that is infinite is uncreated, but there is an outward glory that is created and finite. God made us for His outward or extrin-He has undivided ownership in us. According to theological justice we should render to every one his own; therefore we should give ourselves to God, since He alone has a right to us. Original justice demands the subjection of the body to the mind, the subjection of the will to reason, and the subjection of reason to God. This is the natural of reason to God. This is the natural justice that was lost when Adam fell, but restored by the death of Christ. Thus obedience to God is a condition imposed by the natural law. St. Augustine wrote: "He requires you entirely Who hath made you entirely." Willing or not, we are in His hands every moment of existence and cannot escape. God gave us an understanding to perceive and know Him, a will to serve Him, and the capacity to love Him. It is our first and highest duty to know Him, to serve Him, and to love Him, as this is the only purpose of our creation. He created us for His extrinsic glory, and it is our duty to carry out the supreme He created us for His extrinsic giory, and it is our duty to carry out the supreme will according to the conditions of the divine plan. Do we obey God, or do we serve Him? Ask yourselves. The very name of God is tabooed in the social circles as being out of place; but the name of God should never be out of place. The name of the devil is quite popular, and is mentioned often in conversation. In the family circle the name of God is mentioned, not in the way of piety, but to express astonishment, sarcasm, contempt, or anger, thus: "My God!" "Good God!" "Great God!" "For God's sake!" This is blasphemy. The name of the Infinite is mixed up with trivial and vulgar common places in the mo irreverent manner. How shocking!

SOMETHING WRONG.

There is something radically wrong in our civilization. The prince of the world has nearly banished God from the thoughts and lips of men. Society is absolutely pagan in its rules of life. Fifty years ago one would sometimes hear such expressions as the following, showing faith in God: "I will go if the pleases God;" "I will come, God willing;" "God save all here;" "It's a fine day, thank God;" "God be with you;"
"God-direct you;" "God look down on
us;" "God spare you." These expressions
show a due recognition of God's providence and a sense of an obligation to respect His divine sovereignty and

fatherhood.

In these days such expressions are never used, not even by church mem-bers in good standing, because God is not in fashion in our times. The older citizens remember when God was mentioned in conversation as above. It is to be hoped that a movement may be inaugurated to bring God into fashion

again among our people.

INDIFFERENCE TOWARDS GOD. There is a lack of reverence every-where apparent. It is caused by in difference to everything outside of the monstrous idol of self which we worship. Men of brains and culture, cold-hearted scholars, lawyers, doctors, professors, do not kneel down in the morning to thank (and in whom they live and the scholars). God, in whom they live and move and breathe, for their preservation through the dark mystery of the night. When retiring at evening to rest, they offer no thanks for protection from the accidents of the day. The grandparents of these did say their morning and evening prayers. These broad-minded people act as if God is unworthy of reverence. They know that the earth rolling in space ninety-two millions of miles from the sun, travels over a thousand miles in its daily motion and sixty. id miles in its yearly motion. and has been doing this since creation's dawn to produce day and night and the four seasons. They knew that God sustains this stupendous system each moment to preserve them from falling into mought. The thought arises, but they do not say, "Thanks be to God!" The sun gives light and heat, else we would be all frozen like marble pillars. The sun is a molten mass, equaling the bulk of one million three hundred thousand worlds like ourse and this sturned. worlds like ours, and this stupendous planet is necessary to our existence as nuch as the air we breathe. Is there one, when looking at the sun, that mur-murs, "Glory to God!" O, barren Chris-tianity!—Philip O'Neill in Catholic Mirror.

In a country town not far from Boston there is a man who has been trying long and hard to get into some political office. His neighbors knew that what chiefly stood in his way has opionated and overbearing ignorance, but of course this point never dawned upon him.

At last, and chiefly through the inter-

vention of a popular neighbor, he was made a justice of the peace. This was better than nothing, and it set him up accordingly. Still, the days went on, and nothing came in his way to afford him an opportunity to exercise his newly.

found power.
At last a rough and ready neighbor came in one day to testify in regard to something to which he had been a witness. He stalked in in his usual suile manner, his hat on his head, and stood before the new Justice.

"Don't you know you're going to be sworn sir?" thundered the new official thundered the new official, The sullen visitor nooded. "Then off with your bat, sir!" roared the Justice. "Don't ye know any better than to come into the presence of me and God with your hat on?"-Boston

If you desire to possess a beautiful complexion take Ayer's Sarsaparilla. It cleanses and purifies the blood, and removes blotches and pimples, making the skin smooth and clear, and giving it a bright and healthy appearance. Take it THE CONVENT.

Into what darkness and dreariness of pochs and ages, of minds and of souls, the convent throws it salutary, beaming light! What marvels it has worked in the development and improvement of the human race! The convent was the eacred vessel which collected the dews from heaven, and poured them out upon the earth in pure and healthy streams: it was the foundation which sprang from life dedicated to God, and its sparkling currents called down a blessing upon the earth. It promoted the material, the mental, and spiritual welfare of man-kind. In the present age people think they perform miracles when they further either of these interests. The convent took all in itself— its various orders took either of these interests. The convent took all in itself—its various orders took all a hand! They cultivated the barren soil and made the desert land put forth its fruit; they directed the thirst for knowledge, which urges forward the daring human spirits to its proper end; they guided the impulses of the soul, and led her either to the fulfillment of her duty in the active life which was sanctified by the exercise of the works of mercy, or they provided for her the peaceful retirement of the silent cell for contemplation and devotion. They did all, they answered all purposes, they understood all, and supplied the necessities of all. On the long ladder which the innumerable wants of man have raised, there is not a step on which a convent has not stood to fill a gap, to supply a want, to remedy a defect. The convents at want, to remedy a defect. The convents which creatures into their holy sphere. sublime creatures into their holy sphere. They offered a crown of humility for the They offered a crown of humility for the holy and a crown of penitence for the sinful. They nursed the sick, fed the hungry, released the imprisoned, sent missionaries into foreign climes, wrote and collected books, taught the young, protected the old, cleared forests, cultivated the deserts, and were indefatigable in the cure of souls; in short, what is there of useful, merciful, and philanthropic work that they have left undone? And they performed all out of long for And they performed all out of love for God and the desire of serving Him faith-God and the desire of serving Him faithfully; out of love for Christ and a longing to follow the example He has left them; out of love for these immortal souls for which the Saviour had died—their own and their neighbor's. They asked for nothing from mankind but leave to serve them, nothing from the world but permission to save it: nothing from the whole earth but liberty to whole earth but liberty to from the renounce it; nothing from fortune but the right to despise it. That which was the object of all their desire, that which they were bent upon obtaining at any price—was heaven !—Countess Hahn Hahn from Jerusalem

CRITICAL CATHOLICS.

From "We Catholics." We modern Catholics, it must be con-fessed, may be said to be masters of the language of depreciation. Many and happy are the charges lately made in the attitude taken towards us by the bulk of attitude taken towards us by the bulk of our Protestant fellow countrymen. Cath-olic ecclesiastics have become great, and even indispensable personages in the outer world. But when Catholics began to interchange all sorts of civilities with outsiders, when the wondering nation woke up to the fact that it had a mine of social and political and philanthropic wealth hitherto ignored, and when the praise of Catholics was everywhere on Protestan Catholics was everywhere on Protestant lips, Catholics themselves began to hold one another lightly, and to speak of them-selves and of their belongings apologeti-cally, even despitefully. We learned to serves and of their belongings applogeti-cally, even despitefully. We learned to walk, in regard to one another, not merely circumspectly, but with suspicion, and to breathe an atmosphere chilly with con-tinual criticism.

I say, then, that we modern Catholics are critical Catholics and in more senses than one. Gaping with an often stupid admiration at the men and the women and the ways of Babylon, we are ever on our guard lest we should squander pre-cious praises on our own. And if we are critical Catholics inasmuch as we are critical of one another—in another way critical of one another—in another way is not our Catholicity critical, too? Will the flower of faith survive these cold blasts that are forever blowing? The preacher with whose manner we are as eager to find fault-shall some moment of confusion, be irritable with his doctrine too? We who are so careful to dissociate ourselves from our fellow Catholics in Club land at court and, who are quick to declare at the polls and round the council board we have no common bond in our common creed—shall we not in time discover that the sanctuary itself is a distasteful meeting-ground, and that the one link binding us to our brother-believers is less attacking than the ten chairs which the us to the worldlings? I put these questions to myrelf no less than to my fellows in the fatth, whom I love, and whose very folbles I am fain to share. But, as a chief offender, I say that it is an inclined plane on which we, who do not feel the full responsibility of a glorious spiritual kin-skip, have taken our stand; and at the foot of it is the City of Confusion.

Henri Lacordaire was wont to affirm that he who wishes to be a good Christian must first be a good man. I accept and I apply the paradox when I say that until we have learned to love Catholics we shall never love the Catholic religion; and that he who to-day refuses to accord his respect to persons and to emblems, nay to morrow be tempted to withdray it from the principles these propound and represent—principles which I pray that I who write and they who read may hold forever dear.

Consumption Surely Cared.

To the Editor;—
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 permanently cured. I shall be glad to send two bottles of my remady free to any ef our readers who remedy free to any ef our readers who have consumption if they will send me their Express and P. O. address.

Respectfully, Dr. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

MILBURN'S AROMATIC QUININE WINE IS distinctly superior to any other as an appe-tising tonic and fortifier.

REGULATE THE LIVER and Bowels by the judicious use of National Pills, they are purely vegetable.

ariness of

of souls, beaming worked in

rement of

t was the

out upon streams:

ang from

upon the

of man-ple think y further convent

ders took ie barren

put forth hirst for yard the

per end; he soul,

llment of

hich was ne works

her the

They did

vhich the

e raised

convent

the most sphere. y for the e for the

fed the ed, sent es, wrote

e young, ests, cul-ndefatig-ort, what I philan-

love for

im faith.

has left

died-

rom the

nothing

une but

t which

hn Hahn

be con-

le in the bulk of Cath-eat, and

he outer

on woke of social

Wealth

praise of

to hold

ologeti-

, and to ith con-

atholics

stupid women ever on

we are we are er way ? Will

e cold

are as

rritable are so m our

at the ard we ommon yer that

l meet-

to the

in the

a chief

al kin-

at the

affirm

t and I t until

ligion;

accordablems.

thdraw nd and

that I

y hold

They

CATHOLICS OF SCOTLAND.

BY THE REV. ÆNEAS M'DONELL DAWSON, LL. D , F. R. S , ETC. PART II.

JAMES GRANT-1766 1778. The place of Bishop Grant's birth was Wester Boggs, in the Catholic District of the Eczie, Branffshire. He studied pened to dine a portrait of Quesnel, a notorious Jansenist. Represented on his head was a crown consisting of a number of small circles, on which were the names of his works. Not satisfied with this, the artist added underneath the following inscription :

Hic ille est quem plena Deo tot scripta coro nant. Magnahimus veri vindex, morumque Magis-ter, In quem ceela suos dum vertit Roma furores Labi visa fides et totus paliuit orbis.

Mr. Grant's companions loudly praised both portrait and inscription. With the utmost sang-froid the former observed that it would be no difficult task for him to compose a few lines more suited to the subject of the portrait. They dared him to try, when he wrote the following

Hic est plena malo qui demone scripta recudit,
Agni in pelle lupus, Regi qui Deoque rebellis,
In quem sacra vigii dum fulmina Roma
vibravis
Vincti prisca Fides totu: que amplectitur
Orbis.

Needless to say, there was commotion in the Quesnel Jansenist House, Mr. Grant resolved to leave it and found a more congenial residence in the semin-ary of St Nicolas du Chardonnet, where he

spent some time both profitably and happily. In the year 1735 Mr. Grant returned to Scotland, and after spending a short time with his friends in the Enzie, was appointed to the Mission of Braes of chaber, as assistant to Rev. John Me-nald. He was afterwards stationed in the Catholic Island of Barra, As showing how bitterly the Catholic clergy were persecuted after Culloden, it must be related that some ships of war had come to the coast in 1746; men were landed from them on Barra in search of victims. The chief object of their search, it appears, was the priest, and they threatened to lay waste the whole island if he were not given up to them. Mr. Grant, on hearing of those threats in a safe retreat to which he had retired in a small island, rather than see his parish ioners reduced to misery, gave bimself up to the enemy and was carried a prisoner to Mingarry Castle on the western coast. He was there detained for some weeks and then conveyed to Inverness, where he was thrown into the common prison, with forty prisoners together with him in the same room This was not all. He was chained by the leg to Mr. McMahon, an Irish officer in Scotland in order to be of service to Prince Charles. So chained, they could not, in the night time, change from the one side to the other, except by the one passing above the other. The people of Inverness humanely provided them with some conveniences. Among other things, they gave to each a bottle, and this they hung out at the window in the morning, when it was filled by kindly persons with fresh water. One day the sentinels falsely informed the visiting officer that the prisoners had conspired to knock them on the head with bottles which they had ready for the purpose. In vein did M. Carbon and part of the Catholic religion. The sect in which he was educated was a particularly strict one. The sect in which he was educated was a particularly strict one. The cated was a particularly strict one. The cated was a particularly strict one. The sect in which he was educated was a particularly strict one. The sect in which he was educated was a particularly strict one. The cated was a particularly strict one. The sect in which he was educated was a particularly strict one. The cated was a pa which they had ready for the purpose. In vain did Mr. Grant and others plead that the accusation was as groundless as it was improbable and ridiculous. They were not heard, but deprived of the bottles. Mr. Grant was afterwards heard to own that he felt more keenly this privation than any other cruelty that was inflicted on him. His brother, John Grant, of Wester Boggs, at length came to know where he was, visited him, furnished him with money, and made such powerful interest with gentlemen of their Clan as to obtain his liberation in May 1747. The condition was required that he should come under bail to pre-sent himself when called upon. To the influences on his side it must be ascribed that he was never so called upon. The minister and other Protestants of Barra gave testimony as to his peaceable and inoffensive demeanor during the insur rection. The cruelties inflicted, during his incarceration, had seriously impaired his health. On being liberated, he returned to his brother's house in the Enzie in order to renew his broken health. In 1748 he repaired to Shenval in consequence of a recommendation that he should drink goat milk whey. Following this simple regi-men, and, at the same time indulging in perfect rest from missionary labor, he recovered his strength and labor, he recovered his strength and was able to resume clerical duty. The charge of the Catholics resident in the parish of Rathven was assigned to him in the autumn of 1748, on the removal of the Rev. John Gordon to the mission of Buchan. Bishop Smith now stood in need of a coadjutor; and having applied nominating him Bishop of Sinita were forwarded on the 21st February, 1755

Aberdeen on the 3rd December, 1778 HUGH MACDONALD, ALEXANDER SMITH, JAMES GRANT, GEORGE HAY, (1769

1811), JOHN GEDDES, AND THEIR GEORGE HAY.—This celebrated prelate, were destined to be of long duration.
He became intimate with Alexander Wood, Dr. John Gregory, Livingstone of Aberdeen, Dougal of Reith, and Strachan of Banff. The first of these celebrated men, so long known as "Sandy Wood," continued his friendship till the day of his death in 1807.

the time of Mr. Hay's studies there, was at the height of its reputation. It was otherwise with the morals of the youth of that city, of which historians give a most unfavorable account. Mr. Hay, being a Jacobite, had no scruple in going to serve as a surgeon, together with his teacher, Mr. Lauder, in the army of Prince Charles. It cost him dear. In the course of the Prince's retrograde merch to Inverness. Mr. Hay was obliged. march to Inverness, Mr. Hay was obliged, march to inversess, Mr. Hay was obliged, the hardships of campaigning having im paired his health, to return to Edinburgh. When there he was advised by his friends to present himself to the representatives of the established government in the hope that, as he had been equally attentive to the wounded and ask of both tive to the wounded and sick of both parties, and serving only professionally, he would be put to no further trouble. They were greatly mistaken. The unfortunate practitioner was detained for three months in the Castle of Edinburgh, and then sent to London, along with others, in charge of a messenger-at-arms. He was held a year in prison, but not rigorously treated. Friends were allowed to visit him and his fellow-prisoners. On occasion of one of these visits Mr. Hay heard, for the first time, and not without surprise, some remarks in support of the Catholic religion, which happened to be made in a casual converin support of the Catholic religion, which happened to be made in a casual conversation between Mr. Meighan, the distinguished Catholic publisher, and one of his friends. The impression on the mind of Mr. Hay was ephemeral, although, at the time, distinct and vivid. It was not, however, forgotten; he often alluded to it in after life.

Immediately after the amnesty of 1747, Immediately after the amnesty of 1747, Mr. Hsy being set at liberty, returned to Edinburgh. There being question there of calling him as a witness against some of his associates in the Jacobite campaign, he retired to Kirktown House, in the West of Scotland, the seat of Sir Walter Montgomery, who was his relative. There he amused himself as best the could with falld sparts and when he could, with field sports, and when tired of them he had recourse to the fibrary. There he happened one day to fall upon a copy of Gother's "Papist Misrepresented and Represented." He read it eagerly, and new ideas arose in his mind. Except the few words that fell from Mr. Meighan, he had never heard anything in favor of the Catholic religion. The sect in which he was edu. He must have further information; and this could best be obtained from a living Catholic, especially a Catholic priest. As soon as he could prudently leave his retreat at Kirktown of Kilbride, he returned to Edinburgh in order to continue his enquiries; but, meanwhile, did not refer in a continue his enquiries; but, meanwhile, did not refer in the principal in the was just ready to describe the manufacture of Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal Innes to Abbe Grant, that he journeyed by way of Leghorn. "In all appearance," writes the Principal, Mr. G. Hay will reach you before you get this line. I have, with yours, a letter from him from Marseilles, as he was just ready to describe the principal in the Principal i tinue his enquiries; but, meanwhile, did not refrain from more commonplace occupations. As he was attending the fencing school of one Mr. John Gordon, of Braes, this worthy man completely won his confidence. Hence he expressed to him his great desire to become acquainted with a Catholic. This delighted the good man, who exclaimed with warmth: "Thank God, I am one myselt," An introduction to a priest of the Society of Jesus soon followed. This was no other than the Rev. Father Seton was no other than the key, Father Section of Garleton, at the time resident in Edinburgh. Mr. Hay, under his care, enjoyed a regular course of instruction and preparation. He was, in due time, received by this excellent priest into the Catholic Caurch on the festival of Saint Catholic Caurch on the festival of Saint Thomas the Apostle,-21st December,

1748. Now nineteen years of age, Mr. Hay still adhered to his original design of prosecuting his medical studies. For this purpose he attended the able lec-tures of Dr. John Rutherford, with whom he became intimate. About a quarter of a century later, this learned doctor requested his former pupil, then a bishop, to recommend his son who was setting out on his travels, to the ac quaintance and good services of Abbe Grant, the agent of the Scotch mission

at Rome. It may be mentioned as showing Mr. Hay's proficiency in his studies, that in October, 1749, he was elected a member in the proper quarter, Mr. Grant was selected a member of the Royal Medical Society, and in Selected for the important office by the Congregation of Propaganda. Briefs nominating him Bishop of Sinita were normaling him Bishop of Sinita were forwarded on the ellst Fabruary 1775.

this business He was so seriously grieved by the cruel laws which denied him the free practice of his religion, that he conceived the idea of engaging George Hay.—This celebrated prelate, whom his parents educated in their own religious and political persuasions as a sake of the liberty which he could not religious and political persuasions as a non-juring Episcopalian, and who was destined afterwards to become so eminent as a Catholic, was born at Eiinburgh on August 24th, 1729. He was of highly respectable parentage, the male line of the Hays, Marquises of Tweeddale, having become extinct in his person. His first studies were at Edinburgh, liberal, but not academical, his name not appearing in the books of the University. In the sixteenth year of his age he began the study of medicine, becoming apprentice to Mr. George Lauder, a surgeon Challoner, who was then at the height t the Scotch College of Rome from 1734, when he was ordained priest. Before returning to Scotland he prolonged his studies for another year, by the advice of his Superiors of the Scotch College, at a seminary known as Notre Dame des Vertus. This house, it appears, although Mr. Grant and his friends This became

This became the contracted friendships that were destined to be of long duration.

This great prelate was no less distinguished for his learning than by his ambility of character and the eminent sanctity of his life. He became deeply seated in the young man who was beat of the Catholic religion. The proposition of the Catholic religion to the Catholic religion to the Catholic religion. The proposition of the Catholic religion to the Catholic religion to the Catholic religion to the Catholic religion to the Catholic religion. The proposition of the Catholic religion to the Catholic religion to the Catholic religion. The proposition of the Catholic religion to the Catholic religion to the Catholic religion. The proposition of the Catholic religion to the Catholic religion to the Catholic religion to the Catholic religion to the Catholic religion. The proposition of the Catholic religion to the Cat sancity of his life. He became deeply interested in the young man who was now introduced to his acquaintance, and took pains to ascertain the true bent of his mind. Taking everything into concontinued his friendship that the his death in 1807.

The medical school of Etinburgh, at sideration, he was soon persuaded that the time of Mr. Hay's studies there, was Divine Providence had marked the vocation of the respective to the continued his friends and the continued his friends and the continued his friends. tion of his new friend, designing him specially for the more exalted offices of the exclesiastical state. It required no great effort of his influence to bring over Mr. Hay to the same conviction. It would seem as if the words of the Bishop had revealed to him the secret workings of his own mind, and he offered no opposition to the proposal of Bishop Challoner. The latter, accordingly, wrote to Bishop Smith at Elinburgh, informing him of Mr. Hay's dispositions, and asking him to secure a place for him in the Scotch College at Rome. Thus was it due, under God, to Bishop Caal loner's penetration and the interest he took in the young student, that the Church and Mission of Scotland, in after years, received such great benefit from the services of Bishop Hay.

the services of Bishop Hay.

With his mind now at rest regarding his vocation and future life, Mr. Hay, in order to fulfil his engagement, passed on board the ship above mentioned, which was bound for Marseilles. The vessel touched at Cadiz, and while it lay in the harbor there Mr. Hay went on shore every morning to hear Mass. Becoming acquainted at Cadiz with a very pious Augustinian Friar, who was an Irishman, he acquired from his conversation a liking for the religious life, and even thought of renouncing the world and seeking the nouncing the world and seeking the salvation of his soul in the seclusion of the Cloister, It was otherwise ordained. A letter from Bishop Smith had been sent after him, informing him of a place sent after him, informing him of a place being provided for him in the Scotch College at Rome. This letter was forwarded by way of Paris and passed through the hands of the Rev. Geo. Innes, Principal of the Scotch College, there. This dignitary expressed a high opinion of Mr. Hay, and regretted that he was not destined for his house rather than that of the "old town." Mr. Innes says, in his letter to Mr. John Gordon, Procurator for the Scotch mission in Procurator for the Scotch mission in London: "By the account you give of London: "By the account you give on him (Mr. Hay), it appears he is truly a hopeful subject, and I am sorry he did not pass this way. What Bishop Smith writes to Mr. Grant about him has determined the matter for his going for-ward to the old town (Rome), and I shall do all I can, that he may meet there with everything to his miud; although I can't say but I had much rather have got him to this House."

The Abbe Grant, on the part of Cardi

part for Leghorn. I wish you had many subjects like him for company's (mis sion's) service. Pray my best wishes to him, and prosperity to the end of his pious undertaking. As he is a man of years and understanding, I'm persuaded he'll profit much by Dr. Stonor."—Sept. 5th, 1751.

Another letter still further shows how great an interest Principal Innes took in the young student, Writing from Paris to his friend, Dr. Stoner, agent at Rome for the English clergy, he says, under date Nov. 17th, 1751, "I'd fain know your opinion of our last student, Mr. Hay, sent by Bishop Smith with great eulogy of him, to our college in Rome; and, above all, I could heartily wish you would be helpful to him, without giving umbrage to the Reverend Father. By what I can understand, he is a lad very sincere, of good sense, and of more knowledge and experience than most we send thither. The only favor I beg
of you is, that when you can prudently
be of any use to Mr. Hay, or any other
of our students with you, in that case you'll bestow on them your helping hand."

Mr. Hay was received into the Scotch College of Rome on September 10th, 1751.

The Reverend James Stothert gives a glowing description of the famous city, ever ancient and ever new. ROME AT THE TIME (1751) MR. HAY WENT

"The City of Rome never enjoyed greater prosperity than about the time when Mr. Hay entered it as a student normating him Bishop of Sinita were forwarded on the 21st February, 1755. He was averse to this promotion; and ais friends had great difficulty in persuading him to accept the dignity. The mere idea of it caused an illness which his constitution, already so severely tried, was scarcely able to bear up against. In consequence of this illness his consecration was delayed till the 13th November. At that date, his health being renewed, he was consecrated by Bishop Smith at Edinburga. On the death of Bishop Smith in 1766, he became Vicar Apostolic of the Lowland district. He died at

Edinburgh. He continued for a year in this business. He was so seriously grieved by the cruel laws which denied him the free practice of his religion, walked in the streets of Rome, might have met Alphonsus Liguori, then a priest, come up from the kingdom of Naples on the business of his new Congregation of the Holy Redeemer, or on the subject of his great work on moral theology, then in progress.

Assemani might have been found at the Vatican Library. Paul of the Cross was erecting monasteries for the first Passionists of the Pontifical states. In the Roman schools, Lagomarsini filled the chair of Greek. The illustrious Boscovich was anticipating the discoveries of rich was anticipating the discoveries of modern science, and building up his ingenious theory of the constitution of matter, in the chair of Philosophy. The Scotch College was, at that time, of more than usual efficiency. The effice of Rector was filled by F. Lorenzo Althoozzi S. J., one of the best superiors the College ever had. He was a man of strict honor and integrity and the great exist. honor and integrity, and, to great activity, knowledge and experience in the business of life, he united an extraor-dinary zeal for the salvation of souls."

TO BE CONTINUED.

LADY FULLERTON AN EXAMPLE OF TRUE CONVERSION.

An excellent lesson is contained in a passage from the admirable life of Lady Georgiana Fullerton, by Mme. Craven, lately published in Paris and London. The name of Lady Fullerton is a familar one to the Catholic public everywhere, and a cherished name to the older readers of the Ave Maria, to which she contributed many beautiful writings. Celebrated as she justly is for her services to literature there. ices to literature, those who knew her intimately think of her rather as a great inumately think of her rather as a great Christian rather than a great author, so saintlike was the life she led after "going over to Rome." Her excellent husband preceded her into the Church husband preceded her into the Church by three years, and her biographer writes: "It can scarcely be said that her husband's conversion was the direct cause of her own. Her religious ideas were advancing, indeed at the time of his abjuration, but it was to her a shock rather than a pleasure. It is indicative, we think, of her calm, good sense that she did not permit herself to be hurried faster than her grace, merely because all her emotions set strongly in the direcher emotions set strongly in the direction of Rome. She preferred to wait in silence, and perhaps, in some sorrow, until her convictions came abreast of her desires. It is conversions like these, speaking humsuly, which are of the most stable value, wrought as they are in the suspense and mourning which is God's way of presaging Christian happi-

ness."

Does not this indicate the secret of the defection of so many who, having tasted the good work of God and the powers of the world to come in the true kingdom of God on earth, the Catholic Courch, have failen away, and gone back to the weak and beggarly elements of the world? Their conversion was too hurried—too much a matter of feeling and sentiment; they allowed themselves to be hurried faster than their grace. Their conversion was not their grace. Their conversion was not wrought "in the suspense and mourning which is God's way of presaging Chris-tian happiness;" they did not wait in silence, and perchance in some sorrow until their convictions came abreast of their desires. In a word, they were not thoroughly grounded in the principles and penetrated with the spirit of Catholi-

cism before taking the final step.
We do not forget that there is also a danger in the opposite direction—the dangerous habit of delay, of procrastina-tion, after the mind has been fully made up, the argument thoroughly compre-hended, and the conviction deeply fixed that there is no other sure way of saiva-tion. In that case a little enthusiasm might prove a blessing. But we fear the might prove a blessing. But we fear the more common experience is that of hasty decision under the impulse of feeling—some external attraction of music, or ceremonisi, or personal influence, with a superficial knowledge of some of the main features of the Catholic system, These are not enough to fortify the mind against assaults to which the young convert will inevitably be subjected in the rough-and-tumble of a world full of sin and opposed to the Caurch of God.

To be permanent and lasting, and capable of resisting all the assaults of the adversary of souls, the conviction must a matter of life and death; it must be founded in the invincible logic of the Catholic argument, and take full posses sion of the whole being; the conscience, the mind and heart must be captivated and surrender at discretion; in a word conversion must be pre-eminently work of divine grace, wrought in the soul by the Spirit of God, and transforming the man into a new creature, giving nim new views, new sympathies, purposes and motives, and new sources happiness. Even so, it will of course be necessary to pray for the grace of final perseverance; but such a soul will not be likely to fall away.

Resolutions.

Whereas, We are a free and enlightened people, and in duty bound to take the greatest care of the bealth of the com nunity in general and of ourselves in

in particular. Therefore, be it Resolved, That in all cases where we are afflicted with constipation, inactive or diseased liver, billoueness, derangement of the stomach, juundice and kidney troubles—we will procure Dr. Pierce's Pleasant Pellets and use the same immediately.

Like Magic.

"It always acted like magic. I had carcely ever need to give the second dose of Dr. Fowler's Extract of Wild Strawberry for summer complaints." Mrs. Walter Govenlock, Ethel, Ont.

Nature Makes no Mistakes. Nature's own remedy for bowel com-laints, cholera morbus, colic, cramps comiting, sea sickness, cholera infantum diarrhea, dysentery, and all diseases of a like nature belonging to the summer sea-son, is Dr. Fowler's Extract of Wild Straw berry, which can be obtained from all dealers in medicine. Price 35 cents.

FREEMAN'S WORM POWDERS destroy and

\$93 Sewing Machine Free!

St. Jerome's College. BERLIN, ONT.

Complete Classical, Philosophical & Commercial Courses, and Shorthand and Tj pewriting. For further particulars apply to

REV. L. FUNCKEN, C.R., D.D.,

C. B. LANCTOT

1664 Notre Dame Street, MONTREAL, P.Q. IMPORTER OF

ALTAR WINES OF ALL KINDS SILKS, MERINOS,

BLACK SAYS AND LINENS Largest assortment of Bronzes, Vest. ments, thatices and Ciboriums at the lowest market prices. Orders respectfully solicited.

CHURCH PEWS and SCHOOL FURNITURE

The Bennett Furnishing Co., of London. Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a womplete set of Fews in the Brantiord Catholic Church, and for many years past have contracted with contracts from a number of the Clergy in other parts of Ontario, all cases the most entire satisfaction having been expressed in regard to quality of orthogonal Buch has been the increase of business. Buch has been the increase of business. Such has been the increase of business. Such has been the increase of business. Such has been the increase of business. Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Iraland Address—BENNET FURNISHING COMY
LONDON, ONT., CANADA.

References: Bev. Father Bayard, Barnis Lennon, Brantford; Molphy, Ingersall Corona, Parkhill, Twohy, Kingston; and Bev Bro. Arnold. Montreal.

SEASONABLE BOOKS.

SIX SERMONS ON DEVOTION TO THE SACRED HEART. From the German of Rev. Dr. E. Blerbaum, by Miss Elia McMahon. 16mc, etch, 60th, 60th, 16mc, etch, 70th, 16mc, etch, 16mc, etch, 16mc, 16mc, etch, 16mc, IMITATION OF THE SACRED HEART OF JESUS, By Rev. F. Armondt, S. J.

PEARLS FROM THE CASKET OF THE SACRED HEART OF JESUS, A COUNTY 32mo, cioth, red edges, gill side, Wissteel-plate Frontispiece,
YEAR OF THE SACRED HEART.
Thought for Every law of the Year, dre
from the works of Pere de la Gotorbio
G Blessed Margaret Mary, and of oth
32mo, cloth. With a sleel-plate Fran-

32mo, cloth. With a steel-plate Frontispiece,
DEVOTIONS TO THE SACRED HEART
FOR THE FIRST FRIDAY OF EVERY
MONTH. From the French of P. Hugnet,
Marist. Cloth, red edges. With steelplate Frontispiece,
STORIES FOR FIRST COMMUNICANTS,
for the Time Before and After First Communion. Drawn from the Best authorities by Rev. J. A. Keller. Do Translated
by Frances M. Kemp. 32mo, cloth, 50c.
Maroquetto, 33c.
MY FIRST COMMUNION: The Happiest
Day of My Life. A Preparation and Remembrance for First Communicants,
Translated from the German by Rev. R.
Brennan, Ll. D. 16mo, cloth With a
finely executed Chromo-Frontispiece, and
many full page and other illustrations, 75e

40th Thousand Ready.

PICTORIAL LIVES OF THE SAINTS. With Reflections for Every Day in the Year. With Lives of the American Saints recently placed on the Calendar for the United States, and Lives of the Saints Canonized in 1881. Edited by John Glimary Shea, LL. D. Large 8vo. 538 pages, rich ink and gold side. With nearly 400 Hinstrations. Reduced price, \$2.00 Sold by all Catholic Booksellers and Agents.

BENZIGER BROTHERS

Printers to the Holy Apostolic See, MANUFACTURERS AND IMPORTERS OF VESTMENTS & CHURCH ORNAMENTS, New York, Cincinnati and Chicago.

ALTAR WINES

We again direct the attention of the clergy to our fine stock of Altar Wines:

Sandwich, andwich, Californian, and Sicilian.

Always on hand.

Particular attention given to bottling. Send orders before warm weather, to get them in best order.

I. & C. J. BRENNAN, HAMILTON. ONT.

CHARLES AND Salar Marie The same PROPERTY AND A

STEINWAY,

CHICKERING,

AND HAINES.

Carried S Danger

600

ESTEY & CO'Y ORGANS

Large Assertment of Reliable Second-Hand PIANOS. Liberal Terms. Inspection solicited.

A. & S. NORDHEIMER.

15 KING STREET EAST, TORONTO.

BRANCHES - MONTREAL, OTFAWA, HAMILTON, LONDON.

TO THE SICK AND DEBILITATED.



IS A GREAT BLESSING,

BECAUSE

It contains in small bulk powerful nutrition.
It makes a pleasant drink, that is relished by young or old.
It is specially adapted as a nutritious food for lufants when teething,
For despeptics, and in all cases of debility,
Physical exhaustion, and prostration,
It is the best and safest diet.

HEALTH FOR ALL.

HULLOWAYS PLALS & OUNTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless

THE OINTHEAD

Is an infallible remedy for Bad Legs. Bad Breasts, Old Wounds, Sorns and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUCHS, Colds, Giandular Swellings and all Skin Diseases it has no rival; and for contracted and suff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment And are sold at is. 1jd., 2s. 9d., 4s. 6d., 1ls., 22s., and 33s. each Box or Pot, and may be had of all Medicine Vendors throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

"BELL"

UPRIGHT CABINET PIANOS ORGANS

Are the Leading Canadian Instruments, unsurpassed in Tone, Design and Durability. Recommended by all Leading Musicians and the Trade Generally.

CATALOGUES FREE ON APPLICATION.

W. BELL & CO'Y.

Head Offices and Factories: GUELPH, CANADA.

remove worms without injury to adult or BRANCH OFFICES AT TORONTO, HAMILTON, ST. THOMAS AND WINNIPEGI Infant.

LONDON, ENG., AND SYDNEY, N.S. W.

have a ed dis-f hope-cured, of my

., Tor-INE is appe-

by the

Our eternal salvation is s

woven and so intimately the fulfilment of this pro-

THE CATHOLIC RECORD

Published Weekly at 484 and 486 Richmond [street, London, Ontario, Price of subscription—82,00 per annum. EDITOR—REV. GEO. R. NORTHGRAVES, Author of "Mistakes of Modern Indidela."

THOMAS COFFEY, Publisher and Proprietor. THOMAS COFFEY, Publisher and Proprietor.

MESSIS. DONAT CROWE. LUKE KING and
JOHN NIGH are fully authorized to receive
subscriptions and transact all other busimoss for the CATHOLIC RECORD.

Agent for Ottewn.—P. J. Coffey, Esq.
Agent for Alexandriz. Glennevis and
Locnitel,—Mr. Bonsid A. McDonald.

Rates of Advettising—Ten cents per line
sech insertion.

Rates of Advettising—Ten cents per line epch insertion.

Approved by the Bishop of London, and recommended by the Archbishop of St. Buniface, the Bisnops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Cie-gy men throughout the Dominion.

All correspondence on business should be addressed to the Proprietor.

Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former pos toffice.

Catholic Record.

London, sat., August 25th, 1888.

AN ORANGE LECTURE.

The Rav. J. W. Sparling, President of the Montreal Methodist Conference, addressed the 'Prentice Boye of Kingston on the 12th inst. in honor of the closing of the Gates of Dorry. His subject, "The Aggressions of Romanism," is sufficiently indicative of the character of the address, which was a rehach of all the calumnies against Catholics which could readily be crowded into a ninety minutes' sermon. It is not to be expected that a sermo

delivered for the special delectation of an Orange auniversary should be composed of Gospel truths. A sermon of this character would be out of place delivered before such an audience, who on such occasions, true to their past traditions, look for a rehearsal of all the falsehoods which have been uttered against Catholica during the last three centuries, so that fuel may be added to the fire of hatred which It is the special purpose of their lodges to stir up. It is but little creditable, how. ever, either to the Courch in which Mr. Sparling occupies a prominent position, or to Mr. Sparling personally, that he should pander to the worst prejudices of a body of young men whose avowed object is to create religious discord. The principle of Protestant Ascendancy, which is the known object of these associations, from its very nature cannot be sustained without exciting hatred and religious persecution, and Rev. Mr. Sparling has lent himself to this purpose by the delivery of one of the most intolerant and vindictive addresses ever delivered, even before an Orange audience,

Mr. Sparling professes to speak for the cause of civil and religious liberty, but instead of this his whole aim is to excite animosity against Catholics. The Government of Quebec have done a tardy plece of justice by restoring to the Jesuits part of a property of which they were unjustly deprived by an act of spoliation. This act of honest restitution is thus spoken of by Mr. Sparling: Most of this money came out of the pockets of Protestants, because they are the largest property holders in the Province. This money, given to a people who had stood over all civil Governments with drawn daggers, comes from the pockets of those whose blood the Jesuits would shed if they

had the liberty to do so." The preacher could not be ignorant that this statement is false in every particular. He well knows that the money was drawn, not from the pockets of Protestants at all, but from the estates of the Jesuits themselves, which they held ful purposes, to which the amount now to be restored to them will be applied. The assertion that Protestants own most of the property in the Province of Quebec is equally false. Those parts of Que. bec which are almost exclusively Catholic are shown by the Dominion Census to be about equally prosperous with the most Protestant parts of the Province: and though it cannot be denied that many Protestants by their enterprise and wealth have contributed greatly towards the material prosperity of the Province of Quebec, it is altogether a gratuitous assumption to claim either that Protestants are the mainstay of the Province, or that the French population have any desire to deal with them otherwise than justly. If the French and Catholic population are to be blamed for anything in their relations to the English and Protes. tant population, it is rather for excess of courtesy and considerate treatment, and this has been frequently acknowledged by Lower Canadian Protestants, though there are some dissatisfied and aggressive persons among the latter, who, while they profess to be friends of civil and religious equality, aim at imposing on the Catholics of Lower Canada an offensive Protestant Ascendancy. The Protestants of Quebec have a school system to their liking, they are found in the Government and Municipal offices filling lucrative positions, to a far greater extent than they are entitled to by their numbers, and they are elected readily to seats in Parliament, Catholics generally making no difficulty on account of the difference of religion. It is therefore such men as Rev. Mr. Sparling who exhibit a spirit of intolera ce by asserting that "Roman Catholicism is essentially despetic. It does not is going on in Scotland, and, certainly, prison to day."

Roman Catholic Caurch has always been Intolerant outside of its own belief," and a great deal more in the same spirit. Almost at the very time when Mr. Spark. ling is making this unwarranted attack, a band of roughs belonging to the same organization which he flattering as being the champions of religious toleration, is carrying out their principles on the streets of Toronto in a fashion quite in accordance with their common practice, by wrecking a charitable establishment in the heart of the city, which is under charge of a few hard working and inoffensive ladies.

It is perfectly well known that it is not because of any principles of civil and religious liberty which King William III. may have imported from Germany into England that the Orangemen hold him in nonor as their hero. It is because he kept up the stringent penal laws against Catholicity, a code the darkest that ever disgraced the pages of the history of any Christian country. When, therefore, Ray, Mr. Sparling quotes the words of Holy Writ for the purpose of lauding Orangelsm and its objects, he profanes the divine words, which should be too sacred to be prostituted to such uses. For the purpose of reviling and calumniating and of representing Orangeism in false colors, he quotes as his text the words of St. Jude, professing that he is addressing them "under the necessity" to write unto you "concerning your common salvation," and to exhort them "to contend earnestly for the faith once delivered to the Sainte." It ill behooves a preacher who makes so blasphemous a use of the words of Scrip ture to lecture Catholics on the excellence of Holy Writ. Catholics have more respect for those sacred words than to profane them as Mr. Sparling did in his truly Orange lecture or sermon.

We shall not enter here upon a vindication of the much-abused Jesuits from the the horrible accusation that the Reverend Mr. Sparling brings against them that they "would shed the blood" of the Pro. testants of Quebec if they were at liberty to do to. There are Jesuits to be found in several parts of Ontario and Quebec, and they are known to be earnest and pious priests, fulfilling parish duties zealously and inoffensively. They do not perambulate the country inciting their Catholic hearers to committ murder, as Rev. Mr. Sparling's lecture is calculated to do with Orangemen, and as a certain minister of Toronto did not long ago in his church, with the result that one of the murders to which he incited his hearers was actually attempted. The Rev. Mr. Sparling's professions of love for civil and religious liberty are but a disgusting piece of hypocrisy, excelled only by the blasphemy of using the sacred words of Scripture for the furtherance of his nefarious purpose.

SCOTTISH HOME RULE.

The demand for Home Rule in Stotland has certainly not attained the dimensions nor has it been made so perseveringly as the similar demand which has been so unmistakably pressed by the people of Ireland. Yet it is made, and the Scottish Home Rule Association is certainly now attaining great strength. There is, however, considerable difference between the two cases. There has always been much more of a desire on the part of the Eng. cate of Mr. Balfour's policy, the fact of its lish members of Parliament to legislate for outspoken condemnation on the present Catholics, which may possibly end in the Scotch people, so much so that it has been the case to a great extent that Scotch measures have been left in the hands of the Scotch members, while it has been sufficient to seal the fate of any Irish measure, if it were supported by an Irish mej rity. The English members have shown habitually that they wish to concede to Ireland nothing that is desired by the people of the country. Yet there are certainly substantial grievances felt by the Scottish Home Rule were granted.

The Scottish Home Rule Association point out that the Westminster Partiament is so over-crowded with work that Scotch legislation, satisfactory to the people of Scotland, cannot be obtained except in regard to the most urgent matters, and even then the seventy. two Scotch members are too frequently overruled by the 598 members who are not and cannot be acquainted with the actual needs of the country. The House ity. He was known as a strong partizan would undoubtedly be disposed to grant of the Government, and in giving remedial legislation if it understood the his evidence he endeavored to make questions brought before it, but a majority it appear that the three doctors uninterested in such matters cannot be who attended Mr. Mandeville during his expected to trouble themselves so as to last illness had given false testimony, and master the position; and there are so many questions brought before them in standing that they all occupy important which they are really interested, that they medical positions. In fact, he accused cannot and will not find time to master the other issuer. As the Scotch people discover this neglect of their interests, they become more and more earnest in the demand for Home Rule, and from the progress which the cause is now making not get half enough. He also stated : "I we cannot doubt that it will before long am decidedly of opinion that if he (Mr.

The cause of Irish Home Rule will be greatly benefitted by this agitation which | would be alive and well in Tullamore k tow what equal rights or civil and reli- the need of Home Rule in Ireland is It is evident that Mr. Balfour hopes

gious liberty mean. . . He did not much greater than in Scotland, for the through Dr. Barr's evidence to avert the think any man could deny that the same reasons, and for the additional indignation which has been raised against reason that the grievances under which the Irish labor press more severely on people which has been imposed upon them. We wish the cause speedy success in both countries.

THE C. M. B A.

A great and a good work are those engaged in who are enrolled as members of the Catholic Mutual Benefit Association. In this week's CATHOLIC RECORD we present a full report of the proceedings of the sixth annual convention, which last week concluded its labors in Toronto. The amount of practical work performed by this society, in the matter of protecting the widow and the orphan from poverty when deprived of a fond husband and father, it would indeed be a most difficult task to set forth in all its grand details. The imegination alone may draw a picture of the immense benefit bestowed upon our Catholic people through its agency. Many of them are of the artisan and laboring class and their scant earnings will permit of little or nothing being placed away for the emergencies of sickness or death. By the payment of a small monthly assess ment two thousand dollars is given a widow, or to the orphans, as the case may be, when the hand of death removes the bread winner. We would impress upon all Catholics eligible for membership to take into serious consideration the advisability of becoming enrolled at once under the protecting ban. ner of the C. M. B. A. It is encouraged and fostered by the Church whereever it is established, and the blessing of God has been with it since its inception. The proceedings at the Grand Council are full of interesting matter. It was truly a representative gathering of those who rank amongst the best laymen of the Church.

THE VERDICT ON MR. MANDE-VILLE'S DEATH.

The death of Mr. John Mandeville, brought on by cruel treatment in prison, was a deed so atroclous that even the most steadfast friends of the present Gov. ernment acknowledge that it was a most brutal and reprehensible act. The Daily Telegraph, an organ of the Government, states editorially that "nobody in private life considers or affects to consider that Mr. Dillon, Mr. O'Brien or others are on a level with burglars or thieves." That journal acknowledges that the sympathy which Mr. O'Brien and other Nationaliet members of Parliament en ertain for the poor pessantry of their country is laudable sentiment which does them credit. The editor continues:

"The sympathy of educated men for poor peasants, however, even when it goes too far, is not reprehensible. The ability and earnestness of many Parnellite mem-bers are enough to have won them fame bers are enough to have won them fame and wealth in many non-political careers We think, therefore, that to measure out to humane, bot headed men the same kind of degrading punishment that is awarded to rioters or moonlighters is, to use the mildest language, a deplorable mistake."

The treatment of Mr. Mandeville in prison is specially spoken of in terms of the severest censure. When it is remem. bered that this journal has always been friendly to the Government, and an advooccasion is highly significant. It is an evidence that the cruelties of Mr. Balfour have shocked the English people to such an extent that even this newspaper is forced by the strength of public opinion in England to condemn the outrages which have been perpetrated under the pretence of enforcing law and order, so that even the bitterest anti Irish organs are beginning to realize the fact that the English people are becoming every day more and more determined to give Ire-Scotch which would be removed at once if land at last that justice which has been so long delayed.

That Mr. Balfour himself feels the force of the public indignation which has been aroused is evident from the efforts that have been made in his behalf to exonerate him from the charge of having caused Mr. Mandeville's death. Dr. Barr, the physician who reported Mr. Mande ville to be fit for punishment when he was suffering from illness, seems to have been selected purposely for his inhuman. that they were incompetent, notwiththem of being the cause of Mr. Mande. ville's death by giving him wrong treatment, and he acknowledged that he had said to a gentleman in Liverpool that Mr. Mandeville was a great scoundrel and did Mandeville,) had had two years' imprisonment instead of two months', he

him. The jury, however, evidently placed no reliance on Dr. Barr's testimony. impoverished by the foreign legislation It was a mixed jury of Catholics and Protestants, and the verdict was unanimous that 'the deceased John Mandeville died on the 8 h of July of diffused cellular inflammation of the throat as defined by the doctors, brought about by the brutal and unjustifiable treatment be received in Tullamore jail. That we enter our solemn protest against the system of the present Government in awarding similar treatment to Irish political prisoners as to common criminals, and the cruel method by which the rules are enforced. That we condemn the vile aspersions of Dr. Barr on the doctors who attended John Mandeville in his last illness."

This unanimous verdict of the coroner's ury is fully sustained by the public opinon, not only of the three kingdome, but by the public opinion of every civilized

A GREAT CONVENT BURNED. As will be seen by a report in another column, that magnificent educational institution, the Academy of the Sacred Heart, at Manhattanville, New York, was ast Monday, 13th instant, totally destroyed by fire. It is supposed that the conflagration was caused by carelessness on the part of the men who were engaged to perform some work on the great dome in the centre of the structure. Although insured for a considerable sum, the loss will, notwithstanding, be very heavy, many valuable treasures having been destroyed which are not covered by insurance. It is pleasing, however, to note that not only were no lives lost on the occasion, but not even an accident happened to any of the community or the pupils. The Mother Superior acted, throughout, the part of a heroine.
Though suffering from illness, having, indeed, been assisted from a sick bed at the outbreak of the fire, she issued her orders with a coolness and good judg. ment that received the highest commenda tion from the press of New York city. Such conduct at a most critical period is deserving all praise. It may be said, indeed, that in all similar institutions great precautions against fire are always employed, but, in case such an event does unfortunately happen, the admirable discipline of the school in at once put in full vigor to prevent confusion. It is, there fore, a happy incident of this occurrence to note that the precious lives intrusted to the care of the good nuns were of the

ORANGE RUFFIANISM.

first consequence when the fire alarm

sounded, and all were conducted safely

out of the burning building.

The attack made by Orange rowdies on the St. Nicholas Home in Toronto was not merely the result of an accidental row, as t has been represented to be, but was a deliberate and premeditated attack upon the Home for no other reason than that it is under charge of the self-sacrificing and devoted nuns who give themselves to the work of making a comfortable home for unprotected boys who are endeavoring to earn their bread. It is one of a series of outrages which have been perpetrated of late, apparently for no other purpose than to provoke riots between Orangemen and odshed, and these outrages are openly encouraged by such clergymen as Dr. Wilde and such laymen as Col. Fyrwhitt and School Inspector Hughes, all loudmouthed advocates of "civil and religious liberty." In order to cloak the Orangemen it has been pretended that the persons who attacked the Home were a few "boys." Eye witnesses tell that they were boys of the size of the "boy-preacher" Harrison, who is forty years of age, yet it can scarcely be said that they were men, as there was no spark of manliness in them. A respected correspondent informs us that on August 6th, the Emerald Benevolent Society were met on their return from an excursion by the "True Blues" and three or four other divisions of Orangemen, and it was only by the patience of the Catholic young men that a serious fight was averted. Again, on the evening of the day when Archbishop Lynch was buried, a company marched up Power street and played their party tunes before the residence of Bishop O'Mahoney, winding up with three cheers and a "tiger." The last outrage on defenceless ladies truly caps the climax of these "boys" who have so much at heart the principles of civil and religious liberty, and whose motto is peace and good will to all men. It is no wonder that their conduct should be what it is when we read the language with which their leaders and preachers are constantly addressing then. On the night of the St. Nicholas Home outrage they were thus addressed by Col. Tyrwhitt :

Col. Tyrwhitt said he was pleased to have the opportunity of welcoming the Grand Master back to Cauada and of congratulating him on the impression he had produced in Ireland. The brethren in Ireland had held their ground and proven that they are men prepared to act up to their professions. (Cheers) They were determined, if necessary, at the point of

the bayonet to defend the rights they at present hold. (Cheers.) The present demonstration showed that Toronto estidemonstration showed that Toronto esti-mated Bro. Wellace at his proper worth, and that they had the principles of the order at heart. (Cheers.) He had always been proud of the Orangemen of Toronto, and believed that as long as they held their present position the been proud of the Orangemen of Toronto, and believed that as long as they held their present position the province was safe. When Mr. Wm. O'Brien visited this country—(gronns though a lover of peace be (Col. Tyrwhitt) could not help laughing when he saw the treatment meted out to him by a few of the boar of Toronto. He was much the boys of Toronto. He was much afraid that had he been present he would have applauded if he had not taken part. (Loud cheers.) He was proud that Toronto had risen in its might and almost driven the disloyalists from the country. (Cheers) He congratulated Bro. Wallace upon the grand reception. (Cheers), the Chairman Hughes—Our boys had as good a right to sing "God Save the Queen" in the park as O'Brien had to talk treason.

Toronto Orange leaders and parsons are certainly rearing a fine brood of boysfor the gallows.

DR. RIDLEY'S SUICIDE.

Dr. Ridley, who committed suicide so that he might not give evidence against the Government, appears not to have been willing tool in the hands of Mr. Balfour, in inflicting torture on the prisoners at Tullamore. Mr. Lane, M. P. for Cork, has written a letter in which he states that Dr. Ridley begged him to go into the hospital, because, he said, "if you do not they will starve you to death here." Mr. Lane was unable to eat the prison food, and Dr. Ridley procured better food for him. Ridley said to Mr. Lane, "I must either defy the Prison's Board, or have an inquest upon you, and as I do not went a verdict of murder against me, I will give you exercise despite them." A few days THE GRAND COUNCIL OF CANADA. later Dr. Ridley told Mr. Lane that he had received a terrible reprimand from Dublin for allowing Mr. Lane to take exercise. He also said that he had orders to sign a certificate authorizing the infliction of punishment which would certainly kill Mr. Lane, and he strongly urged Mr. Lane to go into the hospital, so that his life might be saved. Mr. Hooper also confirms Mr. Lane's statements. There can be no doubt that it was Mr. Balfour's intention to maltreat the Irish prisoners to such an extent that they might die through harsh treatment.

The Coroner's jury have rendered their verdict in Dr. Ridley's case that "He committed suicide while suffering from temporary insanity, produced by the apprehension of disclosures with reference to the treatment of the late John Mande ville in Tullamore Jail." The jury express deep sympathy with Mrs. Ridley and Mrs. Mandeville. The charges against Visiting Justice Moorhead are declared by the jury to be unfounded.

THE JESUITS OF QUEBEC.

On the questions of Jesuitism and Ultramontanism, the Mail is growing daily more and more incoherent in its ravings. But a short time since Senator Blair announced to the horrified people of the United States that the insidious Jesuits are gaining control of the Republic, by having a member of their order in the editorial staff of all the prominent journals of the country, and he had even seen six or seven Jesuits on the floor of the Senate Chamber while legislation was going on. The Mail is equally alarmed for Canada, and espect According to the Mail of the 14th inst. the Jesuits of Quebec comprise 300 "picked men" whose only thought is to sway the politics of the Province of Quebec to further their interests; and as the society is incorporated and endowed "It has now an influence which it has not possessed since the colony passed under British rule." Then there are "Jesuits of the abort robe." And who are these? the short robe." And who are these? The Mail gives this name to all the journalists and politicians who have been educated by the Jesuits, and who are consequently "zealous for the interests" of the society. As a matter of fact the Mail we root out and destroy all feelings of illies altogether astray in its figures. The total number of Jesuit priests in Lower by having a "mutual charity among your-selves," for, where it exists, the holy bond Directory for 1888, is 34 instead of 300. There are, besides, some lay brothers belonging to the Society, probably not more than 70 all told. The Mail says these are picked men. There is no doubt the Jesuits are an able body of men, well fitted for the discharge of their duties, but it is not true that they entertain any design of practically dominating the country in the interests of the Society. The charge brought against them by the Mail is both groundless and absurd. The rules of the order forbid the members from taking part in political matters. Their duties are similar to those of other priests where they have missionary work to do, and some are engaged in teaching. They do their duties faithfully and efficiently, and it is well known that there are no more unassuming and unobtrusive clergy than the Jesuit Fathers of the Province of Quebec.

Two thousand pilgrims from America, Australia, France, and other countries visited Knock on the feast of the Assumption. The ceremonies were very impresEDITORIAL NOTES.

THE Right Rev. Bishop Cleary attended a meeting of the Building Committee of St. Michael's Church, Belleville, on the 15th inst., when final arrangements were made for the completion of the building. The total cost will be about \$50,000. His Lordship expresses bimself well pleased with the work which has been accomplished up to the present time.

WE were pleased to meet our esteemed friend, Thos. McDermott, Esq , of Almonte, at the C. M. B. A. Convention, as hale and hearty and friendly as ever. He is deservedly one of the leading as well as one of the most popular men in the section in which he resides. The C. M. B. A. cannot well be otherwise than prosperous, numbering, as it does, in its ranks, many men of such sterling qualities as Mr. Mc-

In a recent discourse Cardinal Manning drew the following dark picture of London : "London is a desolation beyond that of any city in the Christian world. Four millions of human beings, of whom 2,000,000 have never set their foot in any place of Christian worship; and among these 2,000,000 God only knows how few have been baptized, how few have been born sgain of water and the Holy Ghost. London is a wilderness. It is like Rome of old-a pool into which all the nations of the world streamed together and all the sins of all the nations of the world were continually flowing. Such is London at this day."

O. M. B. A.

A Very Successful Meeting in Toronto.

RAPID SPREAD OF THIS EXCELLENT ASSO-CIATION.

On Tuesday, 14th instant, the Grand Council of Canada of the Catholic Mutual Benefit Association met in the city of Toronto. As the members are aware, the Toronto. As the members are aware, the Grand Council sessions are now held biannually. The last session was held in the city of Stratford. Those present at that and previous meetings must have been astonished as well as pleased at the great change that has taken place in the standing of the society. In the last few years progress has been the watchword and now we find that the organization is spreading in almost every portion of the Dominion

we find that the organization is spreading in almost every portion of the Dominion. The officers of the convention and delegates assembled at Germania Hall at half past eight o'clock, and having been placed in order by Grand Marshal O'Reilly, of Chatham, marched to the Cathedral, where solemn high mass was celebrated. The Rev. M. J. Tiernan, Chancellor of the diocese of London, preached an appropridiocese of London, preached an appropri-ate and masterly discourse, as follows: "But before all things, have a constant

"But before all things, have a constant mutual cherity among yourselves: for charity covereth a multitude of sins." I Peter iv. 8

Dearly Beloved Brothers of the C. M. B. A., and you, Dear Brethren, I feel myself highly honored this morning in being invited to address you a few words ere the convention of the Grand opening of the convention of the Grand Council of the C. M. B. A. I regret council of the C. M. B. A. I regret exceedingly that I had not more time given me to prepare a discourse that would serve to edify you on this occasion, and at the same time help to promote the interests of the C M B. A. in your midst. It is my pleasing duty this morning on behalf of the co-administrators of the archdicese, to extend to the conditions of the archdicese. behalf of the co-administrators of the archdiccese, to extend to you a warm welcome to the archiepiscopal city of Toronto. It must, I feel assured, be a source of delight to those venerable men to witness such a distinguished gathering of the latty of the children of the church assembled in the Cathedral this morning. In the text I have quoted St. Peter places before all other virtues the holy virtue of fraternal love—and why? because

virtue of fraternal love-and why? because by the exercise of it, a multitude of sins are effaced—and as we are all sinners, and continually heaping sin upon sin, is it not well for us from time to time to reflect has written against us? Now, no better nor surer means can be made use of to effect this, than the putting into practice the heavenly virtue of fraternal charity. By it we disaim God's just weath against us—by it we fill our neighbors' heart with love and friendship for us—and by it was root our and destroy all feelings of ill. selves," for, where it exists, the holy bond of peace reigns supreme, binding the hearts of all and making them all throb and beat in unison as though there was but one heart and one soul in that community or society, or corporate body. It was in this manner the first Christians lived, and their conduct was so edifying that it elicited from the lips of their enemies—their persecutors and tormentors, the pagans—those remarkable words, "What a wonderful people are these Christians! See how they love one another!"

It is indeed to be greatly deplored that those days of fervor and charity which the primitive Christians spent so well are past

primitive Christians spent so well are past and gone, and that we have now fallen on these times in which our Saviour predicted that "the charity of men would grow cold on the earth, that there would be nothing but dissension, wars, troubles and hatred among men."

among men."
Remember, however, my dear brethren, that the charity the first Christians practiced, the lives of piety and sanctity that they led, are just as incumbent upon us as upon them. It is the same God that they adored and worshipped that we adore and worship, the laws that they were obliged to obey and follow—the very same laws to obey and follow—the very same laws must we also obey and follow if we wish to be saved, for our Lord, on one occasion, in speaking to His apostles, has said, "and what I say to you I say to all."

law, that we cannot possible that it. Now what is charity which the law of G nculcates and so rigidly de love our neighbor as ourselv others as we would wish to b strict attention here, dear of rule our Saviour lays down say, love your neighbor as o say, love your neighbor as of another. No, because it of from a slight provecation between friends is broken, a love there is engerdered has not say love your neighbo loves a son or as a mother for it often happens that and filial affection are conted cut of the heart h jealousy, and even the spenters in among the member family, where love and aff exist. Our Beloved Saviou to love our neighbor as a l we see but too many exa world to day of conjugal that the mutual love and a should cement the matrime destroyed and broken. The records of the courts of just the many applications for bill No, but the love that we m

predominates in each human love of self.
Now, in looking around ing in this large cathedral before me so large a gather men who are banded togeth purpose of carrying out t special command of Christ's another, and of doing to ot heart and soul with joy and causes me to believe that Christ's love and charity at breathes in this cold and world. Oh! how many hon dear brethren, by your asso happy and comfortable, how tears of sorrow and sadness the eyes of widows and orpha dried up, by the mutual be your association. Remember the mutual be your association. Remember the model of th

our neighbor is the seme an have for ourselves, because strongest, the most endur greatest of all loves—for the

bers of the association, of whice ooo have been paid out by Canadian Branches.

Now what does all this show what a great was a great what a great was a great what a great was a great what a great amount of go accomplished by a little exer organizing; it shows that the many members in one body tible force that cannot be im onward progress in obtaining which that organization was no matter what the obstac'es then, dear brothers, my earnest be for your future success, cor you have been doing, strictly a the clauses of the constitution be first and foremost Cathol Sense of the word not called sense of the word, not only i also in practice, and then, when is stretched, when the goal when the summons comes to o another world you can look your widowed wife and orph pendent sisters with complacen are provided for, and with hope tation you can look forward to that God has more in the complacen

tation you can look forward to
that God has promised to the
viz., everlasting happiness. A
wish you all in the name of t
Son and Holy Ghost. Amen.
After Mass the Convention
back to the hall for the purpo
ing the proceedings. It wou
simple justice to mention tha
bors of the Toronto Branche
everything necessary to make the everything necessary to make the comfortable and enable them to their work. The Germania Ha their work. In etermania Hai and well-lighted room. It was h decorated for the occasion and tiful display of natural flow much to the exquisite appeara

arrangements.
The proceedings were open offering up of prayer by Re Hand, of the Cathedral, after same rev. Father presented the neatly worded address of welco was ably responded to by the Gr

dent.
To the President. Officers and Men
Grand Council of the C. M B A
BROTHERS,—We, the men
branches Nos. 15, 49 and 85, hearty welcome to Toronto. convention of the Grand Cou convention of the Grand Councillation of concern and interest members of the C. M. B. A., the Canada. It is one of pride and us of the Queen City, who rejoint the presence of representative organization which, during its above the concerns and the concerns and the concerns the e, has done so much for the s the orphan, the protection of the

It is unnecessary to call the of our chief governing body in (the benefits which this associativelic calculated to bestow both members and the community at may not, however, be out of ple press the hope that these benefits your object to guard and diff be greatly promoted by the wise prudence of your deliberations de next few days. And while we deep interest in your proceed look forward to their bappy upon the progress and prosperi

Again, we bid you a hearty and hope that when the busines you shall be brought to a sat you shall be brought to a same conclusion, you will carry away w pleasant memories of Toronto, are sure you will leave with us fervent zeal and stronger emula the advancement of our associa

the advancement of our association city.

(Signed)
J. L. HAND, Pres. of Recep.
T. J. LEE, Secretary.
THEO. BRAUN, Pres. of Brancement of Brancement Company, Pres. of Brancement Company, Pres. of Brancement Company, Pres.

THOS QUINN, Pres. of Branc E J. RIELLY, Pres. of Branc Father Hand also tendered ar tion to the Grand Council to at

attended

mittee of on the

ents were

building.

000. His

n accom.

esteemed

Almonte. , as hale r. He is ell as one

section in

. A. can.

osperous,

ke, many

Mr. Mc-

Manning

cture of

n beyond

of whom

ot in any

among

bow few

we been y Ghoet.

ke Rome

nations

and all

he world

London

ANADA.

oronto.

NT ASSO-

Mutual

city of vare, the held bi-

d in the

e stand.

reading

at half placed cilly, of

brated.

r of the propri-

es: for sins,"

eel my-n being ere the

Grand

regret

ote the

of the

be a

thering

Peter ne holy

it not reflect

harity

gainst

by it

mak.

and nat it

atestbe

ians!

i that

h the past

licted

hren,

prac-

one

pleased

Our eternal salvation is so closely interwoven and so intimately connected with the fulfilment of this precept of God's law, that we cannot possibly be saved without it. Now what is this fraternal charity which the law of God so strongly danulates and so rigidly demands? It is to love our neighbor as ourselves, and to do to others as we would wish to be done by. Pay strict attention here, dear orethren, to the rule our Saviour lays down. He does not say, love your neighbor as one friend loves another. No, because it often happens from a slight provocation that the love between friends is broken, and in place of love there is engendered hatred. He does love there is engerdered hatred. He does not say love your neighbor as a father loves a son or as a mother loves a daughter, or as children love their parents, no, for it often happens that paternal love and filial affection are destroyad and rooted cut of the heart by dislike and jealousy, and even the spirit of hatred enters in among the members of the same family, where love and affection hatred family, where love and affection hatred. enters in among the members of the same family, where love and affection should exist. Our Beloved Saviour does not say to love our neighbor as a husband loves his wife or a wife her husband. No, for his wife or a wife her husband. No, for we see but too many examples in the world to day of conjugal infelicity and that the mutual love and affection which should cement the matrimonial union is destroyed and broken. This the public records of the courts of justice testify in the many applications for bills of divorce No, but the love that we must have for our neighbor is the seme as the love we have for ourselves, because this is the strongest, the most enduring and the greatest of all loves—for the passion that predominates in each human breast is the love of self.

love of self.

Now, in looking around me this morn Now, in looking around me this morning in this large cathedral and seeing before me so large a gathering of noble men who are banded together for the set purpose of carrying out this new and special command of Christ's of loving one another, and of doing to others what we would wish others to do unto us, it fills my heart and soul with inv and cladness and would wish others to do unto us, it fills my heart and soul with joy and gladness, and causes me to believe that the spirit of Christ's love and charity still lives and breathes in this cold and uncharitable world. Oh! how many homes have you, dear brethren, by your association made happy and comfortable, how many bitter tears of sorrow and sadness falling from the eyes of widows and orphans, have you dried up, by the mutual benevolence of your association. Remember I am not your association. Remember I am not now drawing from imagination, but from Dow drawing from imagination, but from plain facts and figures. Since our Grand Council was established in 1889, \$1382.

Out have been paid to the widows, orphans and beirs of the deceased mem. bers of the association, of which sum \$176.

000 have been paid out by the different
Canadian Branches.

Now what does all this show? It shows

what a great amount of good can be accomplished by a little exertion and by organizing; it shows that the uniting of many members in one body is an irresis-tible force that cannot be impeded on its onward progress in obtaining the end for which that organization was established, no matter what the obstacles are. Oh! no matter what the obstac'es are. Oh! then, dear brothers, my earnest prayer will be for your future success, continue on as you have been doing, strictly adhere to all the clauses of the constitution, especially be first and foremost Catholic in every sense of the word, not only in name but also in practice, and then, when life's span is stretched, when the goal is reached, when the summons comes to order you to when the summons comes to order you to another world you can look back upon your widowed wife and orphan children or upon your lonely mother and fond de pendent sisters with complacency that they are provided for, and with hope and expec-tation you can look forward to the reward that God has promised to the reward

tation you can look forward to the reward that God has promised to the charitable, viz., everlasting happiness. A blessing I wish you all in the name of the Father, Son and Holy Ghost. Amen.

After Mass the Convention marched back to the hall for the purpose of opening the proceedings. It would be but simple justice to mention that the members of the Toronto Branches provided everything necessary to make the delegates comfortable and enable them to carry out their work. The Germania Hall is a large and well-lighted room. It was handsomely decorated for the occasion and the beautiful display of natural flowers added much to the exquisite appearance of the arrangements.

A J Chalue, Penetanguishene. P J Shannon, Belleville. M O'Brien, L'indsay.

M CParland, Gananoque.

J F O'Keefe, Tilbury Centre.
P J Nevin, Kingsbridge.
Jos. Duclos, Montreal.
P J Grace, Montreal.
P J Grace, Montreal.
P J Grace, Montreal.
Committee was presented, and on motion was received and adopted.

Report of the Finance Committee.

London, July 20th, 1888

The proceedings were opened by the offering up of prayer by Rev. Father Hand, of the Cathedral, after which the same rev. Father presented the following neatly worded address of welcome, which was ably rearrounded to by the Grand Presi. was ably responded to by the Grand Presi-

dent.
To the President. Officers and Members of the Grand Council of the C. M. B. A., Canada BROTHERS,—We, the members of branches Nos. 15, 49 and 85, bid you hearty welcome to Toronto. The sixth convention of the Grand Council is an accession of concern and interest to the cccasion of concern and interest to the members of the C. M. B. A., throughout Canada. It is one of pride and honor for us of the Queen City, who rejice to day in the presence of representatives of an organization which, during its short exist. e, has done so much for the support of the orphan, the protection of the widow and the preservation of our holy faith.

It is unnecessary to call the attention of our chief governing body in Canada to the benefits which this association is so well calculated to bestow both upon its members and the community at large: it may not, however, be out of place to express the hope that these benefits, which it is your object to guard and diffuse, may be greatly promoted by the wisdom and prudence of your deliberations during the next few days. And while we take a next few days. And while we take a deep interest in your proceedings, we look forward to their bappy influence upon the progress and prosperity of the

Again, we bid you a hearty welcome and hope that when the business before you shall be brought to a satisfactory conclusion, you will carry away with you pleasant memories of Toronto, and we are sure you will leave with us a more fervent zeal and stronger emulation for the advancement of our association in

excursion to Niagara on Thursday after-

OFFICERS AND DELEGATES PRESENT.
On the roll being called the following officers and delegates were found to be

OFFICERS.

President, D J O'Connor, Stratford. First Vice President, T J Finn, Mon Second Vice President, J O'Mears

Peterboro'. Peterboro'.

Secretary, S. R. Brown, London.

Treasurer, W. J. McKee, Windeor.
Marshal. Mejor O'Reilly, Chatham.
Guard, J. Reaume, Amherstburg.

Trustees, J. McCabe, E. J. O'Brien, Rev.
M. J. Tiernau, Rev. P. Bardou and Rev. T. J. Cale.

DELEGATES. Cleary, Windsor. S B Pocock, St. Thomas. J Fleming, Amherstburg.

A Wilson, London.
Rev. E Crinion, Dunnville.
M A Dumas, Chatham.
Wm. Leaby, Kingston.
J E Lawrence, St. Catharines,
J Hannigan, Dundae. Jos. Bury, Berlin. E Fitzgerald, Stratford. E Fizgerand, Stranford,
B Maurer, Galt.
J G Lee, Toronto.
Rev. J Masterson, Prescott.
Thos. O'Neall, Paris.

Thos. O'Neall, Paris.
J Frye, Nisgara Falls.
J S Smith, Ingersoll.
H W Deare, Maidstone.
J L Kroetch, St. Clements.
Myles McCarron, Wallaceburg.
John McQuade, Seaforth.
Rev. T J Sullivan, Thorold.
Rev. D Bardon Course. Rev. P Bardou, Cayuga. C O'Brien, Montreal. A Kavanagh, Petrolia. R J Latchford, Ottawa. L P Beland, Ottawa.
M J Sullivan, Peterboro'.
P J Woods, Guelph. M Carrigan, Wingham. T W McDermott, Almonte.

T W McDermott, Almonte.
J Doyle, Goderich.
John McCarron, Port Lambton.
John Roman, Hamilton.
Rev. C W Murray, Cornwall.
J Weinert, Neustadt.
T Murphy, Hamburg.
J D Quinn, Montreal.
Rev M J Brady, Woodstock.
Wm Braniff, Brockville.
J Galvin, Arnerior.

M Branif, Brockville.

J Galvin, Arnprior.

H Moraud, Tecumseb.

A B Klein, Walkerton.

J A Devlin, M. D, Arthur.

Rev S Forster, New Germany.

Dr McMahon, Toronto.

T P Tansay, Montreal T P Tansey, Montreal, P Kearns, Barrie. P Kearns, Barrie,
J Shea, Winnipeg,
M Doudley, Mount Forest,
Jno Ford, Montreal,
Jao Noll, S., Agatha,
Jno O'Netl, Hamilton,

Jno O'Neti, Hamilton.
A R McDonnell, Orlilia.
L D'Auray, Ottawa.
L J Cassault, O'tawa.
Michael King, Dublin.
J H G Horey, Merriton.
O. Reaume, Canard River.
Rev P J Brennan, St. Mary's
Rev Joseph Bloem, North Bay.
C O'Donnell, Ayton.
J Loughrin, Mattawa Loughrin, Mattawa J Loughrin, Mattawa.

J J Gorman, Pembroke.

G G V Argouin, Hull,
Ray Geo. Brohman, Deemerton.

T D Kinsella, Trenton. A Schwartz, Formosa.

A Schwartz, Formosa.

N Lynnett, Oastle,
J Coffey, Montreal.
A J Chalue, Penetanguishene.
P J Shannon, Belleville.
M O'Brien, Lindsay.
Rev. J J McEntee, Oshawa.
M McParland, Gananoque.
J F O'Keefe, Tilbury Centre.
Rev. Father Stanton, Smith's Falls.
P J Nevin, Kirgsbridge.
P J Grace, Montreal.
E J Grace, Montreal.
E J Reilly, Toronto.

London, July 20th, 1888
To the Members of the Grand Council
Canada of the C. M. B. A.

Your Finance Committee respectfully report that they have made a careful examination of the books, vouchers and receipts of the Grand Secretary and Treasurer, together with the Report of Supplies and find them correct.

Your Committee would also report that the Grand Secretary is entitled to the

Your Committee would also report that the Grand Secretary is entitled to the compliments of this Council for the able, efficient and systematic manner in which his books and accounts are kept, the prosperity and stability of our noble Association being in a large measure due to his efficient and invaluable services. The work of his office has increased three-fold during the past two varys owing to fold during the past two years, owing to extra duties imposed by the last Supreme Convention, and the large increase in our Canadian branches and membership since that date.

Your Committee are fully impressed that the time has now arrived when the work of the Association demands the entire time and attention of your Grand Secretary; and your Committee strongly recommend that Mr. Brown's salary be raised to at least one thousand dollars per annum, which they consider a very m rate sum for such onerous and important duties. This can now be done without imposing any additional burden on branches, as the revenue of the Grand Council is amply sufficient for this pur-

In our previous report, adopted at the last Convention, your Committee recom-mended that a suitable safe be provided for the Grand Secretary's office. They have now to express their regret that this recommendation has not yet been carried out; and they would now respectfully urge that your Finance Committee be authorized to procure a safe without further delay.

further delay. Your Committee regret that they have again to call attention to the fact that the report required to be furnished by Branches to this Committee, according to Sec. IV., Art. VII., Branch Constitution,

data:

Gentlemen,—I am quite pleased with the following report of your Finance Committee. It shows your work has been done in a thoroughly business manner. The duties of your Grand Secretary have become so onerous that it is absolutely necessary to have him devote his whole time to the work of said office; and as I.f. Brown has our confidence, has given entiresstifaction, can give ample security, and is well adapted for the position, your Council would act wisely in adopting your Committee's report. Your success depends very materially on the manner in which your Secretary dismanner in which your Secretary dis-charges his duties; and your financial standing, large number of branches, and ontinually increasing membership, justify you in giving Mr. Brown a good remuneration. This is my opinion, but of course I do not wish to press it on the Council.

John Walsh,
Bishop of London,
Grand Spiritual Adviser.

Supreme Recorder's Office,
Brooklyn, N. Y., July 26, 1888.

To the Grand Council of Canada:
BROTHERS,—It affords me much pleas
ure to be able to state that the business of your Council with this office during the past term has been conducted in a most satisfactory manner. The success of every Grand Council is almost entirely dependent on the Grand Secretary's office. I assure you that I consider your Grand Secretary, Bro. Brown, one of the most energetic, efficient and accurate C. M. B. A. officers with whom I transact business

and hope, for the welfare of our nobl

Association, that his services in his present position may long be retained.

Yours fraternally,
C. J. HICKEY, Supreme Recorder.

Grand President's Report. The Grand President presented his re port, giving a sketch of the work of the association during the past two years. He complimented the association on the suc cess which was attending their efforts, and upon the amicable character of the rela-tions existing between the Supreme Council and the Grand Council then Council and the Grand Council then assembled. Two years ago, at the convention of the Grand Council, held at Strat ford, only 46 branches, with an entire membership of 1900 could be counted. At present there were no less than 85 branches, with a membership of 3220 Two years 250, at the last meeting of the Supreme Council at London, the total membership of Canada and United States was 13,000, but it had now grown to 20,000 membership of Cauada and United States was 13,000, but it had now grown to 20 000 members. Since the formation of the present Grand Council in February, 1880, there had been 88 deaths among the members in Canada and the sum of \$176.000 had been paid out to the families of the deceased members. Many of the poor families had been kept together, educated and enabled to grow up good respectable. and enabled to grow up good respectable citizens, by these sums paid out. The business of the association had grown to such an extent that he would recommend that the secretary devote his whole time to the association's interest and be recom-

pensed for the same.

On motion the report of the Grand President was referred to the Committee

Supervising Medical Examiner's Re-

To the President, Officers and Members of the C. M. B. A Grand Council of Canada:

GENTLEMEN AND BROTHERS,—Your Supervising Medical Examiner, in submitting his second bi-annual report, begs leave to congratulate the Grand Council and the As-ociation generally on the very large increase in membership which has taken place in Canada since our last report; and also on the very energetic and efficient also on the very energetic and efficient Grand President in the chair. manner in which the work of the Association has been done by our Grand Secretary and other officers, under the able direction of our highly esteemed Grand President. I have also to thank the local Medical Designation of the confidence of the conf Examiners for the careful and efficient Examiners for the careful and emeters of yesterday some manner in which they have made their reports, and would respectfully urge on them the necessity of increasing to a still greater extent their care in making examinations and of obtaining as full a and he wished the manner of family history as possible. The aminations and of obtaining as full a report of family history as possible. The necessity of this will be apparent when we look at the large number of deaths from hereditary diseases that take place in our Association every year. During the last term—from the 2ud of August, 1886, to July lat 1888—the total number of to July 1st, 1888-the total number o deaths in our Association has been 277. Of this number 77 deaths have been caused by Phthisis (Consumption)—9 in Canada and 68 in the United States. I would respectfully submit to the Association the second tion the necessity of having a private re-port from one or two friends of the appli cant with each medical certificate; this would in many cases enable the Super visor to judge better as to the desirability of approving or disapproving the certifi

As a means of insuring still more care in our medical examinations, and as a simple act of justice to our local Medical Examiners, I would advise increasing the Examiners, I would advise increasing the local examiners' fees to a minimum of two dollars, the present fee of one dollar being altogether too small for the amount of time and care required in making the examination and report. I believe that increasing the examiners' fees would be in the best interest of the Association. the best interest of the Association. I would respectfully ask Medical Examiners to see that all questions are answered to see that all questions are answered before sending the certificate to the Super-visor; this would save time and trouble in returning certificates to be completed Full explanations should be given on all questions that seem to require them. I would also ask our Medical Examiners, or other Branch officers sending certificates, other Branch officers sending certificates, to see that the postage is properly prepaid. In the past a great many certificates have been received not properly pre-(Signed)
J. L. Hand, Pres. of Recep. Com.
T. J. LEE, Secretary.
Theo, Brauch, Pres. of Branch 15.
Thos Quinn, Pres. of Branch 49.
E. J. Rielly, Pres. of Branch 85.
Father Hand also tendered an invitation to the Grand Council to attend an again urge upon Branch Secretaries the cates have been received not properly prepaid, on which double postage has been charged; and as your Supervisor has had no allowance in the past for stationary while the elections were in progress, and postage, he would ask that at least more care be exercised in that respect in the future. Your Supervisor of the diocese, entered to be allowed to feel that in making enquiries the president. The proceedings were tem-

necessity of accuracy and promptness in this respect.

J. QUILLINAN,
THOMAS O'NEAIL,
Finance Committee.

J. Peter's Palace.
London, Oat. July 23rd, 1888.

London, Oat. July 23rd, 1888.

London, Oat. July 23rd, 1888.

London of Cameil of Can
St. Peter's Palace.
London, Oat. July 23rd, 1888.

London, Oat. July 23rd, 1888.

London of Cameil of Can
St. Peter's Palace.
London, Oat. July 23rd, 1888.

A. Picule.

The members of Branch No. 13, C. M.

B. A. Stratford, Oat, desting to promote the title interests of the association, the two appears the association to be prevented the following address:

Mr. President: I came to listen and be five a sure you gentlemen that it the cathedral yesterday.

Wr. President: I came to listen and be five a sure you gentlemen that it the cathedral yesterday.

London, Oat. July 23rd, 1888.

A. Stratford, Oat. July 28rd, Oa

certificates have been received, of which 1544 have been approved and 109 disapproved. Those disapproved were for the following causes: Not recommended by local Examiner for various causes, thirty-two; over age, five; family history and the examination generally unsatisfactory, 5; lungs not healthy, 2; history of epilepsy, 4; family history of phthisis (consumption), 17; over weight and otherwise unsatisfactory, 2; heart disease, 8; intemperate, 11: examination and otherwise unsatisfactory, 2; heart disease, 8; intemperate, 11; examination made nearly three months previous to receiving the certificate, 4; had second attack of cerebral hemorrhage, 1; dispro portion between height, weight and chest measurements, 2; frequent pulse and high temperature, 1—sge 49 years 11 months; ruptured and no truss worn, 1; examination generally unsatisfactory, 5; enlargement of spleen, 1; history of rheumatism, 2; kidney disease, 1; under sge, 1; a predisposition to inflammation of bowels and to erysipelas, 1; history of insanity, 1; disease of stomach and urinary organs, 1; nortic disease, 1; history

insanity, I; disease of stomach and urinary organs, I; sortic disease, I; history of cancer, I. Total 109.

The total number of deaths in our Association reported in Canada during the above term was 39 The cause of death in the above was as follows: death in the above was as follows: Phthisis (consumption), 9; pneumonia, 6; cancer, 3; heart disease, 2; accident-6; cancer, 3; heart disease, 2; accident-ally killed, 3; acute alcoholism, 1; dis-eased stomach and bowels, 1; cerebral disease, 1; congestion of lungs, 1; hepatic and renal disease, 1; typhoid fever, 2; endocartitis, 1; Bright's disease, 1; gangene of lung, 2; inflammation of 1; gangrene of legs. 2; inflammation of bowels. 1; acute inflammatory rheuma-

bowels, 1, acute hnammatory rneuma tism, 1; spinal disease, 1; erysipelas 1; malarial fever, 1. Total 39. In closing this report I beg leave to thank the Trustees and Grand Council for the confidence reposed in me, and trust that the manuer in which I have discharged my duties as Supervisor may

meet your approbation.
Yours fraternally,
M. J. HANAVAN, M. D.
Supervising Medical Examiner.
Stratford, July 2nd, 1888.
The President appointed the following gentiemen as members of the Lawrence

gentiemen as members of the Laws and Supervision Committee: Mesers, O. K Fraser, F. Cleary and J. McCabe.

Mr. J. O'Meara, as a representative to the Supreme Council in 1886, made a verbal report of the doings of the repre-sentatives at the Council. Rev. Father Bardon, another representative, also gave his report.
The Grievance Committee stated that

they had nothing to report.

Rev. Father Bardou spoke on incorporation, separation and miscellaneous mat-

tera.
The Grand Secretary read a copy of the The Grand Secretary read a copy of the circular sent to every branch of the a so ctation. He reported that this circular had been adopted by every branch excepting that of Chatham. He also presented the reply of the Supreme President.

Short addresses were delivered by E. J. O'Brien, F. R. E. Campau, T. P. Tansey, S. R. Brown, Rev. Jos. Bloem, L. P. Beland, J. D. Young, J. H. G. Horey, Thos. Coffey, D. J. O'Connor, Rev. J. M. Eatee and others, and the convention adjourned.

The opening prayers were recited by Grand Chancellor, Rev. J. P. Molphy.

F. R E. Campeau arose to a question f privilege, stating that since hi of yesterday some papers had been handed in relating to an application for member-ship in branch No. 16, of Prescott, about which there had been some informalities and he wished to know what should be

On motion of Mr. Fraser, seconded by Mr. Deare, the papers referred to by Mr. Campeau were passed over to the Committee on Appeals and Grievances. On motion of Grand First Vice President Finn it was decided to admit mem

bers of the local branches to seats in the IN COMMITTEE OF THE WHOLE IN COMMITTEE OF THE WHOLE.

Mr. O. K. Fras: T then presented the report of the Committee on Laws and Supervision, which on motion of Mr. Deare, seconded by Mr. O'Meara, was received and the convention went into committee of the whole to disans, the report clause of the whole to discuss the report clause by clause. Nearly the whole of the after noon session was taken up in this committee. A few minutes before six the

when a vote of thanks was tendered to the Committee on Laws for their excellent report. ELECTION OF OFFICERS. At the evening session the order of nomination and election of officers was

committee arose and the council resume

nomination and election of officers was
taken up. The president appointed the
following tellers: Rev. J. P. Molphy, J.
A. MacCabe and Wm. Leshy. The following were the results of the election:
D. J. O'Connor, Grand President.
O. K. Fraser, 1st Vice-President.
J. J. Weinert, 2nd Vice-President.

S. R. Brown, Secretary. W. J. McKee, Treasurer. J. H. Reilly, Marshal. J. Reaume, Guard.

Trustees-E. J. Rellly, Rev. P. Bardou. Representatives to Supreme Council— T. J. Finn, J. C'Meara, E J. O'Brien. Alternate to Supreme Council—W. J. McKee, T. W. McDermott, F. R E. Cam-

neglectful in protecting the Association from the admission of questionable risks. I would urge on all Branch Trustees the necessity of co operating with the local Examiners in this good work, and that the greatest care be taken not to divulge to a rejected applicant the cause of his rejection, or by whom rejected; this would make the Examiner more independent in performing his duty.

During the past term—from Aug. 2nd.

1886, to June 30th, 1888, inclusive—1653 certificates have been received, of which 1544 have been approved and 109 disseen to-day and yesterday. I know it has been productive of much good. Members, since joining, have learned the Members, since joining, have learned the value of money and are learning how to save. The moral effect of your association is grand. Your society knowns no nationality, but is Catholic. It fully corresponds with the Holy Father's wishes of what a Catholic society should be. I consider it the duty of the bishaps and clergy to encourage the formation of branches, having as it has the sanction of the Pope, bishops and priests, and God's blessing.

The remarks of the very rev. father were loudly applauded. After spending more than an hour listening to the proceedings, the very rev. father took his departure amid the cheers of the members.

Thursday's Session.

The convention resumed business on Thursday morning at 9 30 with a large attendance, Father Molphy, the Grand Chancellor, opening the session with

prayer.
The fi st business taken up was the con-The fi st business taken up was the consideration of the report of the Committee on Laws. After considerable discussion the report was adopted in full, with the exception of one clause, which recommended that the age limit for initiation be placed at 45 years and that the assessments between 40 and 45 be increased to \$1 per 1,000 and those from 45 to 50 to \$1 50 per \$1 000. The following are the amendments recommended in the report of the committee: To grant the C. M. B. A. Grand Council of Canada the same power to invest their reserve munics as

to invest their reserve montes as ecjoyed by the American Grand Councils. To form the committees on returns and credentials from delegates present at Convention, instead of from members of past convention. To grant power to members to organize branches in districts members to organize branches in districts where more than one language is spoken. To have each application for membership accompanied by statutory declaration of age, etc. To allow meetings in rural districts to be held once a month instead of every two weeks as formerly. To do every two weeks as formerly. every two weeks as formerly. To do away with the provision re medical examiners, furnishings, oaths and obligations. To appoint committees to watch the legis letion of the various provinces affecting the association.

the association.

A discussion took place as to where the next convention should be held. Hamilton, Peterboro', Ottawa and Montreal were recommended, but on a vote being taken it was finally decided that it should be held at M intreal. The Montrealers are highly delighted at the prospect of being able to entertain their brethren there in

Oa motion of Mr. O'Mara, seconded by Mr. Finn, a vote of thanks was tendered Grand President D J. O'Connor for the able manner in which he had performed his duties in the past.

A meeting of the trustees was then held and Dr. M J. Hanavan, of Stratford, was re appointed Grand Supervising Medical Examiner for the ensuing term.

Wednesday's Session.

The members resumed business on Wednesday morning at nine o'clock, with the Grand President in the chair.

The opening prayers were recited by the content of the co where a pleasant time was spent. The trip was a very enjoyable one, old memories being revived and happy meet-ings at past conventions talked of. The party returned, delighted with their trip about 9 o'clock. At the Yonge stree wharf they were met by the Emeralds I. C. B U and the Celtic League. A procession was formed, and proceeded to the Germania hall, where they were

regaled with a sumptuous supper.

At the supper Father Hand acted a chairman, supported on the right by Grand Pressdent D. J. O'Connor, and on the left by Very Rev. Father Laurent, Vicar-General.

A number of short speeches were made by the various delegates, and many toasts drank, everybody apparently going in for a good time, and cheer after cheer went up as one toast after another was pro

posed.

The proceedings at the banquet were characterized by the utmost good feeling, and it is a pleasing recollection that the whole souled members of the Toronto whole souled members of the Toronto branches, one and all, worked energetically to entertain in the most royal fashion their visiting brothers.

Montreal, August 10:h, 1888. To S R Brown, Esq , Grand Secretary Grand Council of Canada. DEAR SIR AND BROTHER-On Thursday

evening, August 9.h, 1888, I had the pleasant opportunity of organizing St. Jean Bap iste Branch, No 84 in the base ment of St. Jean Baptiste church. The following are the names of its first officers: President—J. P. Grace

President—J. P. Grace
First Vise-president—C. Dandelin
Second Vice-president—James H. Howard
Recording Secretary—J. F. Forget
Assistant Secretary—James Pearson, jr. Financial Secretary-F. H. Murphy Treasurer—James Pierson, sr. Marshall—Thos. Dooley Guard-A. Picard

Trustees for two years, J. P. F. Forget, Jas. Dooley, Wm. Young; trustees for one year, A. Pierson and A. Picard. This Branch starts out with a good membership and bids fair to become one of our leading Branches. In organizing of our leading branches. In organizing this Branch I was ably assued by President James Meek, Branch No. 26, President T. P. Tansey, Branch No 50 and Brothers Spedding and Connolly of Branch

Fraternally yours,
C. O'BRIEN, C. M. B. A. Deputy.

Arrangements have been made with the Railway Company for reduced fares, and no doubt a large and representative gathering may be expected. The fare from London to Stratford and return, good for two days, is only 90 cents. For any further information address Bro. T. J Douglass, Sec Branch 13.

Resolutions of Condolence.

At the last regular meeting of the Ingersoll Branch of the C. M. B. A., No. 19, held in their rooms on the 16th instant, on request, the President appointed a com-mittee to draft a letter of condolence to Brother Robert Keating on the death of his mother.

The committee beg to submit the fol-

The committee of the co has by the divine will sustained the great loss of his beloved mother, by the hand of

loss of his beloved in a death, be it resolved:

1st—That this Branch acknowledges
the Infinite Wisdom of God in all His
the Infinite Wisdom of the occasion decrees, yet we cannot allow the occasion to pass without tendering to Brother Keating and his family our sincere sympathy in their bereavement.

pathy in their bereavement. 2 id.—Resolved, that a copy of this resolution be sent to the Brother Keating. and a copy also be sent to the Grother Reating, and a copy also be sent to the Catholic Record C. M. B. A. Monthly, and local for papers publication.

Signed on behalf of the committee, J. P. HENDERSON,

Sec. of Committee,
The resolution of the above committee was unanimously adopted at the meeting held August 6:b, 1888, and authorized to be placed on the minutes.

J. P. HENDERSON,
Recording Secretary.
Ingersoll, Oatarlo, Jaly 23, 1888.
At the last regular meeting of logersoll
Branch of the C. M. B A, No. 19, held n their rooms on the 16 instant, on reques', the President appointed a committee to draft a letter of condolence to Mrs. R bert Frezell.

The committee beg to submit the

following:

Moved by Brother Thomas Henderson,

Moved by Brother Thomas Henderson, seconded by Brother James O'Nelll, that, Whereas, it has been the will of God to remove from our midst by death our much esteemed brother, Robert Frezell, a member of the branch. Be it much esteemed brother, Robert Frezell, a muber of the branch. Be it Resolved, That while we accept with proper submission the Divine decree, and acknowledge the Infinite wisdom of Almighty God in all His acts, we nevertheless deplore the loss of our much respected decrased brother, and tender his wife and family our sincere sympathy in their affiliction.

their affliction.

Also to Chancellor John Frezell and to Vice-President Augustus Frezell, brothers of the deceased, and who are members of

of the deceased, and who are memoers of this Branch.
Resolved, That the charter of the Branch be draped in mourning for the space of two months in memory of our de-

space of two months in memory ceased Brother.

Resolved, That a copy of these resolutions be sent Mrs. Robert Frezell, and also that a copy be sent to the Catholic Record, the C.M. B.A. Monthly and the local papers for publication. Signed on behalf of the committee.

J. P. Henderson,

Sec. to committee.

Reply. Ingersoll, Aug. 7th, 1888. To the President, Condolence Committee and Members in general of Branch No. 19 of the C. M. B. A., Ingersoll.

BRETHREN,—On behalf of the widow and family of my brother, Robert Frezell, who died on the 16th of July, 1888, and who died on the 16th of July, 1888, and also on behalf of my mother, brothers and sister for the kind attention paid to him during his illness, and on their behalf, desire to express their thanks for the kind resolution and expression of condolence as passed in the re adopted by the Branch of the C. M. B. A. of which he was a member.

Yours fraternally JOHN FRAZELL.

OBITUARY.

Mrs. Ann Keating.

We regret very much to announce the death of Mrs Ann Keating, which occurred at logersoll on the 13th instant, in the sar ingersoil on the 13th instant, in the S3rd year of her age. The deceased lady was relict of the late Simon Keating, a highly respected resident of London. She was most deservedly held in the highest esteem for her many noble Christian qualities, and though she had attained a ripe old age her death will be qualities, and though she had attained a ripe old age her death will be generally regretted not alone by the members of her family, but by a very large circle of sincere friends. The funeral took place on Sunday, from her late residence, in Ingersoll, to the Catholic cemetery. A solumn regular mass was on Munday solemn requiem mass was on Monday in the church of the Sacred Heart, offered up for the repose of her soul. May she

Special to the CATHOLIC RECORD. NOTES FROM HALIFAX.

The various temperance societies celebrated the 15th Aug. (Lady Day) in grand style. About 1 200 handsome and well-dressed young men assembled at their various halls and thence proceeded to St. The various temperance Mary's Cathedral, where High Mass was celebrated and a most eloquent and instructive sermon given by Archbishop O'Brien. After Mass the societies marched the cultural than the content of the country of through the principal streets headed by four bands. "St. Mary's Young Men" deserve great praise for their very creditable appearance.

Written for CATHOLIC RECORD. ANGLICAN ORDERS.

The validity of the consecration of Parker and the other blahops of Elzabeth's time had been denied by Catholics from the very beginning. If there had been any public ceremony of consecration such as Mason states, and the Register affirms, it might be expressed that it might be expected that it would have been known at the time, and at least those most interested would have, at once, in their own defence, asserted the fact of a consecration at Lumbeth. Among those a consecration at Lumbeth. Among those from whom some such assertion might have been expected was Eshop Jewel, who wrote in his own defence. When Father Harding demanded of him what right he had to call himself Eishop of Salisbury? after much quibbling, he asserted that he was made a priest by the same ordinance as Harding, and he same ordinance as Harding, and same ordinance as Haiding, and he thought by the same bishop. Harding having told him that the question was, having told him that the question was, not who made him a priest, but who made him a bishop? he replied, "I am a bishop and that by the free and accustomed canonical election of the whole chapter of Salisbury, assembled solemnly together for that purpose. Our bishops are made in form and order, as they have been ever by free election of the chapters, by consecration of the Archbishop and other three bishops, and the admission of the Prince." To this Harding rejined, "Was your Archbishop consecrated? What three bishops of the realm were there to lay hands on him? You have uttered a worse case for yourselves than was by me worse case for yourselves than was by me before named, for your metropolitan him-self had no lawful consecration." Now self had no lawful consecration." Now was the place for Jewel to make answer by stating the fact of a consecration at Lambeth. But instead of doing so, he remained stleut. If the Lambeth consecration took place, Jewel must have known of it, for according to Mason, Parker consecrated Jewel only two days after his own consecration. If Jewel knew of it, it is not at all likely that he would have been stlent about it in his controversy with Father Harding. He had entered the lists to defend the bishops. He was an able and powerful writer, and would not have left anything unsaid that could not have left anything unsaid that could bave strengthened his cause. It would be passing strange that a fact of such public interest should have remained unknown to the people of the time, or that knowing it, all should have been silent concerning it. Another writer of the time was John Stowe, the friend of Parker, the author of his annals, and the chronicler of his times who must have chronicler of his times, who must have known the truth about Parker's consecration. His silence on this point is certainly remarkable. He mentions the consecration of Cardinal Pole, the immediate predecessor of Parker, but of Parker's there is not a single word, though it was surely deserving of men-tion, as so much depended on it. It would be the connecting link between the ancient Episcopacy and the new. According to Mason it was different from all that preceded it, and therefore the more remarkable. Evidently Stowe, who was in a position to learn the real facts, had never heard of the Lambeth conse-

In 1566, seven years after that date, a law was passed commanding each bishop of the diocese to see that the oath of supremacy was taken by every church-Robert Horn, of Winchester, pre sented the oath to Bishop Bonner, who refused it. When brought before the courts, his plea was that Horn was no bishop. The truth of this plea was so far acknowledged that no further pro-ceedings were taken in the case. No attempt even was made to refute the Parker had consecrated Horn. Why was not Parker's consecra

tion at Lambert, and his subsequent con-secration of Horn, brought forward?

Among the manuscripts in the British
Museum is one in the handwriting of the
Elizabethan period, and said to be by Foxe. In this case, the name of the author does not add to its historical value. The writer who could describe, as an eye witness, the torturing to death of a man who had not been tortured and did not die for years afterwards, only gives cause for suspicion, when his name is attached to a document. Such a man was Foxe. This manuscript gives an account first of the consecration of Bishop Bonner, and immediately after, on the same sheet, of Archbishop Parker. One night he almost led to believe that the first served as a model for the other. The changes, outside of names and dates, and afterwards fled to the same sheet, of a manuscript gives an addates, and after each change no one equalled him in his abuse and cruelty of those with whom he was last associated the first served as a model for the other. The changes, outside of names and dates, and afterwards fled to the same sheet, of a manuscript gives an account first of the consecration of Bishop Bonner, and immediately after, on the same sheet, of Archbishop Parker. The changes of the sovereign's equalled him in his abuse and cruelty of those with whom he was last associated the first served as a model for the other. The changes, outside of names and dates, and afterwards fled to the same sheet, of a manuscript gives an account first of the consecration of Bishop Bonner, and immediately after, on the same sheet, of Archbishop Parker. The changes of the sovereign's equalled him in his abuse and cruelty of the change his religious views that permit a man to stay at home read the sunday paper when he ought to be at church; which permit him to discharge his religious obligations and to win respectability in the community by the same flow of the sovereign's and the sunday paper when he ought to be at church; which permit him to discharge his religious obligations and to win respectability in the community by the same flow of the sovereign's and the sunday paper when he ought to be at church; which permit him to discharge his religious views that permit a man to stay at home read the Sunday paper when he ought to be at church; which permit him to discharge his religious obligations and to win respectability in the community by the same flow of the same and to the same sheet, of Archbishop Parke The changes, outside of names and dates, are few and tend to confirm such opinion, for they are made only when the teaching of the reformers, and the new required it. The manuscript the accustomed manner, with unction of holy chrism and the imposition of ds," and in Parker's case the consecrator and the other bishop having imposed hands on him, said in English, "take the Holy Ghost, etc., according to the ordinal of Edward VI., and without presenting the pastoral staff." The register in turn differs but slightly from the manuscript which, being the older document, was not perhaps sufficiently satisfactory to those within the Courch of England who were beginning to look upon Episcopal ordination as necessary. The manuscript needed some improvement. It was too particular; it required more vagueness. Such improvement is found in the fegister. For instance, in the manuscript, a distiction is made between the consecrating bishop and the assistants. In the consecration of both Bonner and Parker in the register no such distinction is made. No one in particular consecrated him. It is very Even in those early days Anglicans wished to strengthen their argument They argued as we hear so many of them argue to day, that the four, by acting together in the consecration of Parker, some one of them might be able to supply whatever should be wanting in the June 12t others. If there is any truth in the Cromwell register, there is as much in the manu-Barlow was the consecrator, the others but assistants. Mason himself states that Barlow presided. In respect to the argument to which this vague state and the use of the word transmutatio and ment of the register has given rise, I not translatio, is further proof that he had may state that the general teaching of not then been consecrated. Catholic theologians is that the consecrator is the minister of the sacrament have assigned to the consecration of loway's Corand confers it, the other bishops only Barlow are widely different. February

assisting and witnessing in accordance with rubrics of the Pontifical. The sacrament is one, and one and the same minister must place both the matter and the form; otherwise there would be no sacrament. The sole minister in a consecration of a bishop would be the consecrator. Another difference which might be noticed is that the manuscript states the consecration was made accord. states the consecration was made accord-ing to the ordinal, "edited by authority of Parliament in the fifth and sixth years of Edward VI.," while the register merely states that it was done "according to the form of a book edited by authority of Parliament."

It is not necessary to seek far to find a reason for this vagueness. The ordinal of Edward VI. had not the authority of Parliament in 1559 These discrepancies, from their nature and evident object, are tatal to both the register and the

Moreover, there is evidence found in the House of Lords. It is not the State papers and in the writings of the times which it is difficult to reconcile with any consecution of House of Lords. It is not likely that it should have taken place, with any consecution of House of Lords. as December, 1559. There is an authentic commission of the Queen, dated October 29 h, and addressed to Matthew, Archbi-hop of Canterbury. Hollingshed states that Parker was in possession of his See on November 18th. This could not be truly said of him until after his consecra

If Parker had not then received con secration, and we have no evidence of the fact, there is no reason why he should have afterwards.

Everything tends to show that not only those who lived at the time, but even those who might have been supposed to have been present, never heard of the Lambeth consecration. It is absurd to think that so public, so solemn, so important an event as the consecration of an archibiner for the consecration of an archbishop for the primatial See of England should have taken place and not have been known during his lifetime, even by his most intimate friends. Yet this is what those

who contend for the authenticity of the Lambeth record demand of us. Everything is against the fact of a consecration, the belief and teaching of the Reformers, of the very men who are said to have taken part in it, denied the necessity of consecration. It is not to be expected that they should have been particular about it. All they sought was the recognition of the civil authority, and the queen by her royal prerogative might supply that. The Lambeth register is not authentic. There is no historical evidence of a con secration. It is possible that a cere-mony of consecration may have taken place, but the probability is against it.

WAS BARLOW EVER CONSECRATED?
If Parker was consecrated at Lambeth, it was by Wm. Barlow. The consecration of Barlow is therefore of the greatest importance; for on it also the validity of Parker's consecration depends. If Barow was not a bishop, Parker could not have been a bishop. Was Barlow ever have been a bishop. Was Barlow ever consecrated? There is not a single record to prove it. Appended to the Foxe manuscript, already mentioned, are memoranda concerning the officiating bishops and their consecrations. Every thing about this manuscript bears evi dence of the desire of the author to strengthen the claim of Parker to a valid consecration. While he gives an exact date for the consecration of Scory and Coverdale—as well as the name of the consecrator and assisting bishops—he can say of Barlow only that he was conse-crated during the reign of Henry VIII. If he could have given a fixed date for the beyond payor, here pade the result he would payor, here pade the it, he would never have made the vague statement that Barlow, the most important of the bishops, the consecrator of Parker, was consecrated some time in the reign of Henry VIII. As this writer must have lived during the lifetime of Barlow, or soon after, it would not seem difficult for him to have discovered some facts and data concerning his consecra-

tion, if it ever took place.
Of all the men whom the Reformation brought to the surface in England, Bar low was the most unprincipled. Appar ently without a conscience, he was the ready tool of Henry VIII., and his vicar-general, Thomas Cromwell. He was

continent. Barlow had returned from Scotland, whether he had been sent on an embassy to influence James V. to selfishly close his eyes to the sufferings withdraw from the Pope's jurisdiction, and misfortunes of other people while he when on January 16th, 1536, he was elected to the See of St. Asaph. On the 22nd of the same month he departed on his third mission and remained in Scotland until the beginning of April. In the meantime, the royal assent was issued on the twenty-second of February, issued on the twenty-second of rebruary, and he was immediately confirmed by proxy. On the 10th April he was elected to the vacant See of St. David's. To his election the royal assent was given on the 20th of the same month, and on the next day he was confirmed in person. In the act of the confirmation, he is described as being in priests orders, and in the Archbishop's certificate of the confirmation there is no mention of consecration. On the twenty-sixth he was given the grant of the temporalities of St David's, as he had once more to return to Scotland. He cannot have delayed long, as his messenger had arrived at St. David's and possession of the See on May 1st, and he himself was in Scotland before vague. All the bishops consecrated him. May 13th, which is the date of two letters sent by him to the King and Cromwell. Another letter dated May 23rd states that he has remained after his colleague Lord Howard, for a few days, They had been attended by Thomas Hawley, who only returned to London on stever should be wanting in the If there is any truth in the the there is as much in the manuIf there was any consecration. If there was any consecration, the others was the consecrator, the others. the royal commission for the election of a new bishop for St. Asaph's, dated May The dates which Anglican authorities

22nd, April 23rd, and June 11th, have been given. It cannot have taken place on any of these dates. He was not consecrated before going to Scotland the last time, as the royal commission to the Chapter of St. Asaph's, of the date of May 29th, bears testimony, and he could not have returned before June 12th, too late for the consecrations held on the eleventh. If he were then consecrated there would be the same proof of it as

there is of the other bishops consecrated

the same day.
Official documents declare him only bishop-elect before and on June 12th. He took his place in the House of Lords on June 30th and is afterwards simply styled bishop. Could be have been consecrated between these dates? There is nothing to lead us to think so. We do not know the date of his return, yet is he was ever consecrated it was between

without some record of it remaining.
There are a few things that tend strongly to the belief that Barlow was never con-secrated. There is, of course, his own doctrine, that consecration was not necessary, and the appointment by the king sufficient. His own words, the king sufficient. His own words, according to Strype, are: "If the kings grace, being supreme head of the Church of England did choose, denominate and elect any lay man, being learned, to be bishop, that he so chosen, without mention made of any orders, should be as good a bishop as he is or the best in England." A document has been found which contains questions proceed to which contains questions proposed to the bishops, with the answers of those not favorable to Rome. In the hand-writing of Herry VIII there is a criticism of these answers as follows: when the bishops state that making of bishops has two parts, appointing and ordering, the king has written "where is the distinction found?" Again when they have answered that the apostles did the appointing because there were no Christian Princes to do it. The king remarks "now since you confess the apostles did the one, which now belongs to Princes how can you prove that ordering is committed to you bishops?" It thus appears that Hanny aggreed with Champer and that Henry agreed with Cramner and Barlow that the king could make a bishop." This would account for the extracrdinary manner in which the grant of temporalities was bestowed on Barlow. He was about to go to Scotland and as all interested were of like opinion, it would be a convenient time to put it into practice, and in some way insert it into the grant. The grant to Barlow is different from every other grant ever made. The writ states the Chapter elected him "for bishop and pastor" that the archbishop had not only "confirmed him" but had "preferred him to be bishop and pastor." The grant is then given not merely to the "said elect and confirmed" but to the same "now bishop,"not merely "during vacancy" but "for life." It is very remarkable, the document begins with calling Barlow bishop elect until mention is made of Uram ner having preferred him to be bishop. Afterwards throughout the whole doc ment be is spoken of as now bishop. I was in virtue of this writ, that Barlow received the summons to the House of Lords Having obtained a seat there, it was not difficult for him to use the simple title of bishop, and as time passed to feel strengthened in his position. The whole force of argument in favor of Barlow's consecration consists in this that he sat in the

Protestant Indulgences

inclined to dispute any claim which the king sauctioned. The probability of Barlow's consecration is indeed very

From the Christian Register (Unitarian. The question of Roman Catholic indulgences is attracting some attention just now, but there are certain forms of Protestant indulgence that ought to receive attention. They are such indulgences women of the parish instead of doing his fair share of it; which permit him to and misfortunes of other people while he is having a good time himself. There are other forms of Protestant indulgence we might mention, and they are not merely a matter of medieval history.

\$500, or Cure Your Catarrh.

For a long series of years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, finan-cially, as any one can easily ascertain by proper enquiry, have offered, through nearly every newspaper in the land, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The R-medy is sold by all drug-gists at only 50 cents. It is mild, soothing, cleansing, deodorizing, antiseptic and healing.

Over 500.

"I take much pleasure in stating that since using Burdock Blood Bitters, I have entirely recovered I suffered from impure blood and had over 500 boils. I can confidently recommend B. B B to any sufferer from the same complaint." David F. Mott, Spring Valley, Ont.

Very many persons die annually from holera and kindred summer complaints, vio might have been saved if proper emedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and dis

As a Healing, Scothing application for cuts, wounds, bruises and sores, there is nothing better than Victoria Carbolic

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Hal-loway's Corn Cure. Reader, go thou and

AN INCOMPETENT JUDGE.

[From the Philadelphia American.] [From the Philadelphia American.]
The Rev. John Hall, D. D., of New
York, is a man for whom all who know
him entertain a very high regard. But
there is one subject in the discussion of
which he seems to lay aside the sobrlety
of judgment and the courtesy of manner
which in general characterize him. Born
and brought up in the focus of "Orange"
feeling in Ireland, he seems never to have
got a step beyond the horizon of impressions and prejudices which surrounded sions and prejudices which surrounded him in his boyhood. In the Pan-Presbyterian Council in London they were discussing the fine old busyboo, "The Progress of Roman Catholicism." Dr Hall took the occasion to remark "it was not so strong on the continent as in the past, and that it seemed stronger in America than it really was. Politics contributed to the effect because one party was always wanting the support of the Catholics while the other had it. Thus its influence was magnified, but it included only one-tenth of the population. This portion was very nolsy and strong in prisons (laughter) and politics, but it was prisons (laughter) and politics, but it was not proportionally strong in the religious life of the community." As for the continental position of Catholicism, Dr. Hall's statement reminds one of the English Bishop's remark of the old Roman pagans that "at any rate they were not Papists." If Catholicism has lost on the Continent, it is not because Protestantism has gained. It rather has shared in the loss through It rather has shared in the loss through the drifting of populations away from any kind of Christian and theistic beltef through the influence of scientific and socialistic materialism. For our part we cannot see how any Christian can regard that as a gain. With the Hodges of Princeton, elder and younger, we think the present situation of the whole Chris-tian world should teach both Protestants and Roman Catholics the lesson of A KINDER FEELING AND A MORE GENUIN

When Dr. Hall speaks of the Roman Catholics of America as "very noisy and strong in prisons and polltics," we naturally think of his Roman Catholic naturally think of his Roman Catholic countrymen, who constitute the bulk of that Church in America. We have not before us the figures of recent years, but in 1850 we looked into the prison reports of our own State to see how far the impression that the Irish constitute an unduly large share of the criminal class was justified. We found that the prisons of Pennsylvania contained nearly as many convicts of Eaglish as of Irish birth. convicts of Eaglish as of Irish birth, although the English form a much smaller part of our population. Nor would it be natural to find it otherwise. There is no English-speaking community in the world—not Scotland, not Vermont—in which not Scotland, not Vermont—in which so few crimes against person, pro-perty and chastity are committed as in Ireland. This Rev. Charles F. Thwing proved by a comparison of statistics several years ago. The Irish in America bring with them their home characteristics. They are noisy by virtue of the lesson Eugland has taught them that anything will be conceded to their turbulence and nothing to their quiet representations of womes. presentations of wrongs. They are excitable, being a people of the mercurial Celtic temperament; a glass of whiskey goes to their heads, and its use accounts for most of their appearances in polic courts charged with small off-nees, such as the free use of the shillelagh. But will our readers please to recall how many

bishop in the reign of Edward, that Gardiner spoke of him as his brother bishop. Gardiner bishops, being mostly on the Catholic brethren count for in the religious data of the other bishops, being mostly on the Catholic brethren count for in the religious data of the country we will not enter farther than to say that Dr. Hall is probably as ill-fitted to form an opinion on that point as any man of great abilities and information could be -N. Y. Catholic

A Certain Way to Have One's Requests Granted.

The following remarkable advice is taken from a letter of Don Bosco to a religious of the Salesian Congregation. It is dated December 8, 1887, (Feast of the months before his lamented death. This letter may be regarded as a sort of spiritual testament of the holy priest: "When one earnestly wishes to obtain a grace from God through the inter-cession of the Blessed Virgin or some

other saint, it is usual to say: 'If this favor be granted, I will make such and such an offering, or give such an alms.'
Far preferable and more efficacious
would it prove to give beforehand what we intend to offer in thanksgiving; for thus by our confidence we oblige, as it were, Almighty God, our Blessed Lady, and the saints to listen favorably and to grant our petitions. We also fulfil the precept of Carist: Date, et dabtur volis, -'Give, and it shall be given to you.'
Our Divine Saviour does not say, 'Promise to give, and you shall receive;' but 'Give first, and then you shall re-

ceive, Those who are squainted with Don Bosco's life are aware of the many examples it furnishes of the efficacy of this confidence in Almighty God .- Ava Maria.

The best medical authorities acknow ledge the value of Ayer's Pills, and prescribe them with the utmost confidence. as the most effectual remedy for diseases caused by derangements of the stomach, liver, and bowels.

iver, and bowels.

Indiscretion in Diet brings on dyspepting of the bowels. Eat da and irregularity of the bowels. Eat only wholesome food, and if the trcuble has become permanent—as it is very prone to do-try a course of Northrop & Ly Vegetable Discovery and Dyspeptic Cure. The combined effects astonish and delight the sufferer, who soon begins to digest well, regain functional regularity and improve in appetite; the blood becomes pure, and good health is restored.

A Confirmed Grumbler

s generally so because of confirmed dyspepsia or indigestion, caused by eating too rapidly, bolting food without chewing it sufficiently, overloading the stomach, etc. Burdock Blood Bitters cures dyspepsia and all kindred diseases. Mother Graves Worm Exterminator has

no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

The First Symptoms

Of all Lung diseases are much the same : feverishness, loss of appetite, sore throat, pains in the chest and back, headache, etc. In a few days you may be well, or, on the other hand, you may be down with Pneumonia or "galloping immediately to take Ayer's Cherry Several years ago, James Birchard, of

Darien, Conn., was severely ill. The doctors said he was in Consumption, and that they could do nothing for him, but advised him, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine, two or three months, he remains good to the present day.

J. S. Bradley, Malden, Mass., writes:

"Three winters ago I took a severe cold. which rapidly developed into Bronchitis and Consumption. I was so weak that I could not sit up, was much emaciated, and coughed incessantly. I consulted several doctors, but they were powerless, and all agreed that I was in Consumption. At last, a riend brought me a bottle of Ayer's Cherry Pectoral. From the first dose, I found relief. Two bottles cured me, and my health has since been perfect."

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

TO THE CLERGY.

The Clergy of Western Outario will, we ten assured, be glad to learn that Wilson Bros., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan beaminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clerky of Western Ontario are cordially luvited to send for samples of this truly superior wine for altar use.





PALACE STEAMERS LOW PLATES DETROIT, MACKINAC ISLAND

St. Ignace, Cheboygan, Alpens, Harrisvill Oscoda, Sand Beach, Fort Huron St. Clair, Oakland House, Marine City. DETROIT AND CLEVELAND OUR ILLUSTRATED PAMPHLETS Eates and Excursion Tickets will be furnished by your Ticket Agent, or address E. B. WHITCOMS, GENT PASS. AGENT.

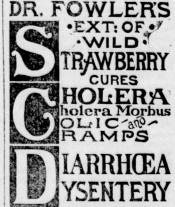
Detroit & Cleveland Steam Navigation Co.



When I say CURE I do not mean merely to top them for a time, and then have them re-turn again. I MEAN A RADICAL CURE. I have made the disease of

FITS, EPILEPSY or

FALLING SICKNESS. A life long study. I warmant my remedy to Oues the vesse cases. Because others have falled in or remedy to a control of the study of the fall of the f



AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

" MISTAKES & MODERN INFIDELS."

New Book on Christian Evidence and Complete Answer to Col. Ingersoll's "Mistakes of Mosas" Highly recommended by Cardinal Taschereau of Quebec, Archbishop Ryan, Philadelphia, and H other Catholic Archbishops and Bishops, five Protestant Bishops, many other prominent ciergy, and the press. Cloth \$1.25. Paper 75 cents. AGENTS WANTED. Address REV. GEO. R. NORTISGRAVES Ingersoll Ontario, Canada.

THE IRISH

The undersigned wishes to announce to the Irish People, and other Patrons of Lib-erty, that he has for sale the only

COMPLETE GROUP PICTURE

THE IRISH PARLIAMENTARY PARTY IN THE WORLD.

It is without doubt the finest work ever issued on this subject, and is executed by Messrs. Wm. Notman & Son, Montreal.

PRICE \$5.00 PER COPY.

Sent free to any part of the Dominion. Correspondence solicited from Newsdeal-rs or Iustaliment Agencies.

For further particulars apply to C. L. MOLLOY, 27 ST. SACRAMENT STREET.

MONTREAL, QUE. CONCORDIA VINEYARDS

SANDWICH, . ONT. ERNEST GIRARDOT & CO PURE NATIVE WINES.

PURE NATIVE WINES.

Altar Wine a specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Tachereau. Specially recommended and used by Rt. kev. Archbishop Lynch and Bishop Walsh.

We also make the best Native Claret in the marset.

Send for prices and circular.

London, Sept. 13th, 1887.

The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Catholics, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocess.

1 John Walsh, Bp. of London.

t John Walsh, Bp. of London. ST. CATHARINE'S



-OBJECTS OF THE-NEW YORK CATHOLIC AGENC

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Ist, It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable is to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patr ns on purchases made for them. and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one inter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

there will be only one express or freight charge.

4th Persons cutside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clerymen and Religious Institutions and the trade buying from this Agency allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to

THOMAS D. EGAN. Datholic Agency, 42 Barciay St., New York,



Is a pure Fruit Acid Powder. It contains neither alum, ilme, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being intrinsically THE BEST' VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition toor variations from the simple name: "COOK'S FRIEND" is genuine. Trade Mark on every package.

ONTARIO STAIRED GLASS WORKS.

Stained Glass for Churches, Public and Private Buildings Furnished in the best style and at prices low enough to bring it within the reach of all.

Works: 484 RICHMOND St. R. LEWIS.

MANUFACTURING UNDERTAKERS Wholesale and retail. Outside the combine. Always open. R. DRISCOLL & CO. 424 Richmond-st., - London, Ont.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Carriage. First-class Hearses for hire. 202 King street London. Private residence, 254 King street, London, Ontario. Control of the Contro

CARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, Opposite Revere House, London, Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-days work turned out. Prices always moderate.

ROYAL CANAD'AN INSURANCE CO Fire and Marine. J. BURNETT. Agens Carling's Block, Richmond Street.

ANECDOTES OF DANIEL O'CONNEIL.

From the Munster Circuit. From Limerick to Tralee there were many modes of proceeding, by coach, or by boat, to Tarbart, and thence by road to Trales. Those members of the Bar who had plenty of time, and did not fear to encounter the motion of the water enjoyed the fine scenery of the Shannon, and went by boat. The Shannon washes the banks of many handsome seats in the vicinity of Limerick, as it flows are the vicinity of Limerick, as it flows westward. vicinity of Limerick, as it flows westward, and at a distance of about thirty-five miles below the city it expands into a noble estuary about twelve miles across. On the Clare side nestles the town of On the Clare side nesties the town of Kilrush; on the opposite shore, where the counties of Kerry and Limerick approxt-

mate, is built the town of Tarbart. On this side is the village of Glyn, whence a yet flourishing branch of the once putesant house of Desmond takes its knightly title Tarbart lies about twenty five miles from Tralee, and is well situated on the south bank of the Shannon. At the company bank of the Shannon. At the commence ment of the present century it was an in-considerable place, but increasing com-merce has added to its wealth, increased merce has added to its wealth, increased its size, and improved its appearance. It has now expanded into a thriving town, and many handsome mansions have sprung up in its neighborhood. There was usually a pleasant party on the coach as we proceeded from Tarbart to Tralee, passing through Listowel, which gives the title of Earl to the family of Hare. The Earl does not reside in Kerry, where his estates are situated, but at his charming seat, Convamore, on the banks of the

seat, Convamore, on the banks of the Blackwater, County Cork.

Traice, the assize town of the county of

Tralee, the assize town of the county of Kerry, derives its name from the strand of the Leigh, a small river which discharges itself into Tralee Bay. This river is very deceptive; for, small as it glides along in summer, when swollen by the mountain streams in winter, or after heavy rain, it is a source of danger and terror from its sweeping floods. In Queen Elizabeth's time the Earl of Desmond, who claimed the title of Palatine of Kerry, denied the right of the Queen's judges to who claimed the title of relatine of Kerry, denied the right of the Queen's judges to hold assizes here, and when the Lord Deputy proceeded to visit him in his castle at Tralee, Desmond attempted to capture him. In 1579 the effort to hold assizes at Tralear capture him. Tralee resulted in the murder of the two provincial judges sent there to execute justice in the Queen's name, together with all their attendants. A better order of things exists now, and no attempt at molestation awaits the Queen's judges on the Munster Circuit. The town of Tralee is picture quely situated at the foot of a mountain range about a mile and a haif from the bay. The site, being low, sub-jects it to occasional floods, and these are sure to occur when the spring tide from the bay thous habit. throw back the streams flowing into the Leigh from the mountains. The chief street is a straggling one, over a mile in length, from which several smaller ones diverge. A pretty promenade is formed by the continuation of Denny street, where the old castle of the Des monds was placed. Clubs and reading. rooms are situated in this street, and considerable trade is carried on by the mer-cantile community. The court house, near the east end of Denny street, is a very fine building. It replaced one much inferior in appearance and convenience, ferior in appearance and convenience,
The entrance is beneath a Grecian portico,
approached by a spacious flight of steps,
surmounted by a well-designed pediment.
The accommodation for the purposes of
business, and rooms for the judges and
the Bar, are well arranged. The jail is a
substantial building on the radiating principle, with accommodation for over 200

ciple, with accommodation for over 200 prisoners.

There is a race course at Tralee, where, in the year 1805, a somewhat novel match took place. The articles for this match, we are told, had been drafted by counsel

—no other than Daniel O'Conneil.

I do not remember any other case in which the articles of the race were drawn by counsel, though questions respecting that have often been subjects of litigation.

The late Profesor Rayw one annead fam The late Professor Barry once amused Judge Ball by an application on behalf of a man who was a dealer in horses and sugar-sticks. The incongruity of his avocations struck the judge. "What a strange junction of trades!" said Judge Ball. "I see a close resemblance between butt on the butty of t

"In what way?" inquired his lordship. "The matives of Kerry who have gained

celebrity at the Irish Bar are not many, but of these one stands forth pre-eminent

Daniel O'Connell. For several years he went to the Munster Circuit, and gained the reputation of being the best criminal lawyer in Europe. He was called to the Bar in the troubled year of 1798, and having relations in almost every county in Munster, he naturally selected the Munster Circuit. He had great personal and physical advantages—a fine, welland physical advantages—a fine, well-developed figure, clear blue eye, features expressive of keen intelligence, and a voice of great power, now rolling like tones of a grand organ, bursting forth in thunder, then dying away into deep pathos; rushing into rapid declamation, or, if engaged in denunciation, pouring forth epithete strong, flerce, and stinging. He was well versed in the technicalities of his profession, and soon his large precise and the sion, and soon his large practice, and the sion, and soon his large practice, and the necessary reading it involved, made him a celeb first rate advocate. Then he possessed a wonderful knowledge of his countrymen; and who can compete with a Kerry man? He was irresistibly comic when a joke was needed, and no man was more sarcastic when vituperation was required. He was extremely vigilant, and never lost a case through inattention.

It was, I believe, at Tralee he completely silenced an attorney who defied all gentle rebuke. This individual possessed a love for fighting not inferior to the Scotch terrier, that lost his appetite when he had "maething to worrit." "His person," we are told, "was indicative of the state of the stat when he had "naething to worrit." "His person," we are told, "was indicative of his disposition. His face was bold, menacing, and scornful in its expression. He had stamped upon him the defiance and resolution of a pugilist. Upon either temple there stood erect a lock of hair which ne brush could smooth down. These locks looked like horns, and added to the combative expression of his count. to the combative expression of his coun-tenance. He was fiery in his pature, extenance. He was nery in his nature, ex-cessively spirited, and ejaculated, rather than spoke, to an audience; his speeches consisting of a series of short, hissing, spluttering tentences, by no means devoid Reagh

who

sion

ary i

know

Octol

cim le

ANECDOTES OF DANIEL O'CONNELL.

From the Munster Circuit. From Limerick to Tralee there were many modes of proceeding, by coach, or by boat, to Tarbart, and thence by road to Trales. Those members of the Bar who had plenty of time, and did not fear to encounter the motion of the water erjoyed the fine scenery of the Shannon, and went by boat. The Shannon washes the banks of many handsome seats in the vicinity of Limerick, as it flows westward, and at a distance of about their for and at a distance of about thirty-five miles below the city it expands into a miles below the city it expands into a noble estuary about twelve miles across. On the Clare side nestles the town of Kilrush; on the opposite shore, where the counties of Kerry and Limerick approxi-

mate, is built the town of Tarbart. On this side is the village of Glyn, whence a yet flourishing brench of the once puissant house of Desmond takes its knightly title Tarbart lies about twenty five miles from Tralee, and is well situated on the south bank of the Shannon. At the company bank of the Shannon. At the commence bank of the Shannon. At the commencement of the present century it was an inconsiderable place, but increasing commerce has added to its wealth, increased its size, and improved its appearance. It has now expanded into a thriving town, and many handsome mansions have sprung up in its neighborhood. There was usually a pleasant party on the coach as we proceeded from Tarbart to Tralee, passing through Listowel, which gives the title of Earl to the family of Hare. The Earl does not reside in Kerry, where his cetates are situated, but at his charming seat, Convamore, on the banks of the

seat, Convamore, on the banks of the Blackwater, County Cork. Tralee, the assize town of the county of Tralee, the assize town of the county of Kerry, derives its name from the strand of the Leigh, a small river which discharges itself into Tralee Bay. This river is very deceptive; for, small as it glides along in summer, when swollen by the mountain streams in winter, or after heavy rain, it is a source of danger and terror from its sweeping floods. In Queen Elizabeth's time the Earl of Desmond, who claimed the title of Palatine of Kerry, denied the right of the Queen's judges to who claimed the title of Palatine of Kerry, denied the right of the Queen's judges to hold assizes here, and when the Lord Deputy proceeded to visit him in his castle at Tralee, Desmond attempted to capture him. In 1579 the effort to hold assizes at Tralee resulted in the murder of the two provincial judges sent there to execute justice in the Onesa's name translate. justice in the Queen's name, together with all their attendants. A better order of things exists now, and no attempt at molestation awaits the Queen's judges on the Munctar Circuit. the Munster Circuit. The town of Tralee is picturesquely situated at the foot of a mountain range about a mile and a haif from the bay. The site, being low, sub-jects it to occasional floods, and these are sure to occur when the spring tide from the bay throw held to spring tide from the bay throw back the streams flowing into the Leigh from the mountains. The chief street is a straggling one, over a mile in length, from which several smaller ones diverge. A pretty promenade is formed by the continuation of Denny street, where the old castle of the Des monds was placed. Clubs and readingrooms are situated in this street, and considerable trade is carried on by the mercantile community. The court house, near the east end of Denny street, is a very fine building. It replaced one much in ferior in appearance and convenience, The entrance is beneath a Grecian portico, approached by a spacious flight of steps, surmounted by a well-designed pediment.
The accommodation for the purposes of business, and rooms for the judges and the Bar, are well arranged. The jail is a substantial building on the radiating principle, with accommodation for over 200

There is a race course at Tralee, where, in the year 1805, a somewhat novel match took place. The articles for this match, we are told, had been drafted by counsel

-no other than Daniel O'Connell.

I do not remember any other case in which the articles of the race were drawn by counsel, though questions respecting bets have often been subjects of litigation. The late Professor Barry once amused Judge Ball by an application on behalf of a man who was a dealer in horses and sugar-sticks. The incongruity of his avocations struck the judge. "What a strange junction of trades!" said Judge Ball.
"I see a close recently the structure of the said structure of

"I see a close resemblance between horses and sugar sticks," said the witty barrister. 'In what way ?" inquired his lordship.

"The more you lick them the faster they o," was the reply. The natives of Kerry who have gained celebrity at the Irish Bar are not many, but of these one stands forth pre-eminent

— Daniel O'Connell. For several years he went to the Munster Circuit, and gained the reputation of being the best criminal lawyer in Europe. He was called to the Bar in the troubled year of 1798, and having relations in almost every county in Munster, he naturally selected the Munster Circuit. He had great personal and physical advantages—a fine, well-Munster Circuit. He had great posterior and physical advantages—a fine, well-developed figure, clear blue eye, features expressive of keen intelligence, and a voice expressive of keen intelligence, and a voice of great power, now rolling like tones of a grand organ, bursting forth in thunder, then dying away into deep pathos; rushing into rapid declamation, or, if engaged in denunciation, pouring forth epithets etrong, fierce, and stinging. He was well versed in the technicalities of his profession and same in the same in th sion, and soon his large practice, and the necessary reading it involved, made him a first rate advocate. Then he possessed a wonderful knowledge of his country men;

through inattention. It was, I believe, at Tralee he completely silenced an attorney who defied all gentle rebuke. This individual possessed a love for fighting not inferior to the Scotch terrier, that lost his appetite when he had "matching to worit." "His person," we are told, "was indicative of his disposition. His face was bold, mennis disposition. His face was bold, menacing, and scornful in its expression. He had stamped upon him the defiance and resolution of a pugilist. Upon either temple there stood erect a lock of hair which no brush could smooth down. These locks looked like horns, and added to the compating avaraging of his coupled. to the combative expression of his countenance. He was fiery in his nature, ex-

and who can compete with a Kerry man? He was irresistibly comic when a joke was

needed, and no man was more sarcastic when vituperation was required. He was

extremely vigilant, and never lost a case

of talent of a certain kind." Add to this

of talent of a certain kInd." Add to this that the gentleman was an Irish attorney and an Orangeman, and the reader may easily suppose that he was a "character." Upon the occasion referred to, this irrepressible attorney gave O'Connell great annoyance. He interrupted O'Connell several times; he improperly addressed the witnesses as they mounted the witnesses thair, and attogether was quite windle. the witnesses as they mounted the witnesses as they mounted the witnesses as they mounted the witnesses as the proper was quite unruly. The counsel engaged with O Counell tried to keep him quiet; more than once the judge severely rebuked his improper interference—it was all in vain; up he would start, like a Jack in a bex—hiss out some remark which was sure to provoke O'Connell. At last, when O'Connell was pressing a hostile witness with a vital question, which the witness was seeking to evade answering, and this individual again interfered, as if for the purpose of annoyance. O'Connell, losing all patience, scowling at this man with a stern countenance shouted, in a voice of

patience, scowing at this man with a stern countenance shouted, in a voice of thunder, "Sit down, you audacious, snarling, pugnacious ramcat!" We are told the words were no sooner uttered told the words were no sooner uttered than every one in court saw the truth of his words. Judge, jury, counsel, attorneys, were convulsed with laughter. The judge extremely enjoyed the happy epithets, which completely suited the combative attorney, who gasped with suppressed rage. He bore the sobriquet of Ramcat for the rest of his natural life. When O'Connell was first called to

of kameat for the rest of his natural life.
When O'Connell was first called to
the Bar, Limerick was then much disturbed by Whiteboys, and he had
usually the dock to defend, one of the
officials in the jail of that city engaging
him for that purpose. The other counties also felt the benefit of his talents;
and throughout the whole streaming the and throughout the whole circuit he was pre eminently the prisoner's counsel. When he became distinguished as a nisi prius lawyer, he was not able to de-vote as much of his time to criminal business as formerly; but so long as he would accept these briefs no one else would be retained.

THE ROSARY IN CHINA.

Mgr. T. M. Gentili, O. P., Bishop of Dionesia, in his Memoires d'un Missionaire Dominicam en Chine, says: "Our Chinese mission, being the pet offspring of the Province of the Holy Rosary of the Philippines, it is quite natural that the first Apostles of the Gospel among these people should have taught them to hour our should have taught them to honcommon Mother by the recitation of the Rosary, that next to the Mass there was no prayer in the Church more powerful for obtaining graces from heaven. They led their neophytes to the faith under the auspices of the Queen of the Holy Rosary. That devotion has in time greatly extended and is at present the favorite devotion of our Chinese neophytes, thanks to the zeal with which families teach their younger with which families teach their younger children to recite it in common, encouraging them to give out the Rosary as an honorable distinction. Several mothers bring their seven or eight year old children to me saying, 'Father, this little one is capable; he knows how to give out the Rosary.' To do this they must know the fifteen Mystaries by heart the Litany of fifteen Mysteries by beart, the Litany of the Blessed Virgin, and some prayers said themselves alone. It is marvellous to see these little children kneeling with the gravity of old men chanting the Rosary in their silver tones.

The Chinese have such precedity of intelligence and judgment that at an age when in other countries children are only thinking of toys and amusements, they are already capable of the most seri ous occupations. While the men and youths are at work, the children recite the Rosary daily. Most of the men and women recite the Rosary together; it rarely occurs that they only recite the five Mysteries, Of a lukewarm and lax person it is said, Keing mo nem, he doesn't

say his Rosary.

At night it is easy to recognize a Chris-At night it is easy to recognize a Christian famility among a hundred pagan families: for when the Chinese say the Rosary in common, it is not in a low tone, but, as it were, chanted in a loud, well sustained voice. The neophytes, even when they go among pagans, love to carry the rosary beads round their necks. The women wear it in front, hanging to a construct the rosary beads round their necks. The women wear it in front, hanging to a construct the rosary beads round their necks. The women wear it in front, hanging to a construct the rosary beads round their necks. The women wear it in front, hanging to a construct the rosary beads round their necks. The women wear it in front, hanging to a construct the rosary beads round the same state before the altar. It does not make for equality before God and the law. The rich man's control to the religion for a demonstruction of the religion f women wear it in front, hanging to a button. The grandest ornament for a Christian woman is to wear a handsome rosary bead thus, even when they have another round the neck, under their dress, which they call Ciem Kon. the sleeping travagantly developes those natural virtagagantly developes those n The most evident travagantly developes those natural virtues which make men prosperous. The intelligent and thrifty trader, the frugal home they resume telling their beads as soon as they have time as if Mary's Pasiter should never be interrupted; and this is true not only of women but of men, who say their Rosary returning homewards from the fields. The Chinese hold in great veneration not only the prayer and often accuse them. and often accuse themselves in Confession of having touched it with unwashed hands, or letting it fall to the ground, hands, or letting it fall to the ground. They begin by reciting the Confiteor and Miscreatur, kneeling and prostrate with their faces to the ground. It is customary in the confessional to give a certain number of Rosaries as a penance. I know penitants who are accustomed to say the fifteen Mysteries every day. The feast of the Most Holy Rosary is one of the most solemn in the year, and is celebrated from the eve to the end of October. They call it Mui Koni cimle, Feast of Our Mystical Rose, or Sep ngoutu cim le, Feast of the Fifteen Mysteries.

Strictly True

In every respect and attested by the testi-mony of thousands that Putnam's Painless mony of thousands that Putnam's Painless Corn Extractor is a sure and painless cure for corns. The claim that it is just as good made by those endeavoring to palm off imitations for the genuine only proves the superiority of "Putnam's." Use only Put-nam's Painless Corn Extractor. Sure, 88fe, painless safe, painless.

Geo. Dodge, Sr., a well-known citizen of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods so severely sprained his aukle that he could scarcely get home, but after one or two applications of Dr. Thomas Eclectric Oil, he was able to go to work next day.

Nothing but the Trnth. tenance. He was fiery in his nature, excessively spirited, and ejaculated, rather than spoke, to an audience; his speeches consisting of a series of short, hissing, spluttering centences, by no means devoid speeches consisting centences, by no means devoid speeches centences, and the continuation of the continu Sirs,-I have found Dr. Fcwler's Extract

CHURCH OF THE POOR.

HERITAGE OF WHICH THE CATHOLIC

editor of that popular and valuable review says : We are the Church of the Poor. We We are the Church of the Poor. We claim this as a heritage, and there is none to dispute our claim. The workingman is ours. What a blessing! What a privilege!

O God! we feel like crying—O God! thanks to thy blessed Providence that the poor belong to us and we belong to the poor!

The greasy mechanics are ours, and the dusty car-drivers are ours, and

the dusty car-drivers are ours, and the rough, longshoremen are ours; the fired factory girls, and the drooping shopgirls, and the weary seamstresses—all ours. The strikers are ours, the dangerous classes are ours, and we are theirs; the toiling millions make up the bulk of our Catholic people—those multitudes to whom the words "give us this day our daily bread" have the significance of the dearest reality—earners of the daily wage. How others may feel we cannot tell; but for ourselves we are proud to belong to the poor man's church. "The poor have the Gospel preached to them" is a mark that the Christ is indeed come and that men need not look for the dusty car-drivers are ours, and the that men need not look for

But if it be true that they are ours, it is also true that we are theirs; we are more theirs than they are ours; that is to say, nearly all our people are wage earners, and yet there are multitudes of wage earners who are not our people. Take away from the Caurch in America Take away from the Courch in America the working class, and what is left? How few there are in every congregation who are to be ranked above or apart from the working classes! On the other hand, in each of our industrial centres there are large numbers of daily wage earners who are Catholics. Of the eight millions of American Catholics all but a few hundred thousand are the men and women who stand over against the rich as the "poorer classes," "the masses of the people." But there are fully as many more who are not of our own church, and who are not more than one in ten of the different Protestant churches, and who are therefore of no church at all.
What religion they have is natural, or a
lingering influence of some form of Protestantism previously held by themselves

or their parents.

It follows, therefore, that the solution of the social problem is in our hands. Our non-Catholic fellow citizens must look to the Catholic Church to effectually leaven "the masses" with the love order and with the virtues of good citizenship—to conquer the salcon and the boodle boss. We can reach the whole body of the common people with the in fluences of religion if we are alive to our providential mission: and in doing so we shall maintain the rights of the poor shall maintain the rights of the poor man, we shall secure the stability of the social order, and we shall gradually spread among "the masses" the only form of Christianity which embraces all classes in its organity

classes in its organism. The very test question about either a religion or a government is. What does it do for a poor man? The true religion must answer: I make the poor man love and worship God and live at

The religion which sifts out of the working classes the bright, thrifty and successful, leaving the masses of dull-ness and poverty and ignorance to rot and fester upon the body politic, is not the religion to solve the social problem now pressing upon us. It cannot unite all classes in one church. It cannot make men of divers social states in civil society

tue. Its war upon luxury is too feeble. Brethren, we feel like saying to the Catholic clergy, here is your portion of the inheritance, the common men and women of this land. Bear in mind these many busy, thinking minds, these many throbbing, loving hearts who run up and down the world's highway gaining a hard living—they are yours and you are theirs. Be worthy of them. Be not lovers of Be worthy of them. Be not lovers of luxury. Be poor bishops and priests, for you are pastors of the poor people. Beware of the parade of wealth and the patronage of the rich and the smile of the powerful. Let your only pales be the powerful. Let your only palace be the house of God and let purple and gold be reserved for the sacred vestments of your ministry in the sanctuary of the

great King. Let the enemies of your people be your enemies: infidelity and imtemperance—in other words, the godless schools and the saloon. Let us push forward the building of Christian schools; let us make them the best schools in the land to give the works. land, to give the poor man's child that treasure of heavenly wisdom: how to have a solid hope of eternal joy. Let us of the pulpit tell the truth about the loathsome sin of drunkenness and voice the people's best thought about the

Look at the state of Europe and ask yourself which is better: To be the beloved clergy of the common people, as in Ireland and in America, or a clergy with the people against you, as in many parts of the continent of Europe!

Out of forty-four graduates at West

A Mother's Value.

"If I could only see my mother!" CHURCH MAY WELL BE PROUD.

Commenting upon an article, "The Church and the Classes," in the July number of the Catholic World, the learned waters, chased, by a fresh wind, played musically against the city of the control of the Catholic World, the learned waters, chased, by a fresh wind, played musically against the city of the control of the contro mother! The vessel rocked, and the waters, chased, by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eyes glazing. his limbs stiffening, his breath failing It was not pleasant to die thus, in this shaking, plunging ship; but he did not seem to mind bodily discomfort. His eyes were far away, and ever and anon broke forth that grieving cry: "If I could only see my mother!" An old sailor sat by, a Bible in his hand, from which he was reading. He bent above the young man and asked him why he was anxious to see his mother, whom he was anxious to see his mother, whom he had wilfully left. "Oh! that's the reason," he cried in anguish. "I've nearly reason," he cried in anguish. "I've nearly broken her heart, and I can't die in peace. She was a good mother to me—oh, so good a mother! Sne bore everything from her wild boy; and once she said to me: 'My son, when you come to die you will remember this.' Oh, it I could only see my methes!" could only see my mother!" He died with the yearning upon his lips, as many a one has died who slighted the mother who loved him. Boys, be good to your mother.

FAITH MADE HER WHOLE.

MIRACLE WROUGHT AT A NOVENA IN LOWELL CHURCH.

Lowell, July 28.—A miraculous and well attested faith cure has occurred in this city and excited the wonder of all this city and excited the wonder of all who know the circumstances. Twelve years ago Mrs. Charles Bamel, of this city, then a little glrl, contracted a severe cold that settled in her right knee. Since that time she has been unable to steep without a crutch. The best physicians have treated her in vain. During her married life she has worked hard in domestic duties and reared four children. She is of a very religious nature and has regularly attended the services of the Novena this week at St. Joseph's church, of which she is a member, going to the church in a she is a member, going to the church in a hack.

Thursday was the last day of the services, and she attended High Mass with a determination te offer her devotions for the object of recovery. She used her crutch on going to and returning from the altar, where she received Communion, and then knelt in her pew and prayed for relief. At the close of the service she arose from her knees and leaving her crutch in the pew, walked to the door without assistance. Since that time her limb has been apparently well and strong. Her case has created great astonishment, and hundreds of people have called upon her to hear her story. The crutch has been hung in front of the altar of the church, —N. Y. Catholic News.

Longfellow's Maiden. who is.

"Standing, with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet!"

is a type of thousands of young girls who are emerging from the chrysalis stage of their existence, as they enter upon their "teens." Nervous, excitable, irritable, stirred by strange unknowable forces man love and worship God and live at peace with his neighbor. The true form of government must answer: I give the poor man a fair share in the gifts of Providence. tion, to safely carry them through this critical period, during which, in too many lives, alas, are sown the seeds of distressing forms of diseases peculiar to the female sex. But this boon to womankind will prevent all such diseases, or cure them if they have already seized a victim. Woman owes it to herself, to her family, and to her social station, to be well and strong. Let her then not neglect the sure means of cure. "Favorite Prescription" is a legitimate medicine, carefully compounded by an experienced and skilful physician, and adapted to woman's delicate organization. It is a purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

CARPET AND HOUSE FURNISHINGS.—R. S. Murray & Co. has always on hand the largest and most modern stock of House Furnishings in the West, and is prepared to fit up Churches, public buildings and private hosses with Veivet Carpets, Turkey Carpets, Brussels Carpets, Tapestry Carpets, Union and Wool Carpets, Cocoa and Imperial Mattings, Nottlingham Lace and Damask Curtains, Window Poles and Oornices, Oil Cloths from 1 yard to 8 yards wide. Linclems cut to fit any size room, and any other article suitable for house furnishing. M.S. MURRAY & CO.

124 Dundas street and 125 Carling street.

Hay Fever.

I have suffered greatly from periodical returns of hay fever. Covert & Cheever, Druggists, suggested Ely's Cream Baim. I used it during a severe attack. I can cheerfully testify as to the immediate and continued relief obtained by its use. I hearthly recommend it to those suffering from this or kindred complaints.—(Rev.) H. A. Smith, Clinton, Wis.

For the best photos made in the city go to EDY BROS., 289 Dundas street. Call and ex-amine our stock of frames and pasparions, the latest styles and fluest assortment in the city. Children's pictures a specialty.

the city. Children's pictures a special to the city. Children's pictures a special to the city. Children's pictures a special to the presence of living aware that these diseases are contagious, or that they are due to the presence of living parasities in the lining membrane of the nose and sustaclian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby extarrh, extarrhal deafness, and may fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. were cured. This is none the less startling when it is remembered that not five per cent of patients presenting themselves to the regular practitioner are benefited, while the patient medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.

FITS: All Fits stopped free by Dr. Kline's

FITS: All Fits stopped free by Dr. Kline's Grant Nerve Reators. No Fits after first day's use. Marvel-ouscures. Treatistant of the Marvel-ouscures. Treatistant of the Marvel-Bend to Dr. Kline, 881 Arch St. Fiblia, Fa.

MUN WANTED to sell Life and Poems of Endorsed by the Archbishop and leading clergy of the Church. Big money to energetic can vassers. — PEOPLE'S PUBLISHING JO., TOTORIO, Ont.

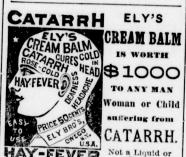
Want of Sleep

Is sending thousands annually to the insane asylum; and the doctors say this of Ayer's Sarsaparilla.

Frederick W. Pratt, 424 Washington

weight increased over twenty pounds.

Dr. J. C. Ayer & Co., Loweii, Mass.



HAY-FEVER Not a Liquid or

Campbell's Compound

Cures Chronic Constipation,

Costiveness and all Complaints arising from a disordered state of the Liver,

Dyspepsia or Indigestion, Bilious Affections, Headache, Heartburn, Acidity of the Stomach, Rheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c. CHILDREN LIKE IT! MOTHERS LIKE IT! Because

Large Bottles, 25 cents each.

A POOR MAN'S FRIEND.

One that will save days of sickness and many a Dollar in time and Doctor's Eills, one always near at hand, ready at a moment's call. This friend is Perry DAYIS' PAIN-KILLER.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colie, Dyspensia or Indigestion, Sudden Coids, Soro

Throat, Coughs, &c.

USED EXTERNALLY, it cures Bruises,
Cuts, Burns, Scalds and Sprains, Swellings of
the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism. ## Sold by Dealers
in Family Medicines the World Around.

Beware of Counterfeits and Imitations

THE GREAT BLOOD PURIFIER. Dr. CHANNING'S

Compound Extract of Pure Red Jamaica SARSAPARILLA

For the cure of Serofula, Salt Rheum, Cancer, all Skin Diseases, Tumors, Enlargement of the Liver and Spicen, Rheumatic Affections, diseases of the Kidneys, Bladder and Urinary Organs, oppressions of the Chest or Lamgs, Leucorrhea, Catarrh, and all diseases resulting from a deprayed and impure condition of the blood.

CAUTION .- Ask for " Dr. Channing's Sarsaparilla" take no other in its place. Davis & Lawrence Co., Limited, SOLE AGENTS. MONTREAL.

DIGESTIVE | OR AFTER DINNER PILLS TABLETS for enfeebled digestion, pro-Becretion of the Gastric Junce.
They give immediate relief in Dyspepsia
DIRECTIONS Take one or two pills immediately after
eating or when service from Indigestion, Lump in the
Throat or Plantience. Because the Samples sent free. Address the
Danie A. Lamenance G. (Limited) Montreal.

Davis & Lawrence Co., (Limited,) Montreal.

BREADMAKER'S YEAST.



FULCHER'S "TALLY HO" LIVERY.

First-class turn-outs for Driving or Riding. Also Covered and Open 'Busses. The finest stable in London for boarding borses. Telephone 678.

A CADEMY OF THE SACRED HEART A Conducted by the Ladles of the Sacre Heart, London, Ont. Locality unrivalle for healthiness offerings peculiar advantages to pupils even of delicate consistutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjouent of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed. Frace is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly, Vocal and Instrumental Music form a prominent feature, Musical Soirees take place weekly, elevating taste, testing improvement and insuring self-possession. Strick attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

trouble is alarmingly on the increase. The usual remedies, while they may The usual remedies, while they have give temporary relief, are likely to do more harm than good. What is needed is an Alterative and Blood-purifier.

Ayer's Sarsaparilla is incomparably the best. It corrects those disturbances in the circulation which cause sleeplessness, gives increased vitality, and restores the nervous system to a healthful

Rev. T. G. A. Coté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some impurity of the blood manifest; but that a perfect cure was obtained by the use particulars apply to MOTHER SUPERIOR, BOX 303.

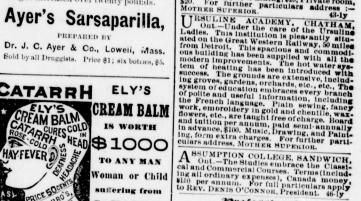
St. MARY'S ACADEMY, WINDSOR, Ontario.—Phis institution is pleasant, located in the town of Windsor, opposite petroli, and combines in its system of cardior, great facilities for acquiring education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English, per anum, \$100; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$16; Bed and bedding \$10; Washing, \$20; Private room, \$20. For further particulars address:—Mothers Supersion.

William Calabemy, Chatham, Chatham, Chatham, Challader the commence of the contract of

street, Boston, writes: "My daughter was prostrated with nervous debility. Ayer's Sarsaparilla restored her to

William F. Bowker, Erie, Pa., was cured of nervousness and sleeplessness by taking Ayer's Sarsaparilla for about two months, during which time his

Ayer's Sarsaparilla, PREPARED BY



Professional. JOHN O'MEARA, BARRISTER, SOLICITOR and Notary. P. O. Box 455, Peter-borough. Collections promptly attended to. A Derticle is applied into each nostril and is agreeat Price 50 cents at druggists; by mail, registered, 60 cen ELY BROTHERS, 56 Warren street, New York. RANCIS ROURK, M. D., PHYSICIAN, Surgeon, etc. Office and residence 20 Wellington Street, London. Telephone,

GRAYDON & McCANN, BARRISTERS SLOadon, Canada. Private funds to loan on real estate.

N. P. GRAYDON.

B. C. McCANN, DANTIST, Office, Dundas Street, Cour doors cast of Richmond. Vitalized air administered for the painless extraction of teeth.

the Lady Superior.

CONVENT OF OUR LADY OF LAKE
Huron, Sarnla, Ont.—This institution
offers every advantage to young ladies who
wish to receive a solid, useful and refined
education. Particular attention is paid to
yocal and instrumental music. Studies will
be resumed on Monday, Sept. 1st. Board
and tuitton per annum, \$i.0. For further
particulars apply to Mother Superior,
Box 303.

Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—The regular meetines of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. MARTIN O'MEARA, Pres., WM. CORCORAN, Sec.

STRIPE SUITINGS Mahoney Serges.

MODERATE PRICES.

HARRY LENOX, HAMILTON MARBLE WORKS.

MARTIN O'GRADY, Dealer in New Brunswick, Red and Gray Granile Monuments, Tombstones, Mantels and Tablets. Shop on Hess St., near cor. of York. Yard on York Street.

HAMILTON, ONT. BUILDERS' HARDWARE.

Glass, Paints, Oils, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Nos. 11 and 12 Annealed Wire and But-ton's Pliers for Russel's Patent Fence. JAS. REID & CO.

THE DOMINION Savings & Investment Society LONDON, ONT.

To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:

Having a large amount of money on hand we have decided, "for a short period," to make loans at a very low rate, according to the security offered, principal payable at the end of term, with privilege to borrower to pay back a portion of the principal, with any instainment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to

F. B. LEYS, Manager.

OFFICE - Opposite City Hall, Richmond
Street, London, Optorio

Tow is it the demand is so great the schland Lassis Cigar? Why does to the schland Lassis Cigar? Why does to the shalves? In y is it that we see Highland Lassis Cigars e why is to the role are becoming do stock on the shalves? In y is it that we see Highland Lassis Cigars e who is manufacturers. H. McKay & Co., Loon, have by straight dealing won the onfidence of the trade, and the public my rest assured that the confidence will not be abused. The Mighland Lassis is made from the finest has an action of the confidence will not be confidence will not be abused. The Mighland Lassis is made from the finest has an action of the confidence will not be confidence will not be abused.

HAIR TONIC.—R. J. Kearney, Richmond street, London, prepares a Hair Tonic which is fast brooming a favorite remedy with those afflicted with ciseases of the scalp or sparsity of hair. A trial will convince that it is an excellent article.

Electricity, Moliere Baths & Sulphur Saline Baths CURE OF ALL NERVOUS DISEASES. J. G. WILSON, LLECTROPATHIST.
820 Dundas Street

MENEELY & COMPANY WEST TROY, N. Y., BELLS avorably known to the public since 826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.



Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT. Cincinnati, O.

If you want Good Ordered Clothing or Furnishings, see our Stock.

The Best and Cheapest in the trade.

N. WILSON & CO. 112 Dundas. - Near Talbot.

A GREAT LOSS.

A MAGNIFICANT CONVENT OF THE SACRED HEART LAID IN RUINS.

New York Tribune, Aug. 14.

About thirty; children and several nune were on their kness at prayer in one of the dormitories at the Convent of the Sacred Heart, on Convent Hill, at a few minutes after 8 o'clock last evening, when there was a sound of scurrying in the sir, immediately followed by a pletting shrick of "Fire! Fire!" and the loud peal of the convent bell, giving warning to everybody within the building to run for life. Fire had been discovered on the roof of the main building, and immediately after the alarm had been sounded there was great excitement in the place, but everybody got out safely and unit jured. The grounds occupied by the order of the Ladies of the Sacred Heart, which are known as the Convent of the Sacred Heart, extend from West One-hundreth and-twenty fifth st. to West One-hundred-and-thirty-seventh st. between St. Nicholas and Tenth aves. There are many buildings about the grounds, which are read as schools and living places for New York Tribune, Aug. 14.

Nicholas and Tenth aves. There are many buildings about the grounds, which are used as schools and living places for the students and instructors. It is now the vacation season and only about forty pupils out of the 250 who live at the convent are there, the rest having gone to their homes. The main buildings are about in the centre of the grounds, upon a lofty knoll, being 200 feet above St. Nicholas ave. The largest building faces south, and is of brown stone, four stories high, and with a large portion at the south, and is of brown stone, four stories high, and with a large portico at the entrance and a mansard roof. On the first floor were the basement, kitchen and dining rooms; on the second were the parlor, offices and reception rooms, and the third and fourth stories were used as a dormitory and hospital. The building had a frontage of 200 feet and a depth of fifty feet. (to the seat and was an arren fifty feet. On the east end was an exten-sion, running at right angles about 125 feet, in which was the chapel. The chapel was being decorated and the painters had been at work since the vacation, so the services were conducted in a building on the west side of the main structure, which was also an extension and ran north about

During the school season this was used as a study. It was three stories high, the upper floor being occupied by the students whose homes are out of the city and who lived in the grounds. Running westward from this temporary chapel at right angles was another extension 175 feet long and fitty feet wide, used as a school room. was another extension 175 feet iong and fifty feet wide, used as a school room, museum and library. Still further westward was another large extension, running at right angles to the museum, and it was in this building that the children were at evening prayer when the fire broke out.

THE FIRE WAS DISCOVERED. Mother Alden saw the fire first on the roof of the main building. On this roof was a dome about twenty-five feet high, upon which a cross had been placed last week. The smoke came from the interweek. The smalle came from the late of the dome. Mother Alden did not get excited, but ran to Mother Duffy, who was in charge during the absence of the

There has never been any fire drill in the school, but the children are under perfect diecipline, and when Mother Duffy said to them quietly, 'Come with me,' every one of them followed implicitly and all were led to a place of safety. It is supposed that at this time there were 150 elsters in various parts of the building, but every one of them has been accounted for. There was plenty of time for all to get out before the fire had extended from the roof to the sleeping apartments. Altegether there were about 250 nuns on the grounds, and those not in the college buildings were living in the cottages close by. They were all greatly excited, and little groups of them could be seen under the large maple trees in the rear of the fire kneeling in prayer. Many of the sisters were taken to Manhattan College, where everything possible was at Manhattan College, and offers of aid as shelter came in the morning from Mt, St. Vincent, Spuysen Duyvel and the Sisters of Charity at other morning from Mt, St. Vincent, Spuysen Duyvel and the Sisters of Charity at other many in the homes of the Order, in Seventeenth street and Madison avenue, and to Philadelphia, Atlantic City and Staten Island. The Rev. Dr. McDonald, secretary of Archbishop Corrigan, who was out of the city, was one of the first to visit the grounds to see if anything more could be done for the Sisters. Monsignor Farley and other Catholic priests of the city offered their services, and friends who had learned of the disaster came in the morning from Mt, St. Vincent, Spuysen Duyvel and the Sisters of Charity at other morning that the sisters were the morning from Mt, St. Vincent, Spuysen Duyvel and the Sisters of Charity at other many in the homes of the Order, in Seventeenth street and Madison avenue, and to Philadelphia, Atlantic City and Staten Island. The Rev. Dr. McDonald, secretary of Archbishop Corrigan, who was out of the city, was one of the first to visit the grounds to see if anything more could be done for the Sisters. Monsignor for the city offered th College, where everything possible was done for their comfort, and others went to private houses in the neighborhood, ich were kindly opened for their re-

HARD WORK GETTING UP THE HILL.
Policeman Jefferson, who is detailed at
the convent, sent out special building signal No. 134, which quickly brought three
engines and three trucks. But they might as well have been miles away. The horses could not draw the heavy machines up the steep hills. A long rope was finally pro-cured and with the aid of several hundred people one of the engines and trucks was dragged up close to the convent. Rounds-man Sweeney and Officer Ji ferson in the meantime had gone to the roof and engaged in a battle with the flames with fire extinguishers and pails of water. They were soon compelled to fly for their lives, as the stairway below them had

roof, the sparks flying in every direction. The flames spread through the top story as if it was filled with tinder, and a sheet of blaze over 200 feet long burst from the soof and threw a weird light upon the thousands of upturned faces that could be seen through the waying trees.

Scond and third alarms were speedily sounded, and Chiefs Bonner, McCabe and McG li took charge. A half dezen special calls were sent for engines, but the machines were of little use when they arrived. All the water had to be taken from the streets below, and when it reached the fire it was little more than vapor and was carried away from the flames by the strong wind.

A FIREMAN S GALLANTRY.

Fireman Kennedy, of Engine No. 35, was the first two.

fiames by the strong wind.

A FIREMAN S GALLANTRY.

Fireman Kennedy, of Eogine No. 35, was the first to do good work with the little water at his command. He clambered up a ladder with the fiames likking his feet and held the neggle into the top story window. Fathers Griffin, McKenna and Dougherty took charge of the removal of the valuable paintings from the chapel and museum. All the altars and fixtures were gotten out safely. The fire could soon have been got under control if there had been water, but without it there was nothing that could be done by the firemen except to throw all the property worth saving out of the windows. Hunpreds of people aided in carrying out beds and clothing belonging to the pupils. The wind increased in fury and at midnigh: the north wing of the building was in fismes, and the indications were that the entire structure would be destroyed. With the small supply of water this appeared to be inevitable. The loss is variously estimated from \$150,000 to \$250,000 The Ladies of the Sacred Heart established this convent in 1842. They bought the old Lorillard mansion, and have been constantly adding buildings to it since.

The cause of the fire is unknown. It is supposed to have been started from a plumber's charcoal pot which had been left in the dome. There had been workmen on the roof for several weeks repairing it, and the dome was to have been painted to-day. Just before the roof fell in, the safe containing all the valuable papers and books of the convent was hauled out by half a hundred men. The buildings are said to be fully insured. Early this morning the fire was still raging, and it was plain that nothing could save the building. The cause of the fire is unknown. It

A Brave Mother Superior.

Clouds of smoke and steam rolled from the ruins of the Convent of the Sacred Heart all day yesterday. The walls of the chapel and the main building remained standing, but the interior of these structures was wholly destroyed, and the walls of the building on the west side, near Tenth ave., had completely fallen in. The lors is placed at about \$300,000. The buildings and furniture were insured for \$169 000 Around the grounds the Sisters of the convent were busy during the day sorting out the piles of bedding and the variety of articles that had been saved from the flames. Several little houses from the fismes. Several little houses belonging to the convent, at the lower end of the grounds, were placed at the disposal of the Sisters by the occupants. Ex-Park Commissioner, John D. Crimmins, who has been associated with much of the work of the institution, was one of the first to offer his services to the Mother Superior, and at his request the police established a line about the grounds in the forenoon, keeping out all who were not there on business.

The convent was the main branch of the order, which has institutions in all parts of the country and a membership of 4,000. Its school has graduated young women in prominent Catholic families all over the get excited, but ran to Mother Duffy, who was in charge during the absence of the Mother Superior, and told her that the roof was on fire. Mother Duffy, though feeble in health, walked up the spiral staircase leading to the roof to estisfy herself before alarming those under her charge, and was driven back by a shower of sparks and a dense cloud of smoke. Then she sounded the alarm bell in the dome and hurried to the extreme western wing to look after the children, wing to look after the children.

United States, status season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the more than 300 students who attend during the school term were present. When it was found that the buildings were destroyed arrangements were made at once to send the children and most of the 150 Sisters to neighbor in it was found that the season of the year was the reason that only about forty exilingtened that the reason that only about forty exilingtened that the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year was the reason that only about forty exilingtened that the season of the year and the provide and the sechool term was the reason that only about

what aid lay in their power.

A SICK WOMAN'S PRESENCE OF MIND.

One of the remarkable incidents of

One of the remarkable incidents of the fire was the presence of mind of the Mother Superior, who had been an invalid and confined to her bed much of the time for several years. When she learned of the fire she rose from her bed by an effort of the will and directed the actions of those around her.

The children in the dormitories were collected around her, and when satisfied that none were missing, she led the way from a rear entrance of the main building. The flames were then beginning to burst out furiously, but in the grove back of the convent all was dark except from occasional flashes. The wind howled fiercely among the trees, and the children huddled about the Mother Superior greatly frightened. She led the way down the deep ravine behind the convent and reaching a fence that encloses the grounds forced it down with her own hands. Aid came to the party in Tenth avenue and the Mother was presuaded to go to an adjoining house.

progress of the fire, she was weeping excitedly. In answer to the calls of the people, she said she could easily get down, but refused to come. As the fire spread she retained her place and when it was seen that the buildings must go, the attention of some of the firemen was called to her and she was persuaded and assisted to leave the dangerous locality. These buildings were soon in flames and even the walls were not standing yesterday.

About thirty five of the Sisters were left at the convent and found shelter last night in the house of Chaplain Callahan, on the convent grounds. No further information had been obtained in regard to the origin of the fire. Mother Pardon said that the fire used in the building for cooking and other purposes had all been extinguished for some time when the fiames broke out. It is thought the fire must have started in the roof which was being repaired. Mr. Crimmins stated that as soon as the insurance companies had decided on the amount of the loss workmen would begin to tear down the walls and rebuild. A house will be secured in the neighborhood for temporary school purposes until the new buildings are ready. Of the insurance \$25,000 is on furniture. This will not cover the loss of personal effects, and the pictures of the chapel and the new freecoing just completed are a total loss. THE CAUSE NOT YET DISCOVERED.

LATEST PHASES OF THE IRISH QUESTION.

The Star says Mr. T. P. O'Connor, its editor and a member of Parliament for Liverpool, and Mr. John Redmond, M. P. for Wexford, have entered actions for libel against the Times in the English Court of Queen's Bench. The Parnellite members of Parliament have determined to apply to the commission of enquiry for the appointment of a special commission to go to America for the purpose of inspecting certain documents.

of inspecting certain documents.

The Times declares that it is very much astonished at Mr. Parnell's course in entering a suit in the Scotch Courts. It says that whether his action is seriously meant or only designed to waste time and money, the work of the Parliamentary Commission of Inquiry will go on unaffected.

The eviction campaign is proceeding on the Vandeleur estate with all the accom-

the Vandeleur estate with all the accompaniments of brutality which are usual on such occasions. A large force of constables, soldiers and emergencymen are assisting the sheriff in his work.

Mr. Chamberlain in a recent speech stated that Mr. O'Brien in the course of a trial the other day avowed that the abuse which United Ireland heaped upon Earl Spencer was scandalously false, but that it was a necessity of the political situation. Mr. O'Brien in reply gives the explanation that he had not made any such statement. He expressed regretthat when Earl Spencer was at the head of the Government in Ireland United Ireland had held him personally responsible for cruelheld him personally responsible for cruel-ties perpetrated by the Government, whereas Mr. O'Brien has now reason to believe that Earl Spencer had not per-sonal knowledge of those cruelties. Mr. O'Brien makes this correction in fairness to Earl Spencer. o Earl Spencer. Mr. Gladstone expresses himself very

strongly as regards the means taken by the Government to provoke resistance to the law in the case of Mr. Dillon and other the law in the case of Mr. Dillon and other Irish Members of Parliament. He says:
"If Mr. Dillon broke the law, he was driven to break it by the gross misconduct of the Government and Parliament of 1886, who obstinately refused to make any provision for the undoubted incapacity of many Irish tenants to pay rent, and the rable forced into a victories the related. thereby forced into existence the plan of campaign, which they afterwards made an excuse for cruel coercion." Conservatives excuse for cruel coercion." Conservatives say that this means that laws may be disregarded which are not in accordance with Mr. Gladstone's notions.

In political circles it is stated that

parties have consolidated to a remarkable extent during the session of Parliament which has just ended. The many fierce conflicts which have taken place have welded together the Tories and Liberal-

Unionists on the one side, and on the other the Gladstonians and Parnellites, the latter union being the great gain which the Home Rule cause has made.

The annual report of the National Lesgue of Great Britain was presented to the Birmingham convention last week. When the league was founded in 1883 there were fifty two branches. This year there are 595. The financial condition is sevenfold better than it was in 1883 This is a pretty good record for an association which Mr. Balfour represented not long since as "a thing of the past."

The Parnell commission will probably close their investigation in less than a year. It is a great thing for the Parnellites that they have George Lewis on their side. He is not as infallible as some people pretend, but he is the sharpest solicitor in London, and when he is working his hardest he is not likely to miss much. Mr. Soarnes, the Times' solicitor, is a highly respectable gentleman of the old school, sate and steady, but alow and by no means up to all the moves on the board. George Lewis will open Mr. Soarnes' eyes a little before the inquiry is over.

What sort of a case the Times has is known only by its managers and legal advisers. That it can legally prove every charge it brought against the Parnellities is simply impossible. If it falls in estab llahing the authenticity of the famous letters, it is done for. Its authority will be completely broken down and the Government, which has apparently supported it, will receive a heavy, perhaps a fatal blow.

An eminent Conservative said to a correspondent of the support of the supported the support of the support

fire-extinguishers and pails of water.

They were soon compelled to fly for their lives, as the stairway below them had taken fire.

When the engine finally got to the top of the hill there was no water to be found, and there was another long delay while the water was being turned into a fountain about fifty feet from the front of the structure. When a feeble stream was finally sent through the nozzle, the dome was all ablaze, and the fire was raging fiercely in the half gale that was blowing from the westward. Ex Fire Chief Bates shook his head eadly when the wind turned the dome around as if it was a top and it crashed with great force through the

Special to the CATHOLIC RECORD. PICNIC AND CONCERT AT SOUTH-AMPTON.

The quiet and pleasant village of Southampton was fairly inundated with excursionists on Wednesday, 15th Inst., that day being set assie for a plenic and grand concert, under the auspices of the Roman Catholic Church, of which Father Waddell, of Chepstow, is the esteemed pastor. It will be remembered that the church—a beautiful little structure—was built some two years ago, and it is certainly a credit to the faith and energy of the Catholics of Southampton. To liquidate the debt on this sacred edifice Mr. John Carey, the well-known and genial conductor on the G. T. R., conceived the idea of a picnic and concert to be held in this picturesque village. The day, not altogether auspisious, had, however, concealed in its heart for pleasureseekers more smiles than frowns, and at an early hour, deeptte embroidered clouds, and other rain-heralding omens, a tide of people poured in, contingents from well nigh evey town between the lake and Hamilton. Games of all kinds were indulged in and a bill of fare that mocked the best efforts of the lake brezze. Amongst those present at the picnic we noticed Father Lennon, Brantford; Father Lennon, Galt; Father Coegrove, Elors; Father Feeney, Priceville; Father O'Reilly, Macton; Father Corcoran, Teeswater; Father Waddell. Caepstow; H Cargill, M. P. M. McNamara, Herald, Walkerton; A. McGraw, Advocate, Paisley; Prof. O'Brien, Hamilton; Thomas O'Hsgan, M. A., Toronto; W. Flood, Paisley; J. McNabb, Arran; Prof. Bauman, Hamilton; Prof. Mattland, Gneiph, and Conductor Lillis. The concert in the evening was held in the Town Hall, which was tastefully decorated for the occasion. Long before the hour for opening the evening was held in the Town Hall, which was lastefully appreciative audience. It may be safely said that perhaps never lestore in this county did such an array of superior concert talent greet an audience. There was not a weak number on the programme. The performers were: Instrumentai—Prof. D J. O'Brien, Principal of Hamilton College of Music; Master George Fox, Walkerton; an of its finest and most cultivated singers.

Miss Hayden appeared for the first time in

Southampton and made an excellent

impression with her sweet voice and

fine presence. Prof Maitland was fine presence. Prof Mattland was vociferously encored in his Scottish songs, his "March of the Cameron Men" being really grand. The comic of the evening, Mr. Gallagher, had to respond to each of his numbers amidst amidst a furore of enthusiasm.

Master Geo. Fox is a musical prodigy and
his violiu solos were played with marvel
lous skill and execution. Thomas
O'Hagan, M. A., from Toronto, the wellknown Canadian poet and elocutionist appeared for the first time in South ampton, and was rapturously received in his recitals, adding fresh laurels to his fame as a finished and scholarly elecution ist. The accompaniments were played with fine taste by Prof. O'Brien, Hamilton, and Miss Maitland, of Guelph.

Hamilton, and Miss Matiland, of Guelph. Altogether the day was a gala one for Southampton and its success and pleasure may be attributed in a great measure to the ceaseless labor of Conductor Carey and the untiring energy of his estimable wife and accomplished daughter. Absolutely Pure.

STOPPED FREE

Insane Persons Success.

Insane Persons Bastored,
Dr. KLINE'S GREAN

For all Brain a REVE RESTORER

INVALUATION OF STATE OF STATE

INVALUATION OF STATE

FOR A STATE OF STATE

INVALUATION OF STATE

INVALIDATION OF ST For sale by Lyman Bros. & Co., To.

GAS METERS.

All sizes from 3 Lights to 500 Lights, sector price list to the manufacturer. JOHN S. MOORE. Dominion Meter Works, 328 Wortley Road

GENERAL DEBILITY.

All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness? Beef, iron and Wine. We are safe in say-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

HARKNESS & Co., Druggists
Cor. Dundes and Wellington Sts.
LONDON, ONT.

Mount St. Louis Institute,

Sherbrooke Street, Montreal. This new Boarding School, under the direction of the Christian Brothers, will open Monday, Sept. 3.

The programme embraces a complete ourse of business and scientific studies Send for Prospectus.

The Director, P. O. Box 418.

A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening, Sept 3rd, at seven o'clock, and closing Friday, Sept 7th. For cards of invitation and further par

ticulars apply to LADY SUPERIOR,
Convent Sacred Heart, Dundas Street.

University College of Ottawa

Ottawa, Ontario, Can. Conducted by the Oblate Fathers of Mary Immaculate. Classical, Scientific, Engineering and Commercial Courses. Fully equipped Labora tories. A practical Business Department, Lighted throughout by the incandescent electric light. Athletic Grounds and fully equipped Gymnasium. Terms, \$165 a year. Prospectus sent on application Address

THE PRESIDENT.

ST. JOHN'S COLLEGE, Fordham. This College enjoys the powers of a University and is conducted by the Jesuit Fathers. It is situated in a very beautiful part of New York County between the Harlem R. & L. I Sound. Every facility is given for the beat Classicat, Scientific and Commercial Education. Hoard and Tuition per Year \$300. Studies re-open Wednesday, September 5th, 1888. September 511, 1888

86. John's Hash. a Preparatory School for Boys from 10 to 12, is under the same direction. For further particulars apply to Rev. John Scully, S. J., Pres.

FOREST CITY BUSINESS COLLEGE, LONDON, ONT.

Westervelt & York.

WESTERN - FAIR

INDUSTRIAL AND ARTS EXHIBITION,

LONDON, CANADA,

20th to 29th SEPT., 1888, NINE DAYS.

\$25 (00 Appropriated for Prizes, Attractions etc. \$132,000 Value of New Grounds and Buildings. \$200,000 Display of Agricultural and other Machinery. \$500,000 Live Stock Exhibit.

GRAND INTERNATIONAL BENCH SHOW OF DOGS.

THE INDIAN TRIBES OF ONTARIO are preparing an immense exhibit of manufactured articles, egricultural productions and curloslites of the old hunting days. There will be LARGER PRIZES, GRANDER ATTRACTIONS, more to sea and more to learn tuan at any previous exhibition.

Prize lists and all other information may be had on application to the S-cretary, CAPI. A. W. PORTE, GEO. McBROOM. President. Secretary.

GOLD, Live at home and make more money working or u than at anything else in the world. Either sex. Costly outfit free. Terms Free. Address, ThUE & CO. Augusta, Main

TEACHER WANTED

FOR THE R. C. SEPARATE SCHOOL of the viliage of Wallaceburg, one holding Second-class Certificate. Send proper recommendations. Male teacher preferred. Duties to commence let Oct. State salary to the end of the year.—P. McCarron, Sec.-Treas. TEACHER WANTED

TOR THE R. C. SEPARATE SCHOOL

Tof the town of Perth, a Head Master
holding a Second-class non-professional
certificate, to teach from lat Sept. next up
till Slat December. Testimonials required
as to character and ability. Applications
received up to 27th inst.—Jas. Morrison,
Secretary.

TEACHER WANTED.

TEACHER WITH SECOND OR THIRD Class Certificate, to teach in a Catholic School in Unicago, at a sainty of \$400 per annum. Duties to commence at once, if possible. Applicants to send their testimonials, with their age and experience, to this office. TEACHER WANTED.

MALE TEACHER, HOLDING SECOND Class Certificate, for the Catholic Separate School, Renfrew. Applicants must furnish references, state salary and when and where certificate was obtained, duties to commence on 27th August. Address—James McChea, Sec. Catholic Sep. S. Board, Renfrew.

TEACHER WANTED. DY THE SEPARATE SCHOOL BOARD
Of Trusiees, Ottawa, a female teacher
holding a Fecond-class Professional Certificate; one who can speak both French and
English preferred. Duties to commence on
27th August next. Applications stating experience and salary r-quired will be received by the undersigned until 17th August.
WM. FINLEY, Secretary.

TEACHER WANTED. A SSISTANT TEACHER WANTED FOR Last half of this year for S. B. No. 4. Biddulph. Good references. State slary required. Address, P J. DEWAN, Granton. 511 3w.

TEACHER WANTED. MALE TEACHER, FOR BRANTFORD
Separate School, by Aug. 37th. State
terms and qualifications—John RYAN, Sec.,
Box 587, Brantford. 512 lw.

HOUSEKEEPER WANTED. BY A PRIEST IN A TOWN APPLI-cants please apply at this office, giving references.

SMITH BROS. Plumbers, Gas and Steam Fitters 389 Clarence street, opp. Y. M. C. A. A full supply of Plumbers' and Gas-Fitters' Goods in stock. All work done on the latest sani-tary principles. Jobbing promptly attend-ed to. Telephons.

TO ORDER.

Saxony Tweed Coat \$4.50 Saxony Tweed Coat and Pants

Saxony Tweed Suit \$10.00

PETHICK & M'DONALD 393 Bichmond St.

TO EDUCATORS.

SCHOOL BOOKS FOR CATHOLIC CHILDREN.

adlier's Dominion Catholic Speller Complete Sadlier's Dominion Catholic First Reader -Part I
Sadlier's Dominion Catholic First Reader

Sadlier's Dominion Catholic First Reader

—Part II
Sadlier's First Reader—parts 1 and 2
bound together
Sadlier's Dominion Catholic Second Reader
Sadlier's Dominion Catholic Fourth Reader
Sadlier's Dominion Catholic Fourth Reader
Sadlier's Dominion Catholic Fourth Reader
Sadlier's Elementary Grammar—with
blackboard exercises
Sadlier's Child's Catechism of Sacred History—Old Testament—Part I
Sadlier's Child's Catechism of Sacred History—New Testament—Part II
Sadlier's Child's Catechism of Sacred History—New Testament—Part II
Sadlier's Outlines of Canadian History
Sadlier's Outlines of English History
Sadlier's Catechism Sacred History—
Large Edition
Butler's Catechism

Sadlier's Catechism Sacred History—Large Edition
Butler's Catechism
Bible History (Schuster) Illustrated
Sadlier's Ancient and Modern History—with illustrations and maps
Sadlier's (P D & S) Copy Books—A and Besith tracing with tracing
with tracing
Sadlier's (P D & S) Copy Books—Nos. 1 to Sadlier's (P D & S) Copy Books—Nos. 1 to
5 primary short course
Sadlier's (P D & S) Copy Books—Nos. 1 to
12. advanced course
Sadlier's Patent Cover and Biotter for Primary Short course
Sadlier's Patent Cover and Blotter for

advanced course
Sadlier's Dominion Language Tablets—12 numbers Sadlier's Dominion Arithmetical Tablets-

Sadiler's Doublin Arthur 12 numbers Sadiler's Edition Points of Etiquette Nugent's — French and English, English and French Dictionary with pronuncia tion
ta, For other Educational Works and
School Stationary send for the complete
SCHOOL BOOK CATALOGUE.

JAMES A. SADLIER,

115 Church St. 1869 Notre Dame St. MONTREAL.

NATIONAL

Colonization Lottery. Under the patronage of the Rev. Father Labelle.

Father Labelle.

Established in 1884, under the Act of Quebec 32 Vict., Chap 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

Class D.—The 16th monthly drawing will take place on Wednesday, Sep. 19, '88, at 2 p.m.

PRIZES VALUE . \$50,000,
PRINCIPAL LOT:
One Real Estate worth . \$5,000. LIST OF PRIZES.

1 Real Estate worth \$5,000 1 2060 1 1000 4 Real Estates 566 10 360 360 36 Furniture Sets 200 60 100 30 Furniture Sets..... 2307 Lots worth 5,000
Tickets \$1.00. The Second Series (25 cts

S. E. LEFERVER, Secretary.
Offices: 19 St. James Street, Montreal, Car.

R. F. LACEY & CO'Y Manufacturers and Wholesale Dealers :in Every Variety of BOOT AND SHOE UPPERS

398 CLARENCE STREET. LONDON, ONT. Our New House-Furnishing

Goods in Table Linens, Sheetings, Towellings, Pillow Cottons, Tickings, Oretonnes, Lace Curtains, Napkins, Table Covers, etc., just received and selling cheap at J. J. GIBBONS'.

DR. WOODRUFF.

EYE, EAR, NOSE AND THROAT Defective vision, impaired hearing, nasal-catarrh, troublesome throats, and the ad-justment of glasses.

Always at home except on Fridays.

185 Queen's Ave., 3rd door east of Postomos,
LONDON, ONTARIO. THE NEW BOOT AND SHOE FIRM

TANTON & ASHPLANT (Late T. J. Tenton & Co.) 198 Dundas arrest, opposite Reid's Crystal Hall, are offering special bargains in Ladies, and Men's Silppers and Low Shoes and Fine Button Boots Men's Fine Hand-sewed Work. A trial is solicited to be convinced.

TANTON & ASHPLANT. SITUATION WANTED.

A LADY BELONGING TO AN OLD A French-Canadian family, who has received a thorough convent education, speaks English and French with equal facility, and is skilled in music and fanny work, desires a situation as ladies' companion in a household where she will be treated as member of family circle. The highest references given. Apply by letter to "A. D. P.," care of Thos. Coffey, Esq., editor of CATHOLIC RECORD, London, Ont.

WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—Lyon, McNeil & Copper, Guelph, Ontario. Ontario.

STRUTHERS, ANDERSON & CO. WHOLESALE IMPORTERS OF STAPLE & FANCY DRY GOODS

SMALL WARES, STATIONERY, JEWELRY, ETC. 133 RICHMOND STREET, - LONDON, ONT VOLUME 9.

" A FACT."

If you want Good Ordered

The Best and Cheapest in the trade.

our Stock.

N. WILSON & CO. 112 Dundas. - Near Talbot.

THE VANDELEUR EXTERMINA-TIUNS.

The Tenants' Houses Levelled.

United Ireland, Aug. 4th. WEDNESDAY'S EVICTIONS.

WEDNESDAY'S EVICTIONS.

On Wednesday week the house of Simon Connell was demolished after a stubborn resistance. When a breach was made with the battering ram, Inspector Irwin, followed by policemen, rushed in, and, catching Simon Connell, attempted to fell him, but Connell proved the master and landed his oppenent, bestowing a pretty sound drubbing on him besides. The police then attacked the solitary man and brutally beat him with their bludgeons, and the poor fellow was brought out amongst them quite faint, his head covered with blood from some severe gashes on his right ear and poll, and laid on the yard. It was touching in the extreme to witness him prostrate. He sank from exhaustion, and Dr. Whiddy, army surgeon, had to be called to his aid, and he applied restoratives and paid attention to the man's horrible wounds. His son was also subjected to rough treatment in was also subjected to rough treatment in the house and received a scalp wound, and

these, with the other members of the these, with the other members of the iamily, were taken into custody. When the family had been removed the building was demolished, and the place left perfectly uninhabitable. Immediately, under the presidency of Roche, seated on a stone wall, the formality of a trial was gone through and the son was remanded till Monday, the woman being discharged. The old man Simon owing to his wounds. The old man Simon, owing to his wounds is now confined in Kilrush Hospital Several other families were subsequently THURSDAY'S DOINGS. On Thursday the evictions were resumed. The eviction proceedings were carried out with the usual brutality by the sheriff and his minions, and opposed with determination; and pluck by the tenants. The house of Matthias M'Grath was defended with determination, the place was barricaded. The battering ram was drawn up in front, shouts of defiance came from the tenant inside. Thud, thud, went the lever against the mesonry. After a while the wall yielded, but an immense barri-cading of stonework was inside it. Breach cading of stonework was inside it. Breach enough was effected to afford a view of the tenant's son bravely standing inside and determined, calling on them to come on. Inspector Dunning called on him now to come out, but young M'Grath answered sternly, "I am here within, and in with you." The battering ram was again used, and the wall came down, a wicklent rush was made through the breach. violent rush was made through the breach.
District Inspector Hill led on, but his charge was abruptly stopped by his coming into contact with the battering ram and he was pitched helplessly into the

kitchen, and pounced on by M'Grath, who pommelled him soundly, but was himself attacked by Dunning and a constable named Atkinson from Kilrush, who assaulted him together, and were soon added by a perty of bludgeonmen, batoned and treated in a most savage and brutal manner. He was felled; numbers over-powered him. They struck and kicked with savage violence. They had not it all with savage violence. They had not it all their own way, though young M'Grath was terribly feeling their violence. Three girls were overhead in a loft and buckets of matter came pouring on the savage ruffians, which fearfully affected them. M'Grath was dragged violently over the ruins made by the breach, and though he offered to walk out quietly, being exhausted by his prolonged resistance, he was maltreated, and in the most shocking manner he was dragged across the yard. manner he was dragged across the yard, and brought to the opposite side of the road, was felled again, and Removable Roche excitedly called upon the bludgeon-men to handcuff him while stretched on men to handcuff him while stretched on the ground and policemen pressing on his breast. The poor fellow had a severe wound on the crown of his head, and he was kicked twice in the chest. The wrecking of the house was then preceded with and completed. The front wall was pulled down, and now occurred an incident perpetrated by the Crown official of a character with the contemptible and insulting spirit throughout displayed by him. The tenant, with a poor family, was put out of his house. The building in which they had lived was being tumbled. The poor fellow who defended the homestead was lying on the road suffering from violence and exhaustion, and Colonel Turner stopped the work of the battering ram, smiling pleasantly, and had the emergency ruffiant to stand at ease for the accommodation of an amateur photoaccommodation of an amateur photo-grapher to take a sketch of the ruined cottage. Continuing operations the house was left a complete ruin before the villains ceased their work. A Coercion villains ceased their work. A Coercion Court was improvised formally to try Pat M'Grath, with Removable Roche taking the justice seat on a stone wall. The formality being gone through he was removed in custody. Later on Colonel Turner repeated his performance of Wednesday by offering a gross insult to a number of clergymen present, and ordering his bludgeonmen to have them removed. After somewhat similar operations at some other houses, the work of

tions at some other houses, the work of demolition being in every instance com-

Clothing or Furnishings, see