LONDON, ONTARIO, SATURDAY, SEPTEMBER 11, 1886.

TURNS TO BRITISH HONOR AND IRISH FREEDOM.

He Demolishes the Foe by Unanswerable Argument.

I—HISTORY OF AN IDEA.

We begin this week the reproduction of Mr. Gladstone's last pamphlet, that on the Irish question. Like all the ex-Premier's political utterances, it is lucid, logical and profound, unanswerable by his pigmy opponents, the Churchills, the Hicks Beaches et hoe genus onme.

In the year 1868, I was closely associated with the policy of disestablishing the Irish Church. It was then, not unfairly, attempted to assail the cause in the person of its advocate. To defeat this attempt, an act became necessary which would otherwise have been presumptuous and obtrusive. In order to save the policy from suffering, I laid a personal explanation before the world. The same motive now obliges me to repeat the act, and will I hope form a sufficient excuse for my repeating it.

a sufficient excuse for my repeating it.

The substance of my defence or apology
will, however, on the present occasion be
altogether different. I had then to explain altogether different. I had then to explain the reasons for which, and the mode in which, I changed the opinions and conduct, with respect to the Church of Ireland then established, which I had held half a century ago. I had shown my practical acceptance of the rule that change of opinion should if possible be accompanied with proof of independence and disinterested motive; for I had resigned my place in the Cabinet of Sir Robert Peel in order to make good my title to a new point of

dividual opponent.

The subject of a domestic Government for Ireland, without any distinct specification of its form, has been presented to us from time to time within the last fifteen or sixteen years. I have at no time regarded it as necessarily replete with danger, or as a question which ought to be blocked out by the assertion of some high constitutional doctrine with which it could not be reconciled. But I have considered it to be a question involving such an amount and such a kind of change, and likely to be encountered with so much an amount and such a kind of change, and likely to be encountered with so much of prejudice apart from reason, as to make it a duty to look rigidly to the conditions, upon the fulfilment of which alone it could warrantably be entertained. They

were in my view as follows:—

1. It could not be entertained, except upon a final surrender of the hope that Parliament could so far serve as a legislative instrument for Ireland, as to be able to establish honourable and friendly relations between Great Britain and the received of that country. people of that country.

2. Nor unless the demand for it were made in obedience to the unequivocal and rooted desire of Ireland, expressed through the constitutional medium of the

Irish representatives.

3. Nor unless, being thus made, it were likewise so defined, as to bring it within the limits of safety and prudence, and to obviate all danger to the unity and secur-

ity of the Empire.

4. Nor was it, in my view, allowable to deal with Ireland upon any principle, the benefit of which could not be allowed to Scotland in circumstances of equal and equally clear desire.

5. Upon the fulfilment of these conditions, it appeared to me an evident duty to avoid, as long as possible, all steps which would bring this settlement into

the category of party measures.

6. And, subject to the foregoing considerations, I deemed it to be of great moment to the public weal that the questionally have more than the property and expeditionally tion should be promptly and expeditiously dealt with; inasmuch as it must otherwise gravely disturb the action of our political gravely disturb the action of our political system by changes of Ministry by Disso-lutions of Parliament, and by impeding the business, and derogating further from the character of the House of Commons.

These were the principles, which I deemed applicable to the subject; and every step I have taken from first to last, without exception, has been prompted by, and is referable to, one or other of them.

and is referable to, one or other of them.

From the torrent of reproachful criticiems, brought down upon me probably by the necessity of the case, it is not easy to extricate, in an adequate form, the charge or charges intended to be made.

One or two of the statements I must own One or two of the statements I must own surprise me; as for example whea Lord Northbrook, complaining of me for reticence before, and for my action after, the election of 1885, states confidently that nothing had happened "that could not have been foreseen by any man of ordinary political foresight." I do not dwell upon the undeniable truth that many the foreseen, which my with the state of t upon the undeniable truth that many things may be foreseen, which, nitwithstanding, cannot properly become the subject of action until they have been seen as well as foreseen. But I bradly contest the statement. I assert that an traident of the most vital importance had standing, cannot properly become the subject of action until they have been seen as well as foreseen. But I bradly contest the statement. I assert that an incident of the most vital importancehad neighbor of action until they have been to repent of any such vote. Unspeakably criminal, I own, were the unspeakably criminal, I own, were the statement. I assert that an incident of the most vital importancehad happened, which I did not foree; which was not foreeen, to my knowledge, by any one else, even if some might have hoped for it; and which I made the subject of experiment from the foresew; namely, that the Irish demand, foresaw; namely, that the Irish demand, put forth on the first night of the Session by Mr. Parnell, with eighty four Irish Home Rulers at his back, would be con

tial, and which had been theretofore unfulfilled.

The more general and more plausible form of the attack I think may be stated as a dilemma. Either I had conceived the intention of Home Rule precipitately, or I had concealed it unduly. Either would, undoubtedly, have been a grave offence; the second as a plot against my friends, the first as an attempt to escape from the sober judgment of the country, and to carry it by surprise. The first aspect of the case was presented by Lord Hartington in the House of Commons, and by Mr. Chamberlain, on the 20th of June, at Birmingham. The second was put forward by Mr. Bright, in addressing his constituents, and, with much point and force, by Lord Hartington at Sheffield. In substance he srgued thus: "Mr. Gladstone has never, during fifteen years, condemned the principal of Home Rule. Either then, he had not considered it, or he had assented to it. But, in his position as Minister, he must have considered it. Therefore the proper conclusion is, that he had assented to it. And yet, though I was Secretary for Ireland, with Lord Spencer as Viceroy, when he was Prime Minister, to neither of us did he convey the smallest idea of such assent."

Telling as this statement evidently was, it abounds in leakages. In the first place, I deny that it is the duty of every Minister to make known, even to his collea-

it abounds in leakages. In the first place, I deny that it is the duty of every Minister to make known, even to his colleagues, every idea which has formed itself in his mind. I should even say that the contradictory proposition would be absurd. So far as my experience of Government has gone, subjects ripe for action supply a Minister with abundant material for companying the work of the supply and the supplemental to the munication with his colleagues, and to make a rule of mixing with them matters

munication with ms consequence, and to make good my title to a new point of departure. On the present occasion, I have no such change to vindicate; but only to point out the mode in which my language and conduct. governed by uniformity of principle, have simply followed the several stages, by which the great question of autonomy for Ireland has been brought to a state of ripeness for practical legislation.

It is a satisfaction to me that, in confuting imputations upon myself, I shall not be obliged to cast imputations on any individual opponent.

The subject of a domestic Government for Ireland, without any distinct specification of tits form, has been presented to us from time to time within the last fifteen. by its promoters, as to prove that it was a safe demand. It may and should be safe demand. It may and should be known to many who are or have been my colleagues, that I made some abortive efforts towards increasing Irish influence over Irish affairs, beyond the mere extension of County G-vernment, but not in a shape to which the term Home Rule could be properly applied. Nor have I been able to trace a single imputation upon me, whether of omission or commission, in respect of which I should not, by acting according to the orders of my censors, have offended against all or some of the rules, which I have pointed out as the guides of my conduct, and by which I seek to stand or fall.

As these disputes of ours, trivial enough

As these disputes of ours, trivial enough from one point of view, are in a certain sense making history, it may be well if, in connection with the thread of these observations, I recall, by means of a very brief vations, I recall, by means of a very orier outline, some particulars relating to the Government of Ireland, and to the demand for a domestic legislature, during the last half, century. For that demand, constant in the hearts of Irishmen, has nevertheless been intermittent in its mani-festation; sometimes wider, sometimes narrower in its form; sometimes, as in the famine, put aside by imperative neces-sity; sometimes yielding the ground to partial and lawless action; sometimes ex-changed for attempts at practical legislation, which for the moment threw it into the shade.

The great controversy of Free Trade, the reformation of the Tariff, and the care of finance, provided me, in common with of finance, provided me, in common with many others, nay, in the main provided the Three Kingdoms, with a serious and usually adsorbing political occupation for a quarter of a century, from the time when the Government of Sir R. Peel was formed in 1841. When that period had passed and when the question of the franchise had been dealt with, the general

condition of Ireland became the main subject of my anxiety.

The question of a home-government for Ireland was at that time in abeyance. for Ireland was at that time in abeyance. The grant of such a government to that eountry had only been known to us, in the past, either as the demand for a repeal of the Legislative Union, or in the still more formidable shape, which it presented when the policy of O'Connell was superseded by the men of action, and when the too just discontent of Ireland assumed the violent and extravagant form of Fenianism. The movement for Repeal appeared to merge into this dangerous conspiracy. to merge into this dangerous conspiracy, which it was obvious could only be met

by measures of repression. In none of these controversies had I n none of these controversies had 1 personally taken any direct share, beyond following the statesmen of 1834 and of 1844 by my vote against Repeal of the Union. Mournfully as I am struck, in retrospect, by the most absolute failure of Parliament, at and long after those periods, to perform its duties to Ireland,

stumble and almost writhe under its constantly accumulating burdens, or to pronounce that it would eventually prove incapable of meeting the wants of Ireland. Evidently there was a period when Irish patriotism, as represented by O'Connell, looked favorably upon this alternative policy, had no fixed conclusion as to the absolute necessity for Home Government, and seemed to allow that measures founded in "justice to Ireland" might possibly suffice to meet the necessity of the case. But the efforts made in this direction, down to the time of the famine, were, though honest and useful, only partial; and they unhappily had been met by an obstinacy of resistance, which entailed long delays, and frequent mutilations; and which in all cases deprived them of their gracious aspect and made even our remedial plans all cases deprived them of their glacious aspect and made even our remedial plans play the part of corroborative witnesses to an evil state of things.

It will be admitted that the Government of 1868-74 endeavored on a more

adequate scale, principally by what is still called in some quarters sacrilege and concalled in some quarters sacrilege and confiscation, to grapple with an inveterate difficulty. Once more, in acknowledgement of these efforts, the National Party fell into line. But, on the important question of Education, we were defeated in 1873, not by an English but by an Irish resistance. Other measures, to which I had looked with interest, could not be brought to birth. But a happy effect had brought to birth. But a happy effect had been produced upon Irish feeling; and prosperity, both agricultural and general, prosperity, both agricultural and general, singularly, it might be said unduly, favored for some years the operation of the Land Act of 1870. We had taken seriously to the removal of grievance, as the alternative policy to Repeal of the Union. So much had been achieved, with the zealous support of the electorate of England and Scotland, that it was our relaid that to carry through that religion to

At this time it was, that the new formula of Home Rule came forward as matter for discussion, not in Parliament, but in Ireland; before the Irish public, and under the auspices of Mr. Isaac Butt, who was at that time simply an individual of remarkable ability, not yet the representative or leader of a Nationalist party far less of a Nationalist majority. There were, at the time, no inconsiderable presumptions that Parliament could meet the wants of Ireland, from the conspicuous acts it had just accomplished. It was very well known that in some cases where those wants had not been adequately met, such as the case of the Borough Franchise in 1868, it was really due to the defective expression of them by Irish Members of Parliament. It was plain that there was no authoritative voice from Irish Members of Parliament, It was plain that there was no authoritative voice from Ireland, such as was absolutely required to justify a Prime Minister of this country in using any language which could be quoted as an encouragement to the move-ment on behalf of a domestic Legi-lature. Accordingly, I contended at Aberdeen in the summer of 1871, that no case had been established to prove the incompetence of established to prove the incompetence of Parliament, or to give authority to the demand of Mr. Butt. I felt, and rightly felt, the strongest objections to breaking up an existing constitution of the Legislature, without proof of its necessity, of its safety, and of the sufficiency of the authority by which the demand was made. But even at that time I did not close the door explicit a recognition of the question in a even at that time I did not close the door against a recognition of the question in a different state of things. I differed as widely as possible, even at that time, from those with whom I have been in conflict during the present year. For instead of denouncing the idea of Home Rule as one in its essence destructive of the unity of in its essence destructive of the unity of the Empire, in the following words I

"Let me do the promoters of this move ment the fullest justice. Always speaking under the conviction, as they most emphatically declare, and as I fully believe them, that the union of these kingdoms under Her Majesty is to be maintained, but that Parliament is to be broken up."

accepted the assurance given to the con-

Thus, at the very first inception of the question, I threw aside the main doctrine on which opposition to Irish autonomy is founded. This was the first step, and I think a considerable step, towards placing

the controversy on its true basis.

In the General Election of 1874, a great progress became visible. Mr. Butt was returned to Parliament as the chief of a returned to Parliament as the chief of a party, formed on behalf of Irish self government. It was a considerable party, amounting, as is said, to a small nominal majority, yet rather conventionally agreed on a formula than united by any idea worked into practical form. But a new stage had been reached, and I thus service at the service of the Sessier to referred at the opening of the Session to the proposal of the Irish leader. "That plan is this—that exclusively

Irish affairs are to be judged in Ireland, and that then the Irish members are to come to the Imperial Parliament and to come to the Imperial Parliament and to judge as they may think fit of the general affairs of the Empire, and also of affairs exclusively English and Scotch. (Mr. Butt; No, no.) It is all very well for gentlemen to cry "No" when the blot has been hit by the honourable gentleman oppositie." (Mr. Newdegate).

became the leader of this party, and in 1874 delivered an exposition of his views in a spirit so frank and loyal to the Constitution, that I felt it my duty at once to meet such an utterance in a friendly manner. I could not indeed, consistently with the conditions I have laid down,

with the conditions I have laid down, make his opinion my own. But I extract a portion of my reference to his speech, as it is reported.

"I must say that the spirit of thorough manliness in which he approaches this question, and which he unites with a spirit of thorough kindliness to us, and with an evident disposition to respect both the functions of this House, and the spirit of English Constitution, does give spirit of English Constitution, does give hope that if the relations between England and Ireland are to become thoroughly satisfactory, the most important contribution to that essential end will have been made by my hon. friend, and those who speak like him."

speak like him."

In a speech at the Guildhall, on receiving an address, I reverted to the subject of Home Rule. This was the period (October, 1881) when I deemed it my duty more than once to denounce in strong terms the movement against rent in Ireland, and with it the extravagant claims which seemed to me to be made in the name of National Independence. Yet I then spoke as follows:

In we best efforts to impress the public mind, and with the jumportance, and the probable urgency, of the question. And lastly, to lay down the principle on which it should be dealt with. These rules of action applied to the circumstances of the hour those governing principles which I have above enumerated. I proceeded on them as follows:

It was impossible for me, while ignor-

land; it is not even on any point connected with what is popularly known in that country as Home Rule, and which may be understood in any one of a hundred senses, some of them perfectly acceptable, and even desirable, others of them mischievous and revolutionary—it is not upon any of those points that we are at present at issue. With regard to local government in Ireland, after what I have said of local

in Ireland, after what I have said of local government in general, and its immeasurable benefits . . . you will not be surprised if I say that I for one will hail with satisfaction and delight any measure of local government for Ireland, or for any portion of the country, provided only that it conform to this one condition, that it shall not break down or impair the supremacy of the Imperial Parliament."

Once more I entered on the subject, in the House of Commons, on February 9, 1882. I referred to the party, led then as now by Mr. Parnell. The citation is from Hansard:

"Neither they, nor so far as I know Mr. Butt before them, nor so far as I know Mr. O'Connell before him, ever distinctly explained, in an intelligible and practicable form, the manner in which the real knot of this question was to be untied. The principle upon which the hon. members propose to proceed is this—that purely Irish matters should be dealt with by a purely Irish authority, and that purely Imperial matters should be dealt with by an Imperial Chamber in which Ireland is to be represented. But they have not told us by what authority it is to be determined what matters, when taken one by one, are Irish, and what matters are Imperial. Until, Sir, they lay before this House a plan in which they go to the very bottom of that subject, and give us to understand in what matter that division of jurisdiction is to be accom-"Neither they, nor so far as I know Mr. give us to understand in what matter that division of jurisdiction is to be accomplished, the practical consideration of this subject cannot really be arrived at, and, Precipitancy indeed was avoided, but at the subject cannot really be arrived at, and, Precipitancy indeed was avoided, but at the subject cannot really be arrived at, and, for my own part, I know not how any effective judgment upon it can be pro-nounced. Whatever may be the outcome of the hon member's proposal, of this I am well convinced, that neither this am well convinced, that neither this House of Commons, nor any other that may succeed it, will at any time assent to any measure by which the one paramount Central Authority, necessary for holding together in perfect union and compactness this great Empire, can possibly be either in the greatest or the slightest degree impaired. We are not to depart from that principle: and what I put to degree impaired. We are not to depart from that principle; and what I put to the honorable gentleman who has just sat down, and to the hon, member who pre-ceeded him is this—that their first duty to s and their first duty to themselves, their first obligation in the prosecution of the purpose which they have in view— namely, the purpose of securing the manegement of purely Irish affairs by Irish hands—is to point out to us by what authority, and by what instrument, affairs purely Irish are to be divided and distinguished, in order that they may be appropriately and sep-arately dealt with from those Imperia affairs and interests which they have frankly admitted must remain in the

frankly admitted must remain in the hands of the Imperial Parliament.

Mr. Plunkett hereupon stated that he had taken down my words, and that he could only understand them as an invitation to Irish members to re-open the question of Home Rule. Nor did he see how I could after using such words resist a motion for a Committee on the subject. To any and every plan for referring such a subject to a committee of Parliament have at all times been opposed. But Mr. Plunkett's meaning was evident, nor could I dispute the substance of his inter-

could I dispute the substance of his interpretation.

I will not weary my reader by adding to citations by which his patience has already been so severely tried. But I ask him to remember that down to this time no safe guarding definition of Home Rule had been supplied, and no demand, in the constitutional sense, had been made by the Irish nation. I beg him then, after he has read the foregoing declarations, to place himself for a single moment in my rosition, as one who thought conditions Rule had been supplied, and no demand, in the constitutional sense, had been made by the Irish nation. I beg him then, after he has read the foregoing declarations, to place himself for a single moment in my position, as one who thought conditions to be indispensible, but also thought that the question might under conditions be entertained, and then to ask himself whether it was possible more carefully to indicate in outline the limits within which the subject of Irish self-government might, and beyond which it might not, legitimately be considered, and whether it

was there a Tory Government in office, but one which owed much to Mr. Parnell, was there a lory Government in once, but one which owed much to Mr. Parnell, and which was supposed to have given him, through its Lord Lieutenant or otherwise, assurances respecting Irish Government, which he had deemed more or less satisfactory. Under these circumstances, I conceived that my duty was clear, and that it was summed up in certain particulars. They were these. To do nothing to hinder the prosecution of the question by the Tory Government if it should continue in office (of course without prejudice to my making all the efforts in my power to procure a Liberal majority). Entirely to avoid any language which would place the question in the category of party measures. But to use my best efforts to impress the public mind, and especially the Liberal mind, with the supreme importance, and the probable

then spoke as follows:

"It was impossible for me, while ignorant of the nature and limits of the Irish the exercise of local government in Ire demand, to give an opinion upon it; and ant of the nature and limits of the Irish demand, to give an opinion upon it; and even had it been possible, it would have been in conflict with the condition which I bave numbered (p. 5) as the fifth. But, to give emphasis to the importance of the question, I severed it in my Address from the general subject of Local Government for the three kingdoms. Ireland had arrived, I said, at an important epoch in her history; she had claims to a special interpretation of the principles of Local Government. It would be the solution of a problem, testing the political genius of these nations. Woe be to the man who shouldprevent or retard the consummation. It would probably throw into the shade all the important measures, which in my Address I had set out as ripe for action. And the important measures, which in my Address I had set out as ripe for action. And the subject is one "which goes down to the very roots and foundations of our whole

what cost? For nine-and-twenty ye what cost? For nine-and twenty years the question was trifled with on one side the Channel, and left festering on the other, and emancipation was at last ac-cepted as an alternative to civil war. Such is not the manner in which I desire to see the business of the Empire carried on. It was not pondering the case; it was paltering with the public interests. I do not deny that promptitude is disagreeable in politics, as it often is to a doctor's or a surgeon's patient. But if the practitioner sees that, by every day's delay, the malady takes hold and the chances of health or life are dwindling away, it is his duty to

press the operation or the drug, and the sufferer will in due time be grateful to him for the courage and fidelity, which at first he mistakenly condemned. I have endeavoured to point out the conditions, under which alone the question of a statutory Parliament for Ireland could be warrantably entertained. The real test may be stated in one word: the real test may be stated in one word: the ripeness or unripeness of the question. All men do not perceive, all men do not appreciate, ripeness, with the same degree of readiness or aptitude; and the slow must ever suffer inconvenience in the race of life. But, when the subject once was ripe, the time for action had come. Just as if it had been a corn-field, we were not to wait till it was over-ripe. The Just as if it had been a confinency, we want till it was over-ripe. The healing of inveterate sores would only become more difficult, the growth of budding hopes more liable to be checked and paralysed by the frosts of politics. For England, in her soft arm-chair, a leisurely, regiand, in ner soft arm-chair, a leastrey, very leisurely consideration, with adjournments interposed, as it had been usual, so also would have been comfortable. But for Ireland, in her leaky cabin, it was of consequence to stop out the weather. To consequence to stop out the weather. To miss the opportunity would have been not less clearly wrong, than to refuse waiting until it came. The first political juncture which made action permissible, also made it obligatory.

So much, then, for precipitancy.

THE IRISH QUESTION
Right Hon, Mr. Gladstone's
Glorious Ples.

The Grand OLD Man STILL
TURNS TO BRITISH HONOR AND

fined within the fair and moderate bounds for a first specifically Irish; of a statutory at all approaching to sufficiency. It was not possible, at the time, to prognosticate how in a short time Parliament would stumble and almost writhe under its constitution. After the death of Mr. Butt, Mr. Shaw became the leader of this party, and in the more general and more plausible of meeting the wants of Ireland from grievance; and this policy had not been tried in any manner of autonomy; of an Irish legislature, only policy had not been tried in any manner of autonomy; of a statutory at all approaching to sufficiency. It was not possible, at the time, to prognosticate how in a short time Parliament would stumble and almost writhe under its constantly accumulating burdens, or to pronounce that it would eventually prove incapable of meeting the wants of Ireland from grievance; and this policy had not been tried in any manner of autonomy; of an Irish legislature, only policy had not been tried in any manner of no necessary connection with separation; and took my objection simply to a pronounce it?

I next pass to the period preceding the election of 1885. It had now become the leadth of Mr. Butt, Mr. Shaw through a vast majority of her representatives, present a demand in the National good band of music and an excellent tatives, present a demand in the National statives, present a demand in the National I next pass to the period preceding the election of 1885. It had now become morally certain that Ireland would, through a vast majority of her representatives, present a demand in the National sense. But no light has been thrown, to my knowledge, upon the question what that demand would be. Further, not only was there a Tory Gayarment in office. platform for dancing afforded much recrea-tion and delight not only to the graceful maidens and active young men who could dance, but also much pleasure to those who could only listen to the lively strains and look on at the dancers. There were, finally, races for men and boys, and horse racing for which prizes were awarded. All will recall with pleasure this penic especi-ally those who are interested in the build-ing of the Catholic church at Billings. ing of the Catholic church at Billings Bridge.—Ottawa Free Press, Sept 4.

THE PILGRIMAGE TO ST. ANNE DE

We have been favored with the following account of the pilgrimage to St. Anne de Beaupre by one who was there: As previously announced, the pilgrimage to St. Anne de Beaupre under the direction of the Rev. J. A. Sloan, Ottawa, took place on the 25th, 26th, and 27th of August. On Monday a contingent from the vacariate of Pontiac went down to August. On Monday a contingent from the vacariate of Pontiac went down to Ottawa to join those of that city, num-bering in all about 900 persons. The train, consisting of 23 carriages, left the Canada Atlantic station at 10 a. m., and after Alexandria was reached about 60 more were added to the number of the passengers. The pilgrims arrived at Montreal at 5 p. m., whence they were conducted to Quebec by the beautiful steamer 'Canada,' Here two boats had been chartered for the occasion to convey port before the statue of St. Anne and returned to their respective places without very roots and foundations of our whole civil and political constitution." And yet it has been said, strangely enough, that I gave no indication to my friends, except of Local Government in the sense of County Government for Ireland.

Lastly I laid down, over and over again, the principle on which we ought to protect the principle of the prin of Local Government in the sense of County Government for Ireland.

Lastly I laid down, over and over again, the principle on which we ought to proceed. It was to give to Ireland everything which was compatible with "the Supremacy of the Crown, the Unity of the Empire, and all the authority of Parliament necessary for the conservation of that Unity."

All the way bear fested their having felt much stronger. Another young lady, Miss Clark of Quyon, suffering from deafness declared on returning that she could hear much better. I am happy to say that our local young friend, Thomas McGuire of Calumet Island, has also somewhat recovered his sight. He feels convinced that after another visit to the venerated sanctuary of the Unity." It appears to me that the whole of the provisions of the Irish Government Bill, lately buried, but perhaps not altogether dead, lies well within these lines, and that my case thus far is complete.

Ste. Anne 's will be entirely cured. The pilgrims left Ste. Anne's about 2 p. m. on Wednesday and arrived in Ottawa at 7 clock Thursday evening. Rev. Father Sloan is to be highly congratulated on dead, lies well within these lines, and that my case thus far is complete.

What I have in these pages urged has been a defence against a charge of reticence. On the charge of precipitancy I need not bestow many words. What a hatagonists call precipitancy, I call promptitude. Had Mr. Pitt in 1801 carried titude. Had Mr. Pitt in 1801 carried Roman Catholic Emancipation, as we suppose he wished, many an Euglishman would have thought him precipitate. Roman Catholic Emancipation, as well, Precipitancy indeed was avoided, but at Precipitancy indeed was avoided, but at Precipitancy indeed was avoided, but at the suppose he wished in the suppose he wished in the suppose he wished, many an Euglishman would have thought him precipitate. abould be necessary to say with now inden eager attention they were listened to by all present. The pilgrimage was in every respect a source of piety and I might add one of pleasure also, so that all who at-tended it are highly pleased, and eagerly look out for another occasion on which

HOME RULE.

they may visit the famed and venerated shrine of Ste. Anne de Beaupre. — Pontiac

Equity Sept. 2nd.

MR. T. COFFEY, -DEAR SIR -Please insert in your next issue of the Cartholic Record the following list of contributions towards the Irish Parliamentary Fund

	Parliamentary run
rom Kinkora:	
Rev J O'Neil \$1	OBern Finnegan 9
Patrick Collins	6 James Madder
Moriarty	5 Cor Crowley
Cor. Kennedy	5 Will Haragan
Henry Foley	5 Dan Coughlin
er Crowley	5 Fim Coughlin
Ed Brown	5 John Coughlin
John Kelly, jr	5 James Murray
Fim Murray	5 John Writt
Bath Cassidy	5 Robert Fletcher
Thomas Kelly	5 Will Dempsy
Tim Connoll	4 Andrew Kuhry
Robert Brown	3 J McGuinness
Mort Hishon	3 George Hoch
David Haragan	2 Fred J Collins .
Mich Crowley	2 John Fletcher
Daniel Euright	2 James Robb
William Gaut	2 L McGuinness 7
John Gallagher	2 -
Hugh Sweeney	2 Total \$103.

1 remain, yours truly, DAVID HARAGAN. OBITUARY.

The funeral of the late Mrs. D. Coughlin, mother of Timothy Coughin, E q, M. P. for North Middlesex, took place on Monday, the 30th ult., from Mount Car-mel Church. There was present a vast concourse of friends and acquaintances

SIGEFALY THE ONE-ARMED.

From the Catholic World.

Among the many legends connected with the life and death of St. Genevieve is the touching history of Sigefrey the One-Armed. Paul Feval has told it at length in his usual vivacious style, and we are indebted to him for much that it contained in our English version of the

In the year of our Lord 493 the city of In the year of our Lord 493 the city of Soissons was the scene of an unusual pageant and of general rejoicing. Yet little did the merry crowd that made the streets lively with songs and games, or the fierce-vissaged warriors and noble ladies of the court, dream of the true importance attached to the event which awakened so much interest—the marriage of the pagan Clovis, chief or king of the Franka, with the beautiful and pious Clotilda, daughter of Gombauld, the Christian king of the Burgunds. Through this marriage the foundations of the kingdom of France were to be laid under the auspices of a Christian king.

kingdom of France were to be laid under the auspices of a Christian king.

Among the warriors who came with Clovis a young Frank attracted general attention for his tall and elegant figure, his proud mien, and the singular beauty of his features. His hair fell in golden curls upon his broad shoulders. His blue eyes had a soft, dreamy look, yet the proud flash that occasionally lighted them revealed the passionate soul and quick temper of the warrior. Quite young, he had already acquired fame by his prowess in many a battle.

He was called Sigefrey, and was the son of Count Aubert, the favorite lend, or thane, of King Clovis.

or thane, of King Clovis.

Beautiful were the Burgundian maidens who formed Clotilda's train, yet one, above all, was the cynosure of admiring eyes, so wondrous was her beauty.

Sigefrey was dazzled. A novel emotion filled his heart, which up to that time had dreamed only of glory and time had dreamed only of glory and combats. He asked who this young girl compats. He asked who this young girl was. He was told that her name was Batilda the Fair, daughter of Gontran, the Burgund. His informant added that she was the god child of St. Genevieve,

she was the god child of St. Genevieve, and as virtuous as she was fair.

The young warrior remained thoughtful. For the first time he loved. During the days of festivity that followed the nuptials he met Batilda several times, and each hour spent in her company in nuptials he met Batilda several in and each hour spent in her company increased his passion.

But Clovis was preparing to leave Sois sons with his young wife—with that Clo-tilda who, at no distant day, was to make him know the true God. The day before their departure Sigefrey found himself alone with Batilda for the first time. Bending one knee before her be told lone with Batilda for the first time. sending one knee before her, he told for his love in impassioned accents. Satilda heard him without anger; her Hatilda heard him without anger; her blushes and downcast eyes encouraged him to hope; but, when he had spoken, she drew from her bosom a cross of highly-wrought gold, and asked him: "Do you know this sacred emblem?" "Yes," replied Sigefrey, averting his eyes, "it is the sign of the Christians." "Do you adore it?" "No," stammered the young lover, his heart group called the state of the course of the cours

"No," stammered the young lover, his heart grown cold with a sudden presenti-

"Farewell, then, Sigefrey, son of Aubert," said the maiden gravely. "I am a Christian, and can never wed one who res not the cross

adores not the cross "
She turned away from him, and Sigefrey, still kneeling, his hands clasped
in supplication, saw her disappear ere he
could find words to beseech her to listen
to his suit. The next day Clovis and
Clotida left Soissons. The queen did
not take any of her young companions
with her. Sigefrey followed his chief.
He did not see Batilda again.
She was constantly in his thoughts.
Wherever the fortunes of war led him he
made earnest inquiries to discover her

made earnest inquiries to discover her abode, but his efforts were fruitless. The information he obtained went no further than this: She was a stranger in Soissons, and had come thither with other noble ladies on the occasion of the royal marriage; she had not been seen after Clotilda's departure. No one could specified the control of the

tell whither she had gone. Sigefrey lost all hope of finding her, but his passion, for being hopeless, became only stronger. Three long years had elapsed. The young Frank was but a shadow of his former self; a settled melapshele. ng Frank was but a shadon der self; a settled melancholy preyed aer self; a settled melancholy preyed upon his soul; nothing could rouse him except the signal of combat. Then he would throw himself in the thickest of the fray, courting death, and only succeeded in mining death, and only

acceeded in winning new laurels.

The battle of Tolbiac was fought. Hisbry tells us that Clovis, who had resistory tells us that Clovis, who had resis-ted until then the prayers of his beloved queen, seeing his army in danger of being cut to pieces, exclaimed: "O God of Clotida! O Christ! I call Thee to my help. * * * Give me victory on this day, and I will give myself up to Thee for

Christ ! Christ !" echoed the soldiers "I swear that I will receive baptism," ontinued the king. "O Christ! thou shalt be my God."
"The God of Clovis shall be our God!"

"The God of Clovis shall be our God!" cried his brave followers.

Filled with a new ardor, Clovis and his Franks rushed upon the Germans, shouting, "Christ!" Christ!" The enemy, dismayed at this fierce onslaught, gave way; their ranks were broken, they fled panic stricken, pursued by this new warcry. The victory was won.

Faithful to his plighted vow, Clovis prepared to receive baptism at the hands of the venerable St. Remi. The lends of the royal neophyte and their fierce soloiers will join their blood stained hands, and naively, filled with blind

bands, and naively, filled with blind confidence, will follow their chief in this connaence, will follow their chief in this regenerating act, even as they followed him to the baptism of blood on the fields of battle. They know nothing as yet of Him crucified; what does it matter? He is the God of Clovis, the God who gave them the victory—that is enough.

Among these future Christians was ne to whom the new faith was the harbinger of hope. Sigefrey glorified Clovis for authorizing him to worship the God of Batilda. Once a Christian, he would be worthy of the Burgundian maiden. To find her was now his sole aim, and

land among his lends. Count Aubert, who had displayed his usual daring and helped not a little in the enemy's defeat, received for his share all the land on the banks of the Seine comprised between the two points where now stand St. Cloud and St. Denis, and including, consequently, Mount Mars—known in our days as Montmartre.

Appert called his son Sicofor and

days as Montmartre.

Aubert called his son, Sigefrey, and ordered him to proceed forthwith to their new estate and take possession thereof in his name. Sigefrey departed on his mission, taking with him only one retainer. He had reached the woody country in the vicinity of Mount Mars, and, plunged in deep thought, was following a path through the forest, when a sudden noise caused him to look up. A stag pursued by a pack of hounds, was crossing a clearing a little distance up the road; then came a lady on horseback, who passed with the swiftness of an arrow.

an arrow.

"Batilda!" cried the young lover.
Though it had been but the vision of a moment, he had recognized her. He urged his horse in pursuit, but to late; she had vanished from sight, he knew not in what direction. Had she recognized him?

nized him?

It was nearly dark when Sigefrey stopped his jaded horse at the gate of a small farm house, where he asked for shelter for the night. Magnificent trees shaded this house, and numerous flocks grazed in the green meadows around. In the distance Mount Mars rose, crowned with an old feudal tower. This manor was evidently inhabited; he must, perforce, eject the present owner.

"Who lives in that tower?" he asked.

"Old Gontran, the Burgand," replied the farmer; "he is suzerain lord of all this section."

The lord of the manor was, indeed, the

this section."

The lord of the manor was, indeed, the father of the long sought Batilda, which accounted for her presence in the neighboring forest. Twelve years back Gontran had taken forcible possession of this estate—the law of might made and unmade titles to property in those days—and no one had disturbed him, for he had been the faithful lend of Clotilda's father. King Gompauld.

and no one had disturbed him, for he had been the faithful lend of Clotilda's father, King Gombauld.

While Sigetrey was making this discovery Batilda sat at her window in the old tower, thinking over past and dreaming sadly of the future. She loved Sigefrey, and an insuperable obstacle separated them. She wept; and yet the saint, her godmother, had told her one day: "Fear not, child; thou shalt be happy." And never, to man's knowledge, had Genevieve spoken a word that was not strictly true. Batilda remembered this and tried to hope, but she wept.

Old Gontran entered his daughter's room hurriedly. He was the bearer of bad news. A friend had managed to send him word that Clovis had made a distribution of lands, and Mount Mars was now the property of the fiercest of Austrasian counts.

"I despoiled the former proprietor of this land," the distress over the send of the se

was now the property of the hercest of Austrasian counts.

"I despoiled the former proprietor of this land," the old man was saying sadly to Batilda; "to day a new-comer, stronger than I, is going to turn me out. It is right. I cannot complain; but you, my darling, what is to become of you?"

At this moment the sound of a horn was heard, and a man-of arms came up to announce that a Frankish lord and his attendant demanded admittance. The stranger was shown in. It was Sigefrey.

frey.
"Gontran," said he, after he had made "Gntran," said he, after he had made himself known as Aubert's son and representative, "I come not to strip you of your possessions. I have loved your daughter Batilda ever since I first saw her at King Clovis' marriage three years ago; give her to me for a wife and let there be peace between us."

Gontran, much astonished, looked inquiringly at Batilda

quiringly at Batilda.

The maiden blushed; then, raising her downcast eyes, she said, with proud can-

met Sigefrey. I will admit that I reciprocate his love; but he worships strange Gods, and I am a Christian. I cannot be his wife, and he knows it."

"I wish to be a Christian, too," said

the happy lover; "I could not stay to receive baptism with our great King Clovis, but let Batilda teach me. Her God will be my God."

Was the saint's prophecy about to be

fulfilled? Sigefrey remained a welcome guest at the tower. Every day he listened to the pious exhortations of old Gontran; every day he saw his dear Batilda. He lived day he saw his dear Batilda. He lived in a dream, forgetting everything—his father, Clovis, his own fame as a warrior. For him the world did not extend beyond the walls of the old castle. It had been arranged that the marriage should be celebrated on the day following that of his baptism. Sigefrey proclaimed himself ready for the latter, but Batilda wished her future husband to be thoroughly prepared to receive the sacraments. He had become so dear to her that she began to fear her great love might displease Heaven.

might displease Heaven.

'Perhaps I love you too much," she said one day to her lover. "Let us go said one day to her lover. "Let us go and consult my godmother, the saint."

They crossed the Seine and sought Genevieve's humble home. The saint, now almost an octogenarian, was still beautiful; hers was the beauty of the angels. She smiled sweetly when she saw her godchild coming hand in hand with the young Frank.

with the young Frank.

When Batilda told her the story of her love and her own scrupulous fears, Genevieve took the hands of the two lovers and held them for a long while

clasped in her own. She gazed at the young couple with infinite sweetness. At last she spoke. At last she spoke.

"Go in peace, my children," said she

"go; you shall be happy." And having traced the sign of the cross on their
brows, she bent over and kissed them.

The happy lovers returned with light
hearts, free from doubt and fears. But
Sigefrey, all absorbed in his new life, had
foresteen to communicate with his forgotten to communicate with his father. Old Aubert grew uneasy at this

inaccountable silence,
"I must go and find out what is be-

To find her was now his sole aim, and hope, so long since fled, entered his heart anew.

How be it he did not receive baptism with his chief. After the battle of Tolbiac, Clovis, according to the custom of the time, made a fresh distribution of

assembled his numerous followers and went in search of the missing Sigefrey. It was night when he came in sight of Mount Mars, and, like Sigefrey he stopped at the farm-house and made inquiries. He learned that Gontran lived in the old tower. Some time since a handsome young warrior had come in with one attendant. He had asked questions about the castle and its owner, and had taken the road thither. He had not been seen since. Aubert jumped at the conclusion that his son, if not murdered, must be held prisoner in the tower. He would rescue or avenge him. The place was strong and well defended, but there was a secret passage by which it might be entered. The farmer knew this secret way, and what between terror to Aubert's threats and awakened averice at the prospect of a rich reward, the wretch betrayed his master. He guided the count and his party through a subterranean passage which led directly to the apartment of master. He guided the count and his party through a subterranean passage which led directly to the apartments of the castellan. Gontran, Batilda, and their servants were taken prisoners without resistance. So complete was their surprise that the garrison was not aware of the capture of their lord. Sigefrey slept in another wing of the building.

slept in another wing of the building.

The easy victory disposed Aubert to clemency; and when Gontran offered to pay ransom for himself and daughter, the wily Austrasian consented, deferring his inquiries concerning his son's fate until he had possessed himself of the old Burgund's treasure. Gontran had but one thought: to save Batilda from being carried off by their unknown captor. His old majordomo, also a prisoner, was graciously permitted to go for the money. It was in the cellar, and, the doors of the apartments being guarded, there was no chance for escape. As the majordomo was leaving the room he exchanged a glance full of meaning with Batilda.

The faithful old servant tarried long

The faithful old servant tarried long on his errand, and Aubert was growing impatient, when he made his appearance, bearing the iron casket which contained his master's treasure, and scales to weigh the gold.

Gontran possessed in all two hundred

Gontran possessed in all two hundred gold marks. He offered one hundred and fifty of these for his ransom. Aubert made a motion of assent, and the weighing commenced. It was a slow process, made doubly so by the old majordomo's clumsiness in piling up the gold-pieces. At last he announced one hundred and fifty marks.

fifty marks.
"Very well," said Aubert,"but you have not counted the weight of the sword.'
And he threw his heavy weapon on the scale that held the weights.

At this juncture a secret door, concealed in the wood work, was thrown open, and a warrior of commanding stature entered. His shoulders were covered with a huge bear-skin, and the animal's head dearn dearn all the should be an all the should be should be all the should be all the should be all the should be covered with a huge bear-skin, and the animal's head, drawn down over his brow, concealed his features. Crossing the room, he stopped opposite the count. "Against the weight of the axe!"

As he spoke these words he drew a battle-axe from under his bear-skin and threw it upon the pile of gold. The these three with the pile of gold. The pile of gold.

threw it upon the pile of gold. The other

inter to upon scale flew up.
"Who art thou?" cried Count Aubert, pale with rage at this audacious interfer-

ence. "I am, like thee, a noble; like thee, a lend and a Frank," replied the unend and a Frank, replied the un-known.

"Take up thy axe and prove thy words!" shouted Aubert, who wrested a francic from the hand of one of his men-

Count Aubert recognized his son!
The fierce old man felt his heart
breaking. The only soft feeling he had
ever known had been love for that son, the pride and hope of his declining years; and he had destroyed him in the flower of his youth. No man can survive such a wound. He wept, he cursed his blind fury, but the evil done could not be re-

fury, but the evil done could not be repaired. The dying man made him swear, that, as the price of blood, he would leave Gontran and Batilda in peaceful possession of the estate. Then he bade him good bye, begging to be left with her for whom he had given his life.

Aubert departed, wild with grief. His last act before leaving Mount Mars was to hang the farmer who had led him into the tower. He disappears from our story. We will merely mention the fact that a short time after this sad event he found an honorable death on the he found an honorable death on th pattle-field.

Sigefrey did not die of this terrible Signified and die of this terrible wound. Love performed a miracle. Signified recovered, was baptised, and married his Batilda. The young bride fairly worshiped her husband. Unknown to Signified her husband which he had sacrificed in her defence. This dear relic she kept locked up in an abony cashet the kept for the head. defence. This dear relic she kept locked up in an ebony casket, the key of which she always carried about her. Often, when alone in her chamber, she would open the box and shed tears of love and gratitude over her treasure. Few, if any, in the household knew of the existence of this casket; none had any suspicion of its precious contents.

of this casket; none had any suspicion of its precious contents.

But Sigefrey was not happy. An idle word, spoken carelessly in his hearing, had wounded him deeply: "The one-handed man," a neighbor had said, speaking of him. He brooded over his misfortunes until his mind was full of morbid fancies. Though Batilda surrounded him with unmistakable love and care, he persuaded himself that no and care, he persuaded himself that no and care, he persuaded himself that no woman could love him, that all these marks of affection were inspired only by a feeling of pity for his helplessness. The birth of two children tended only to increase his sadness. He dwelt on the bitter thought that his daughter would not have the protection of a father's strong arm; that he, the disabled sol-

last she felt that she could not stand this much longer; she betook herself to Paris to see Genevieve. She was refused admittance, as the saint was lying at the point of death and was engaged at that moment in saying her last orisons. But even as the attendant was explaining this to the disappointed visitor the saint's voice was heard, saying:

"Let my godchild, Batilda the Fair, enter. I wish to see her before I go to God."

Ratilda entered

Batilda entered.
The Virgin of Nanterre was lying on her bed; around her head a holy nimbus shone; her gentle features already wore the calmness of death.
Batilda fell on her knees by the bed-

Batilda fell on her knees by the bedside.

"O saint! saint!" she cried, "help me
in great trouble! . . . You told me
one day that I would be happy, and now
Sigefrey wants to die, and there can be
no happiness for me. Oh! have pity on
me, godmother! . ."

"My child," said Genevieve faintly, "I
know all that you suffer. I have been
praying for you this long time past."

"Sigefrey wants to die!" was all poor
Batilda could say amid her sobs.

"My beloved godchild," the saint replied, "I don't want him to die; and,
since I have told you that you shall be
happy, it must not be that I have spoken
falsely even once in my life."

And the dying woman pressed the
crucifix to her lips.

"Listen," said she, after a silent pause
—"Listen, and remember well what I am
going to say to you. This evening, when
the setting sun marks the fifth hour, I
shall be dead."

"Dead!" repeated Batilda, sobbing.

"Yes," said the saint, and a blissful
smile illumined her palid face, "I shall
be dead. If my own wish were granted
I should be buried at Nanterre, near my
mother; but Queen Clotilda will not permit it. On the twenty-fourth day after
my death my poor body, enclosed in a mother; but Queen Clotilda will not permit it. On the twenty-fourth day after my death my poor body, enclosed in a rich casket, shall be made to lie in state in the church of SS. Peter and Paul. On the morning of that twenty-fourth day you will take the ebony casket which you hide so jeslously from prying eyes."

Batilda looked up, astonished. The existence of this casket was her secret. She had never mentioned it to her godmother.

She had never mentioned it to her godmother.
Genevieve smiled.
"God bless a pure and true love," said
she. You will have this casket carried
before you to the church of SS. Peter and
Paul. You will walk thither holding by
the hand your two children. Sigefrey
will accompany you, mounted on his warhorse. Regnier, his faithful companion,
will carry his sword. Your old father,
Gontran, must go also.
"When the candles round my catafalco
shall have been lighted, you will take the

when the candles round my catafalco shall have been lighted, you will take the casket, and you will tell Sigefrey to take off his tunic and to kneel down."

She ceased speaking. Batilda, after waiting for her to continue, asked in a

tremulous voice:
"And then godmother what shall I do

"Then, daughter," replied the saint, "a voice shall speak to your soul. It will be my voice. You will do what my voice tells you. Go."
She gave Batifda her blessing and

when the setting sun marked the fifth hour Genevieve's soul left her perishable body to ascend to the abode of the

"Take up thy axe and prove thy words!" shouted Aubert, who wrested a francic from the hand of one of his men at-arms and brandished it aloft.

The mysterious stranger made no motion.

Aubert, blind with rage, struck the defenceless man, whose right arm fell, severed at the shoulder.

The bystanders uttered a cry of horror. Batilda sprang toward the wounded man, but the latter, motioning her away gently, threw back the bear's head that had served him as a mask.

Able body to ascend to the abode of the blessed.

The news, "The saint is dead!" startled all Paris. The king, the queen, the great and the lowly, the poor and the rich, every one wished to go and do homage to her whose intercession had twice saved Paris.

The last word spoken by Batilda's god mother were verified. Queen Clotilda asked that the body be embalmed and enclosed in a casket of massive silhad served him as a mask.

Immediately the king, the lords, the liege men gave; not a beggar woman so poor but came with her offering. Soon a huge pile of silver and gold rose in a vestibule of the saint's humble abode.

On the twenty-third day the casket was finished. The body, which had been carefully embalmed, was placed in it, and it was carried with great pomp to the basilica of SS. Peter and Paul.

Batilda followed religiously the instructions of the departed, and, strange as it seems, neither Sigefrey nor Gontran questioned her motives; they obeyed

silently.

The church was crowded. At the fifth hour—the beginning of the twenty-fourth day—the upper clergy entered by one of the doors of the choir, while by one of the doors of the choir, while
the king and the queen, escorted by the
noble lords and ladies, made their entry
from the opposite side. The magnificent
heavy casket was placed on a litter.
King Clovis, his lends, and the bishops
grasped the handles of the litter and
litted the pious burden, which they
carried in procession round the nave.
When the casket was brought back to
its resting-place before the altar, Batilda,
who had remained kneeling, recollected

who had remained kneeling, recollected herself and called thrice in her heart: "Genevieve! Genevieve! Genevieve!" And in the innermost recess of her heart she heard a voice that said: "My godchild, I am with thee."

Then, rising, she took the ebony casket from the hands of her maid and turned owards her husband, a deep silence fell upon the immense assembly. Every one elt that something strange was about to

happen, Batilda inserted the key in the lock of the casket, and said:
"My beloved Sigefrey, I pray you take

off your tunic." Sigefrey obeyed without showing any

surprise.

"My beloved husband," continued Batilda, her voice trembling with emotion, "I pray you kneel before the remains of my sainted godmother, Genevieve."

She opened the casket and stood motionless pale and acceptance of the property of the propert tionless, pale and anxious. She was awaiting the further fulfillment of the promise. Then a happy smile lighted her beautiful features. The voice was speaking in her heart. She took the lifeless arm from the casket and lifted it above her head.

"O Christ!" said she, listen to the

prayer of thy servant, Genevieve, who is even now at thy feet, and who beseeches thee to grant us the happiness she had

promised us in thy name. "O Christ! hear thy servant, so that it shall not be said that she hath spoken falsely even

said that she hath spoken falsely even once in her life!"

A soft melody, which seemed to descend from the vault, filled the church, and the head of the saint appeared, surrounded by a glory.

Batilda tore open the linen which covered Sigefrey's shoulder. The fearful scar was exposed to view; it reddened slowly, and three drops of blood cozed from the tender skin. Batilda lowered the lifeless arm she still held aloft, and pressed it to her husband's bleeding shoulder.

From the vault a voice was heard which said distinctly amid the concerts of harmonious murmurs:

which said distinctly amid the concerts of harmonious murmurs:
"Behold, O people, the first miracle of St. Genevieve!"
The crowd knelt, awe struck.
Meanwhile Sigefrey had risen, staggering, uncertain, as one who knows that he is dreaming and dreads to awake.
He moved his right arm tentatively.
The arm held firmly and naturally to his shoulder.

his shoulder.
"A miracle! a miracle!" cried the

"A miracle! a miracle!" cried the crowd.
Sigefrey, his eyes brimming with grateful tears, turned to his young son. "Child," said he, "I will teach thee how to hold a sword. Grow up and be a warrior."
And to his little daughter: "I have an arm to defend thee, my darling; thou mayest grow to be as beautiful as thy mother!"

mother!"
Then he drew Batilds to his breast,
"Saint!" he cried, "I thank thee! For
the first time I hold my beloved wife to
my heart!"

my heart!"

He glanced around proudly, and grasping his sword, which was borne on a cushion by the faithful Regnier, he waved it three times wildly, and cried out in a voice that resounded through the church: "Glory be to God! I am once more a

Warrior Thus ends the legend of Sigefrey the

IRISH NATIONAL LEAGUE.

Synopsis of Report as Delegate by the Reverend Patrick O'Brien.

Gentlemen of the Irish National League:

I am pleased to inform you that the report I am about to make of the work of the Chicago convention of the Irish National League of America is one that I am sure will please you all. The delegates in that convention represented the Irish people in Great Britain and Ireland; every state and territory in the United States. Canada, from Quebec to Manitoba, was also represented, and I may add that the hearts of our scattered race in South America, Asia, Africa and Australia beat in unison with ours on the great question of Home Rule for Ireland. The old land was well represented by the patriotic Michael Davitt and Messrs. O'Brien, Redmond and Deasy. William O'Brien was the noblest spirit in the convention, and the great work he has done for Ireland was acknowledged by the enthusiasm of his reception whenever he rose to address the delegates. Next to Parnell, he is considered the greatest leader of our race. entlemen of the Irish National League

leader of our race.

Quebec, Ontario and Manitoba were well represented by able and respectable gentlemen, and there were no greater advocates of Home Rule for Ireland in that

man, the lawyer, the doctor, the merchant and the mechanic; all actuated with one purpose and one heart and that is to serve Ireland under the leadership of Parnell. Though the delegates represented mil-lions of money as well as millions of people, it was, perhaps, the most demo-cratic convention that ever assembled in this country or any other country. There was no distinction there except that based on intellect, and when a man rose to speak no one asked or cared what was to speak no one asked or cared what was his wealth or position. They respect-fully listened to what he had to say, and his standing in the convention was based on his intellectual and oratorical merits.

on his intellectual and oratorical merits.

While a question was under discussion every man was free to express his opinion, and when the discussion closed the disputed question was quietly settled by vote. After the majority spoke the minority never murmured or uttered one word of dissent. Though all shades of opinion on the Irish question, from the most conservative to the most radical, were represented, there were no threats of a division or secession when a disputed point was once settled by vote. There man met man in intellectual combat, and reason always triumphed. Though the hearts of the delegates were burning with the cruel wrongs inflicted on Ireland for centuries, they all showed a willingness to suppress promptings of revenge, and extend the hand of friendship to the English peeple across the dark and bloody chasm of seven hundred years, provided England would even at this late day do justice to Ireland.

The constitution of the league, which will be published in pamphlet form was While a question was under discussion

will be published in pamphlet form was unanimously adopted. When section 5, which relates to the refusal to purchase English manufactures, was proposed for discussion a member from Rochester rose to object. This called forth a spirited discussion. The speakers, except the gentleman from Rochester, all approved the section. When the vote on its adoption was called for the whole audience rose en masse, shouted aye, and empha-sized it by tremendous cheers that con-tinued several minutes. The section of the constitution referred to reads as fol-lows: "To hurt the enemy where he will feel it most, by refusing to purchase any article of English manufacture, and by using all legitimate influences to discourage tradesmen from keeping English manufactures on sale." The sense of the convention was that this cause should remain in the constitution till England main in the constitution till England would do justice to Ireland.—Toledo Com-

THE CHURCH AND SUICIDE.

WHY IT REFUSES CHRISTIAN BURIAL TO

The FOUND OF THE SURIAL TO THE BODY OF THE SULCIDE.

The refusal of Vicar-General Quinn, of New York, to permit the burial of the bodies of Adrien and Lucy Crucy in Calvary Cemetery in consecrated grounds is an illustration of the abhorrence the Catholic Church has for suicide. Adrien and Lucy Crucy were two elderly people, brother and sister, and since the death of their father and mother and brothers and eister, some seven years ago, had lived together in comfortable circumstances in Lexington Avenue. Miss Lucy was a regular and faithful attendant at St. Vincent's Church, and her brother was a supposed practical Catholic.

Several years ago, after the death of their father and mother, they bought a plot in Calvary Cemetery, and in this plot seven bodies, the members of the family, had been buried.

It was the custom of the brother and interest with the custom of the brother and interest.

had been buried.

It was the custom of the brother and sister to visit the graves every Sunday afternoon, and no doubt the constant brooding over their loss had made them long to join their loved ones in a better land. For menths and years it seemed they planned suicide, and finally one night a week or two ago they carried out their long premeditated plans, and ended their lives and their sorrows with the pietol. Each was found in bed the next morning with pistol in hand, and both had died in the same manner. The news of their sad with pistol in hand, and both had died in the same manner. The news of their sad death spread through the city and was wafted from one end of the country to the other. Preparations were made for the funeral, and the undertaker applied for a permit to bury the bodies in Calvary Cemetery. But Vicar General Quinn re-Cemetery. But Vicar General Quinn re-fused to grant the permit unless it was clearly shown that both were insane at the time of their death. A certificate from the coroner to that effect was obtained, but in the opinion of Father Quinn the circumstances and arrangements for the suicides did not pre-suppose insanity, and so he still refused to give permission for the bodies to be buried in consecrated ground. The New York Sun in comment-ing upon Vicar General Quinn's refusal, says:

says:
Still, the Catholic Church refuses Christian burial to the suicide, unless there is positive proof of insanity, and its purpose, of course, is to make self destruction odiof course, is to make self destruction odious and restrain the man who meditates suicide by fears of eternal torment. His body, too, in the eyes of the Church, is the temple of the Holy Ghost, and God alone must determine when soul and body shall be separated. As far back as the sixth century it was therefore decreed that no commemoration should be made in the Eucharist for such as destroyed themselves, that their bodies should not be carried out for burial with psalms, and the usual services should not be read over them.

them.

Formerly, in order to mark the destination of the crime, the English law was that the body of the suicide should be buried in the open highway with a stake thrust through it; and when in the time of George IV. that statue was repealed, it was yet required that the remains should be buried privately in the churchyard at night, and without the performance of religious rites. The rubric of the Episcopal Church of the country also provides that the office for the burial of the dead "is not to be used for any unbaptized adults, any who die excommunicated, or who have laid violent hands on themselves."

gentlemen, and there were no greater advocates of Home Rule for Ireland in that convention than those Canadians, who live under the British flag.

The Irish race of the United States were never before so well represented at a national convention as they were at Chicago. Among the delegates from the United States were men representing every class of our race. There could be found sitting side by side, the millionaire and the poor working man, the Catholic and Protestant, the clergymen, the statesman, the lawyer, the doctor, the merchant and the mechanic; all actuated with one pense of consistency, and that even an easily obtained certificate of the coroner or a physician that the self-destroyer was unsane will not secure for him Christian burial, if the circumstance of the suicide burial, if the circumstance of the suicide do not amply justify such a declaration.

Monsignor Preston doubtless felt that it was incumbent on him to act in the cases of this brother and this sister with the more severity because of the publicity that had been given to them. They presented to the Church a conspicuous opportunity and imposed upon it an extraordinary obligation to express its horror and detestation of suicide, and to draw universal attention to its law forbidding Christian burial to those who lay violent hands upon themselves. His uncompromising course will serve to make suicide seem worse than ever in the eyes of Roman Catholics, and would it not be well for all churches and all clergymen to follow his churches and all clergymen to follow his

Is It True That Religion Has Nothing To Do With Politics?

Cardinal Manning.

We are told that religion has nothing to do with politics. I would ask, what are polotics but the collective morals of men living together in society? The moral laws, which govern man as an individual, govern him if he be a member of a community, whether it be the community of a household or the community of a State. I san find no distinction between morals and politics but this: that so politics are morals upon a large scale, if you cannot separate morals from religion, then it will be very difficult to separate politics from religion. In fact, they make one whole, and hence revellation and the divine law enter into the whole range of political science. I do not mean to say that revelation has to do immediately with questions of excise Cardinal Manning. whole range of political science. I do not mesh to say that revelation has to do immediately with questions of excise or with the penalties for smuggling. I am not speaking of politics in that minus sense, but of the great constructive away by which human society is held toucher. together.

Horsford's Acid Phosphate.

AS AN APPETIZER. DR. MORRIS GIBBS, Howard City, Mch., says: "I am greatly pleased with itss a tonic; it is an agreeable and a good appetizer."

Prof. Low's Sulphur Soap is a cheap and handy form of obtaining the healing virtues of a sulphur bath.

THE AURIESVILLE SHRINE.

New York Times, Aug. 15.

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Fultonville, Montgomery County, N. Y., August 14.—The shrine of Our Lady of Martyrs, three miles from Auriesville, N. Y., is the result of historical research by the priesthood of the Jesuit Society of Troy and other places in this part of the State, aided by such historical scholars as the Rev. Father Walworth, of Albany. It is erected on what is regarded as the precise site of the Indian village of Ossernenon, one of the largest of the villages of the Mohawks, and is in religious commemoration of the tragic death of Rev. Father Isaac Jogues, of Society of Jesus, and his lay missionary companion, Rene Goupil, who were martyrs to their zeal in the work of converting the Indians to the light of Christianity.

The Rev. Father Walworth and his niece Miss Nellie Walworth, of Saratoga, rendered valuable service in fixing the proper location of the shrine. They visited this part of Montgomery County, and examined it in the light of transcripts from French documents, which Father Walworth secured for the purposes of his research. The Rev. Fathers Casey and Loyzance, of Troy; McIncrow, of Amsterdam; Ludden, of Albany; Hourigan, of Binghamton, and others have been active for some time in setting up this sacred monument. For the present a little chapel of wood, only 10 feet wide by 20 long, with stained glass windows and covered by an octagonal dome, serves as the only shelter of the shrine. Within there is a statue of "OUR LADY OF PITY," supporting the prostrate form of the sufficient of the sufficient of the sufficient of the suffice of the proper location of the safe of the suffice of the suffic

"OUR LADY OF PITY," supporting the prostrate form of the suffering saint. Near the entrance on a knoll, a large cross has been erected, inscribed "To the Most Holy Trinity, June, 1646;" "St. Mary's, 1667;" "St. Peter's, 1673." The four faces of the base of the gross hear the following legends: cross bear the following legends:

"The blood of the martyrs is the seed of the church."

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"Near this spot Rene Goupil, novice, was slain for the sign of the cross September 26, 1642, and before and after in different years many other Christians, men and women companions and discontinuous and discontinuous companions companio men and women, companions and dis-iples of the missionaries of French and arious Indian races, offered up their Hudson men and women, companions and disciples of the missionaries of French and

"On this Indian village site the mission of the martyrs was founded in his blood by Father Jogues, S. J., October 18, 1646. In this, the first and chief Iroquois mission, fourteen priests suffered and toiled until its destruction in 1684. Erected for the way hard add to have himself. for the two hundredth anniversary."

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At Quebec they obtained the stores they At Quebec they obtained the stores they desired, and with the hope of carrying relief to their friends they set out on the return voyage with all speed. While they were paddling along the northern shore of Lake St. Peter, an expanded port on the St. Lawrence River between Quebec and Montreal, they were overtaken and surprised by a crew of hostile Iroquois Indians of the Mohawk tribe, who were in that country for the purpose of preying upon Frenchmen and the Indians who were on friendly terms with the French. Father Jogues and his little company were attacked and overcome by the Iroquois after an effort on their part to defend themselves. To the instinct of self-protection there was added the anxiety of preserving the stores they had procured for their famishing friends at the mission. In the flight one of the attacking party was killed. The loss of their companion roused the spirit of revenge in the victors, are recommended. roused the spirit of revenge in the victors, and incited them to deeds of violence toward the persons of the Frenchmen. The captive whites and Hurons were then deliberately secured, and taking as much of the stores from the laden canoes of the missionaries as they could make off with

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TO RUN THE GANTLET.

The tortures of one village being completed they were marched to another and another until all the neighboring villages of the Mohawks had had their celebration of the distinguished capture. At every village tortures and indignities were renewed until life was no longer desirable to the captives. Some of the Hurons who were taken with the Frenchman were burned to death. Father

desirable to the captives. Some of the Hurons who were taken with the Frenchmen were burned to death. Father Jogues was punished by having his hair pulled out, his flesh cut, and one of his thumbs sawed off with a shell saw.

Couture, who had killed the Mohawk Indian at the time of the attack on Lake St. Peter, was adopted into the tribe soon after these scenes of torture, but Goupil was wantonly killed by the Indians one day when he and Father Jogues were in the woods near the Indian village performing the religious rites of their Caurch.

Father Jogues spent the late summer and fall of 1642 alone among his Indian captors, Couture, the adopted Frenchman, being kept away from his society. The devout missionary made no effort to escape. He believed God had directed his footsteps, all unwillingly as they had been taken, to a new field of religious labor and that the tortures he had suffered were but a means for impressing fered were but a means for impressing upon his heart the great necessity that existed for giving the Indians of the Mohawk Valley

CHRISTIAN ENLIGHTENMENT.

He found the red men obdurate, how ever, most of them regarding his religious forms as incantations of the devil. ligious forms as incantations of the devil. In November, after his capture, he was taken by the Indians on a tiresome hunting and fishing excursion as far as Saratoga Lake. On this trip he was made to do menial service for his masters, who poorly fed him and finally sent him back to the village on the Mohawk. There he remained through the dreary winter, not once going beyond call of the village in which he remained almost a voluntary

prisoner.
The next Summer, in July, 1643, h was again taken with a band of the Mohawks on a fishing expedition to the Hudson River. While they were on the river, at a point about 20 miles below Albany, a messenger from the Mohawks arrived among them with word that the Iroquois had had another victory over the Hurons, and that a fresh lot of captive Hurons was making the villages of the Mohawks merry again, Father Jogues was sadly depressed by the news. Sogues was saily depressed by the news.

Knowing by hard experience what would be the fate of the captives he begged to be allowed to go back to the settlements, in order that he might be near the captured Hurons to administer religious comfort to them. His request was granted, and he immediately set out in a canoe with two Indians, who were to see that he did not escape. They paddled up the river as far as Rensselaerwyck, (Albany), where they landed for the purpose of enabling the Indians to do some trading with the Dutch settlers. The story of Father Jogues's capture and his being held a prisoner by the Mohawks had reached tured Hurons to administer religiou by the Mohawks had reached

THE WHITES AT RENSSELAERWYCK and some effort had been made by them to ransom the unfortunate missionary.
On the occasion of the visit of the Indians and their captives the latter was permitted to go about among the white while the Indians busied themselves trading and inspecting the domestic of whom he had heard from Indians trading at the Dutch settlement. The Indians tarried some days, thus giving the two teachers of the gospel an oppor-tunity to become well acquainted. Father Jogues was advised to make his escape from the Indians, but he refused to do this until a circumstance occurred that rendered escape necessary, if he could, to save his life. While he was still at Rensselaerwyck news reached him that a sudden outburst of rage toward him had taken place in the

Mohawk villages.

Some time before he started on the Some time before he started on the fishing expedition to the Hudson he had written a letter to the commander of the French post at Three Rivers and had intrusted it for delivery to a Mohawk Indian, who had become specially attached to the writer. The letter contained a warning to the French that an attack was being planned among the Iroquois who were on the war path. Instead of keeping the letter till he arrived at Three Rivers the Indian who carried it gave it up to the commander of an it gave it up to the commander of an outpost at the mouth of Richelieu River. soon as he had read the letter the as soon as ne nad read the letter the impetuous efficer ordered his guns to be turned upon the Indians who were with Father Jogues's messenger. The latter escaped the fire, however, but supposing the hostile demonstration to be a declaration of many the necessary. the hostile demonstration to be a declaration of war, they pressed on as rapidly as possible to their homes on the Mohawk, intent upon rousing their settlements and on avenging what they believed, with good reason, to be an act of treachery on the part of the missionary whose life they had spared. If he had been at home he would have suffered for his supposed deception. When DOMINE MEGAPOLENSIS

DOMINE MEGAPOLENSIS heard at Fort Orange of the uproar among the Mohawks and learned the cause of it he told Father Jogues he must not think of going back to the Indians, for if he did he would surely be killed. The missionary at first refused to take the advice of the Dutch Dominie, and it was not till the

dignities and cruelties as their revengeful ingenuity could invent.

The coming of the captives and their custodians was announced in advance in the country of the Mohawks, and preparations for a savage reception were made. The prisoners were halted outside of the settlement until the time fixed for the cruel ceremonies that were to welcome them. When everything was ready to sail down the river. The night the escape was to be made sionary had been invited to hold a parley. His body was cast out, and no authentic received even heathen burial. William Couture, the favored one of the captives, and cattle of the farmer. Jogues's Indian guards, not yet ready to quit the charms of the "city," lodged with him. When the household, including the cattle and 1702. he Indian guards, were

SOUND ASLEEP Father Jogues got up quietly and stole out into the night. He succeeded in getting away from his dusky companions, but just as he was about to quit the premises he was seized by a huge watch dog, which tore his clothes and lacerated his legs. The noise not having wakened the sleepers inside, the captive retreated and waited till a favorable moment to renew waited till a favorable moment to renew his effort to get away. The snarling of the watch dog had been heard by the man who was at the boat. He hurried to the building and pacified the dog. In this way the missionary, on his second attempt, was enabled to clear the premises unmolested. He reached the vessel in safety, but in the morning, before it could sail, the Indians, by threats of vengeance on the settlement, alarmed the Dutchmen into revealing the hiding place of their into revealing the hiding place of their escaped captive. Father Jogues was thereupon brought ashore again and deliv-ered up. This action created a

FACTIONAL FEELING in the settlement. The next night, aided by Dominie Megapolensis and some friends, Jogues again gave his guards the slip and secreted himself where he could not be found. While he remained hid-den Van Corlear, who had great influence

den Van Corlear, who had great influence with the Mohawk tribe, negotiated a ransom whereby the captive was regularly set at liberty.

Father Jogues went on board the vessel in the river and sailed for Manhattan, where he improved the first opportunity to take ship for France. On arriving in his native country he hurried away to Rouen for the purpose of reporting to Rouen for the purpose of reporting to the Jesuit college which had commissioned him to his work in America. The loss of his thumb disqualified him for the priesthood, but fired with zeal for the missionary cause among the Indians of Canada he sought and obtained from

POPE URBAN VIII.

a dispensation enabling him to re-engage
in his holy work, He then hastened
back to the wilds of the Hurons.

During his absence from this country a peace had been patched up between the French and the Iroquois Indians and Conture, who had been captured in 1642 with Father Jogues, was still in the Mohawk Valley acting as agent for the French among the Five Nations. The French authorities in Canada, on being made acquainted with the adventures of Father Jogues, commissioned him to supersede Couture. The former in the summer of 1646 left Montreal for his official post on the Mohawk, traversing as far as Lake George the course over which he had been conducted over as a which he had been conducted over as a captive four years before. His official escort was composed of selected men from among the Hurons and the Iroquois, Instead of going overland from Lake George—to which Father Jogues gave the name

to the Mohawk, as he had done in his earlier and compulsory trip he passed down the Hudson from the bend at Ford Elward to Rensselaerwyck, now Albany. Here he had a pleasant reunion with Dominie Megapolensis and others who had rescued him from the Indians. Proceeding up the Mohawk, he entered the villages of that tribe in something like stately pomp, having come now as the accredited Minister of the French nation. Those who had four years before scourged him as an enemy and a sorcerer now re-ceived him in a manner due his altered

position. Statesmanship, soon, however, wearied him. He longed to return to his work of teaching Christ to the heathen. Hav-ing accomplished the special work of his property of the Government in connection with

connection with

THE PEACE OF 1644

in July, 1646, he returned to Montreal,
made his report, and resigned. He then
deliberately returned to the Mohawks in
the humble capacity of a Christian missionary, being satisfied from sad experience that the field there offered richer
fruit than his former field among the
Hurons. Before he arrived at his former
haunts he learned that the tribe to which
he was going was in a state of turbulhe was going was in a state of turbul-ence and that it was unsafe for him to proceed. Those who were with him, taking alarm, turned back. Father Jogues refused to be turned from his purpose. He pushed on alone through the wilderness and entered boldly the village where he intended to make his home in the future. His step proved fatal, taken a it was at that particular time.

DISEASE AND SUPERSTITION had roused the Indians to high pitch of resentment against him. When he went to Montreal to resign his commission under the Government he left behind a box containing some personal effects. The summer of 1646 was as full of misfortune for the Mchawks as that of 1642 had been for the Hurons. Disease broke out in the tribe, the corn suffered from the drought, and worms and vermin devasted and worms and vermin devasted the stores of the Indian villagers. These afflictions they swiftly ascribed to the box which the French agent had left among them, and which they surrounded with all the mystery and awe of a race of superstitious savages. Knowing the intention of Father Jogues to return among them, some of them determined on his destrucwhile others were anxious for his arrival in the belief that he would arrest urther evils of the kind they were suffer-

At a council two clans, those of

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THE WOLF AND THE TORTOISE
declared in favor of welcoming the late
French agent back, while the clan of the
Bear held out in their determination to
wreck vengeance upon him. They therefore set out secretly to intercept the
returning missionary. Coming upon him
about half way of the journey from Lake
George to the Mohawk, they seized him,
stripped him of his clothing, and inflicted
torture upon him. They then hurned
him away to their village, where they
held him a prisoner until the 18th of
October, 1646. On that day he was
stealthily stricken dead by an Indian who
had concealed himself behind the door of

THE CHRISTIAN HUSBAND.

HOW A GOOD MAN CAN MAKE HIS WIFE HAPPY AND HIS HOME LIKE HEAVEN. Let us fix our eyes on the youth who is contemplating marriage. It that young man is wise and has his temporal and his eternal interests at heart, he will look on every woman through the eyes of com-mon sense, religion and purity. He will view marriage in the light of a divinely-instituted control of the control of instituted contract, a sacrament, a union which death, and death only, can sever. which death, and death only, can sever. In the choice of a partner he will be extremely discreet, as he knows that that partner is destined to help him in the salvation or the damnation of his immortal soul. Having made a choice, he should prepare by a diligent and, if necessary by a general confession of his sins. This confession should be followed by a devout reception of the Most Holy Communion; and this latter, if possible, at a Nuptial Mass. Afterward, whether the world treat this couple coldly or kindly, they will be unshaken and cling to each other bravely all the same, remembering with bravely all the same, remembering with holy satisfaction, that they began in the smile and love of God.

smile and love of God.

When a young man has entered matrinony fortified by these heavenly helps, it is evident that he intends to be a good husband. But, ah! human nature is weak and volatile : and we should be untrue to ourselves to-night did we not point out some of the weaknesses which entail so much misery on even well-meaning hus-bands. Because of these weaknesses we bave various classes of husbands. Outside circumstances, too, business failures, loss of friends, bad companions, and—need we say it? a careless, thriftless, wayward wife, will do much to change the habits and the life of the best of men.

There are two kinds of men, whether viewed as husbands or fathers, of whom we shall say nothing here this evening-the jealous man and the intemperate man. Delicacy commands silence in the case of the one; whilst a universal agreement that intemperance in husband or man. father destroys the happiness of home life, renders unnecessary any discussion in the case of the other.

case of the other.

Some men are moody and uncommunicative with their wives, thereby rendering home unhappy. This moodiness is the offspring of ill temper; and there is the offspring of the production will find the offspring of ill temper; and there is nothing which the good wife will find harder to manage or deal with. For in a moody husband there is no consistency. He is bright one day, he is cloudy the next day. He is a month-of-April kind of person; and the wife must be ever the for a cither emiles or frowns. ady for either smiles or frowns, sun-

Akin to this moodiness, but even more annoying to the good wife, is the habit of fault-finding, unfortunately so prevalent in domestic life. Nothing will please this class of husband. A wife may do all that mortal woman can. She may exercise all her skill in cooking, all her diplomacy in managing, all her power to please, to amuse, to charm. She may welcome him in the evening with the joy of a bride; she may toil like a slave for him. It is no use; his requital consists of an icy sneer, or a cruel word, or a more cruel silence. Oh, such conduct on the part of a husband is enough to crush and wither the heart in any woman. The husband who flies into a passion now and again is not half so bad. No, he may be

can not find employment, or if they find it, could not keep the money they earned any longer than Saturday night or Sunday morning, we know fathers so close and so penurious that they do not give their wives sufficient to decently clothe them or to enable them to keep soul and body together. Shame upon such husbands!

There are husbands, too, who never

There are husbands, too, who neve give their wives any confidence; who go in and out day after day, and week after week, and pass through various troubles and business changes without ever confid-ing one solitary circumstance to their wives. "How is your husband doing?" wives. "How is your nusband doing?" I asked of a lady not long ago. "Indeed, I do not know, Father," was the sad response. "I am a sep when he comes in at night or in the su a I hours of the morning; and, while I see the children ready for ol, he has his breakfast in silence, and school, he has his breakfast in silence, and is off again. He never tells me anything."
Now, I do not mean that a man should tell professional secrets, or even business secrets, to his wife. But I do maintain that no husband was ever yet sorry for taking counsel with his wife. On the contrary, many a man has gone to ruin who would never have been ruined, had he acquainted his wife with the first false he acquainted his wife with the first false steps he was taking. His wife is a man's greatest friend in the world. At the foot of God's altar she promised him undying fidelity—a fidelity as pure as the ring's bright gold and as unending as its circle. For him, and to be all in all to him, she left father and mother and all that was dear to her on earth. And surely she is deserving of confidence. And oh, women —even ordinary women—are gifted with extraordinary sagacity, and, as s rule, are good advisers. They see things clearer, they have more time to think than men; and they foresee consequences which men would never have thought of.

In profane and sacred history we have

numerous examples of noble, confiding husbands, of happy unions. Suggestive numerous examples of holos, Sorgestive instances are those of Abraham and Sarah, Joachim and Anne, in sacred history;

Joachim and Anne, in sacred history; Ulysses and Penelope in profane; Mar-garet of Scotland, St. Louis and Isabella in modern history.

There is no doubt, however, but that wives have, in many instances, made their husbands careless, reckless and fond of outside life. But of this we shall say nothing, as we are treating now of the Christian husband. The Christian hus-band should, from the day of his marriage,

study the character and manners of his wife; find out her peculiarities, if she has any, and prepare himself, with God's help, to make the best of them. He should rever hurt her feelings, but least of all in presence of others. There is no more despicable man than he who insults his wife in presence of stancers. his wife in presence of strangers, just at the time, perhaps, when she is trying to his wife in presence of strangers, just at the time, perhaps, when she is trying to be most the wife and the lady, and when she is even endeavoring to show him to advantage. Nor is it uncommon, we advantage. Nor is it uncommon, we regret to state, to see wives hurt their husband's feelings in company. Sometimes it happens that a wife is a little better educated than the husband. She, perhaps, was going regularly to day-school or boarding at some popular academy when he was industriously learning the trade which now renders them both independent. But in society, she acts as pendent. But, in society, she acts as though she wished to make him unhappy. She is uneasy at a trifling breach of gram mar or etiquette on his part and publicly corrects him. And here I would remark, that though it is a most commendable thing in a husband to take his wife's part in her troubles with others, he should quietly take pains to fied out the true nature of the case, and not wholly rely on his wife's version of the matter. Above all, he should pray to God for prudence and patience: and thus he will be Christianizing himself, practicing exalted vir-tue, and paving the way to a happy eter-

with the Christian husband which we must not pass unnoticed. Some men seem to think that as soon as they get married they have lost their Christian mother, though she be alive. They for-get the mother that brought them up in the light of Christian truth, into Christian manhood. To be sure no one is now dearer to him than the wife of his heart, and the true husband must leave father Not even a mother must interfere to mar the beautiful union that exists between husband and wife. Nevertheless, a mother is always a mother; and a good son is always a good husband. And a husband is none the less dutiful to his wife because he loves the mother that bore him, the mother who toiled for him, loved him, and loves him still. She came, perhaps, from a little land of faith, far away, and in this new land of her adoption, had much to encounter in the rearing of her little ones. Oh, the mother! the mother! For our part we can never sit down by the bedside of an sged woman of our scattered race, but memories of the spot we once called home and of her we still we once called nome and of her we shin call mother come forcibly into our souls. The voice of that dying woman at our side, three scores or upward she may be, is feeble now as the moments slip from her and her confession is feebly She is thinking now of other days Once she was a wife and mother; but he that was her husband and they that were her children have slipped away from her—perhaps beneath the sed; and she is left alone to battle her way and live. The —pernaps beneath the sed; and all itse. The dear old nest she once called home is empty, and fled forever are its inmates, and fitly may she wail with the poet:

But there is one feature in connection

"I pray you what is the nest to me,
My empty nest?
And where is the shore where I store My empty nest?

And where is the shore where I stood to see My boat sail down to the West?

Can I call that home where I anchor yet, Though my brave man has sailed?

Can I call that home where my nest was set, Now ail its hope has failed?

Nay, but the port where my husband went, And the land where my nestlings be, There is the home where my thoughts are sent.

rhere is the home sent, sent, The only home for me—
—Ah me!"

Yes; He is cooling away from that aged woman. And as I gaze upon her thin, white hair, her pale face; as I listen to her voice, broken with emotion and old age; as I look upon her there, awaiting the Unction of the Sacrament; as I think a generous and a loving man; and his very anger may be the abuse or excess of some generous quality he possesses. But the cold, sneering, fault-finding husband betrays a nature narrow, selfish and ungenerous.

Then, again, while we know of husbands who are so inert and shiftless that they can not find employment, or if they find it, could not keep the money they spect for the Irish Christian mother!

Gift to a Nun From an Empress,

Throughout the whole of the dark days of the religious qersecution in Prussia the Emqress Agusta has steadily shown herself the admirer and friend of the Catholic nuns in every part of Germany, and has let few opportunities pass without manifesting her kindly affection awards them. Only the ather day her Magesty gave a touching proof of her eelings in this matter. Sister Coulombia one of the Nursing Sisters of Mercy at Coblenz, who has devoted the whole of a long life to the care of the sick, cele-brated the fifthieth anniversary of her brated the nithieth anniversary of her entry into religion at the municiple hospital. The Empress herself was present at the little domestic fete, and spent half an hour with the good nun, to whom she presented a magnificent bronze crucifix, her own portrait with autograph signature, and a maryolous between the research.

Consumption can be Cured.

Not by any secret remedy, but by proper healthful exercise and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, containing the healing and strength giving virtues of these two valuable specifics in their fullest form. Prescribed universally by Physicians, Take no other.

A Sure Thing.

A SURE CURE FOR SUMMER COMPLAINTS. -Procure from your druggist one 37½ cent bottle of Dr. Fowler's Extract of wild Strawberry, and use recording to directions. It is infallible for Diarrhou, Cholers Morbus, Canker of the Stomach and Bowels, and Cholers Infantum.

Do not delay in getting relief for the little folks. Mother Graves' terminator is a pleasant and sure cure. If you love your child why do you let suffer when a remedy is so near at hand ?

To the Rescue

"When all other remedies fail," for "When all other remedies Isil," for Bowel Complaint, Colic, Cramps, Dysen-tery, &c., "then Dr. Fowler's Extract of Wild Strawberry comes to the rescue," Thus writes W. H. Crocker, Druggist, Waterdown, and adds that "its sales are large and increasing. LYING AGAIN.

BUCKSHOT FORSTER'S ADOPTED SON'S LATEST FALSIFICATIONS.

The Observer of to-day has a remarkable article, cabled the correspondent of the North American News Company on the 22d, charging the virtual identity of the Clan na Gael and the National League, League, which lends significance to the reported intention of members of Parliament to move for parliamentary action in connec-tion with the Ridgway pamphlet. Mr. Bright in the Reform Club expressed a Bright in the Reform Club expressed a strong opinion that the pamphlet required parliamentary action, and I am enabled to day to send you the following letter from Arnold Forster, son of the late Right Hon. Mr. Forster, once so unpopular in Ireland under the soubriquet of "Buckshot." "You ask my opinion as to the pamphlet, on the repeal of the union consistency published by the Messrs Ridgway. spiracy published by the Messrs, Ridgway of Piccadilly, and now the subject of a libel suit. So far as I am able to judge, the contents are true and are likely to be the contents are true and are likely to be new to the general public. Beyond ques-tion they are very serious. I wish I could persuade myself that some members of the late administration, whose recent eu-logies of the Parnellites have amused and astonished those of us who were familiar with their previous utterances, did not know or had not means of knowing the facts recorded. In any case the charges against the members of Parliament are so grave that I trust the House will call upon Ridgway to retract or substantiate them. If it be true that Parnellite members have taken the Fenian oath and the oath of allegiance, they are, of course, guilty of wilful and corrupt perjury, not to speak of treason. Such accusations should not remain unanswered. We are

PUZZLED BY THE ATTITUDE
of the Americans. We do not note your of the Americans. We do not note your views with much favor or respect the class of politicians to whom you wish us to surrender. It appears to us that your belief in hish politicians begins when they leave your shores. It cland is now the freest country in the world. She has every liberty was the transfer of the politicans and a license. erty granted to Englishmen and a license which is wholly forbidden to Englishmen. It may be a coincidence, but it is a fact, that everyone who has taken an active part in this Parnellite movement has part in this Parnellite movement has made money by it and has kept his skin whole. Playing at treason is delightful when the penalties of the crime are left out. Mr. Redmond, M. P, says he will never cease agitating till he has driven every official of English blood out of Ireland. This is a clap-trap. He does not This is a clap-trap. land. intend to accept certain consequences, namely, tit for tat. It will be ruin for 'tat' with England. I wish Americans knew the facts better. For instance, they believe that crimes follow evictions. This is a deliberate falsehood, usually circulated by those who know it to be false.
Mr. Gladstone says he would have us suppose that this crime is owing to distress in Ireland. It is evident by the testimony accredited by facts that it is owing neither to one nor the other. If we wish to ascer-tain whence this crime really comes we must watch its movements, and we must see what are the concomitants of this crime. That which diminishes while crime increases is not likely to be the immediate and direct cause of that crime, but that which ever rises with the crime and the movements of which correspond with it with wonderful exactness—with fatal and painful precision. The steps of crime dog the steps of the Land League, and it is not possible to get rid of this The only home for me—

Ah me!"

Yes; life is ebbing away from that aged of facts, such as I have stated, by vague, general complaints, by imputations against parties, by imputations against England, by imputations against the gov-

> Parnell. Again, I hardly think you understood Parnell's antecedents. For many months he, with six confederates, met weekly around a table to direct the Land League. Of the seven, four did work in the country between the meetings. in the country between the meetings. Their journeys may be traced in blood. The other three, including Parnell, did inside work only. Three are in Parliament; the four have fled the country to escape criminal law, one of them with a true bill for murder found against him. You will ask where are the records of the committee? They were either burned or considerate of the country by a disquised carried out of the country by a disguised felon, and men whose work will not stand the light are in our Parliament. I should like some time to tell you more of this crusl, money-grabbing conspiracy. I have seen its victims shattered and dying. You can scarcely realize the perfection to which the art of deliberate falsehood had been brought by the Land Leaguers.
> Still, as a self-respecting nation, we
> must go our own way and try to live
> down the lies. If our friends and kinsmen in the United States made our task men in the other states hades and that harder, I can only deeply regret it, but we do wish you would try to get our side of the story. It is said that Mr. Glad-stone, who has been legislating for Ire-land half his life, with the result you see, has not been there a month since he was born. They say, however, he is going there now. Everyone ought to read the Ridgway pamphlet. I hear the Parnellites are trying to sm t er it. The truth never agrees with them."

By taking Ayer's Sarsaparilla many a poor sufferer who submits to the sur-geon's knife, because of malignant sores and scrofulous swellings, might be saved, sound and whole. This medicines purges out the corruptions which pollute the blood and cause disease.

Worth Remembering
In a long letter from John H. Hall, of
Baddick, Cape Breton, N. S., he says:
"I believe were it not for Burdock Blood
Bitters I should be in my grave." It
cured me of kidney and liver complaint
and general debility, which had nearly
proved fatal.

IF YOUR CHILD IS STUBBORN OF hard to administer medicine to, Dr. Low's Pleasant Worm Syrup will be appreci-

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Catholic Record.

LONDON, SATURDAY, SEPT. 11, 1886.

GALENDAR FOR SEPTEMBER.

CONSECRATED TO THE DOLORS OF MARY.

10 St. Nicholas of Tolentino, Conf.
11 Of the Octave. SS. Protus and Hyacinthus, MM.
12 13th Sun after Pen. Feast of the Holthus, MM.
12 läth Sun. after Pen. Feast of the Holy
Name of Mary.
13 Feria. St. Amatus, Abb.
14 Exaltation of the Holy Cross.
15 Octave of the Nativity. SS. Euphemia
and Comp., MM. Ember Day. Fast.
16 SS. Cornelius and Cyprian, MM.
17 Bügmata of St. Francis of Assisi. Ember
Day. Fast.

Day. Fast.
18 St. Joseph of Cupertino, Conf. Ember
Day. Fast.
19 14th Sun. after Pen. Feast of the seven
dolors of the B. V. M.
19 Vigil of St. Matthew. SS. Eustachius and 20 Bt. Matthew, Apostle and Evangelist.
22 Bt. Thomas of Villanova, Bp. and Cf. SS.
Maurice and Comp., MM.
23 Bt. Linus, P. and M. St. Thecla, V. and

Our Lady of Ransom.
Off. of Im. Con. st. Cleophas, Disciple.
15th Sun. after Pen. SS. Cyprian and Justina, MM. ina, MM.

S. Cosmas and Damian, MM.

t. Wenceslaus, King and Martyr.

t. Michael, Archangel.

t. Jerome, Conf. and Doc. of the Ch.

AN ORANGE GRIEVANCE.

The Orange body is ever sure to rais a howl when not permitted to ride rough shod over all other classes of the popu lation. Governments, parliaments, and civic legislatures of every class must obey the behests of Orangeism or expect savege vituperation. There was held on the 12th of July last in Kingston, the "Derry of Canada," a gathering of all the faithful in Eastern Ontario, to denounce brass money, wooden shoes, Home Rule and other Popish abominations. On that cocasion the Dominion Government was very severely censured for justly refusing to allow the Orange officials of the Provincial Penitentiary, men paid from the taxes of Protestant and Catholic alike, to appear in regalia in the Orange parade. The action of the government was condemned in strongest terms in a vigorous resolution. Not content, however, with such empty formalism, the Rev. John Gallagher, county master of South Frontenac, a man whose innate barbarism stands reflected in his letter of last winter against the venerable Bishop of Kingston, resolved to push the matter further. He wrote on the 28th of July to the Hon. Mr. Thompson, Minister of Justice, enquiring if the department had issued an order prohibiting the offi-

following manly and dignified rejoinder: Ottawa, Aug. 26, 1886. "REVEREND SIR,-I received, during my absence from this city, your letter of the 28th of July, in which you call my attention to the fact that at a meeting of penitentiary, who belong to the Orange order, had been forbidden by the department to wear their regalia, or walk in

oials from appearing in Orange regalia or

the said order be at once rescinded.

This letter drew from the minister the

and il so, would

The warden at Portsmouth stated, on June 26th, that during the previous year he had taken exception to officers of the penitentiary asking leave of absence to join in the public celebration of July12th, and asked instructions in the premises. He was told in really that He was told in reply that in my opinion the officers should not have leave of absence for

such purposes
This is the only action which was taken on this subject, and as it was con-fined to the question as to the granting of special leave of absence to officers for the express purpose of joining in the public celebration of the 12th, you will perceive it does not warrant the statement, which I have quoted from your letter as having been made at Kingston on the 12th ultimo, or the assertion that the privileges of citizenship have been refused to servants of the government. I have the honor to be, reverend sir, J have the honor ...

John S. D. Thompson,

Minister of Justice.

The Minister's reply was a rather rude awakening to the Rev. County Master of South Frontenac, who had, it would appear, persuaded himself that the government of the day is run on Orange principles and must be subservient to its dictation. He is reported to have thus commented on the letter from the

department of justice : Now it is evident from the above that Orange officials in the penitentiary were refused leave of absence on July 12th by order of the government; that they were thus restricted least they should engage in the public celebration of special times and seasons, but were singled out for invidious distinction, as singled out for invidious distinction, as it was especially in regard to Orangemen and the celebration of the 13th, that the order was issued; that Dr. Mackenzie was justified by the facts in bringing the injustice under the notice of his brethren; that the government had no intention of rescinding the obnoxious order; and that it becomes Protestants and Orangemen to carefully and conscientiously consider what their duty is in the premises."

The Orangemen will, no doubt, consider the matter, pass, perchance, certain resolutions, and do-nothing. compliment the Minister-and in doing so we have no desire to create dissension in the Cabinet-on his stand in this matter. No party, no administration with even the suspicion of an Orange alliance resting on it, can hope to enjoy ascendancy in the new Canada of to-day, the Canada that favors, demands and insists upon the equality of all in the eye of the law.

THE THIRD COMMANDMENT.

A respected correspondent writes to say "Some friends ask if it be not against the third holy commandment to participate on Sunday in innocent amusements such as baseball playing, dancing, etc. The boys play baseball at the colleges, and the girls croquet at the convents on Sunday. One friend saw the Catholics in the West Indies dance on Sunday. In my opinion it is no sin to play, but it would be proper not to play at all where the majority of Protestants live. Will you please write omething about it in your paper ?"

We beg respectfully to direct our orrespondent's attention to that invaluable little repertory of Christian doctrine, discipline and practice, Butler's Catechism. On the third commandment that useful little book has the following, every line of which we commend to the careful attention of Catholics:

Q. Say the third commandment. member that thou keep holy the Sabbath day.
Q. What is commanded by the third

commandment?

A. To sanctify the Sunday. Apoc. i. 10.
Q. What is the chief duty by which we are commanded to sanctify the Sunday?

A. Assisting at the holy sacrifice of the Mass. Council of Trent; Mal. i. 11.

What other religious exercises are

Q. What other religious exercises a ecommended to sanctify the Sunday? A. Attending vespers, reading moral nd pious books, and going to commun-

ion. Acts xx. 7.
Q. What particular good works are recommended to sanctify the Sunday?
A. The works of Mercy, spiritual and corporal; and particularly to instruct the ignorant in the way of salvation, by word and example. Daniel xii. 3. Q. What is forbidden by the third com-

A. All unnecessary servile work; and whatever may hinder the due observance of the Lord's day, or tend to profane it. Council of Trent; i, iv.

We have here very succinctly stated the doctrine and discipline of the Catholic Church on the subject of Sunday observance. The good works to be done and the evil practices to be avoided are all clearly defined and specified. The question raised by our correspondent would fall under the question-What is forbidden by the third commandment? There is on that sacred day prohibited, first, all servile work ; secondly, anything that may hinder the ob of the Lord's day; and thirdly, anything tending to profane it. All unlawful and sinful amusements are, of course, strictly history of the Sunday of the second prohibited on Sunday as on any other century that we have just heard, day. Innocent and sinless amusements or rather a history of the Sanday are not prohibited on Sunday except as we still see it, in the nineteenth cenwhere they hinder the observance of the tury? Is it a picture of a catacomb or Lord's day, or where they tend to pro- of a Catholic temple that has just passed fane that sacred day by withdrawing before our eyes? It is both, Admire, persons from the good works commanded to be done on Sunday Church, the vigor with which your or otherwise. Baseball is, for instance, in itself a lawful and innocent sport, but all that she touches. What your ancesbaseball played on Sunday in public between rival clubs in a manner to all the memories of the primitive Sunday excite public curiosity, to gather unruly crowds and prevent attendance on divine worship, would certainly fall within the category of forbidden things for Sunday. But baseball or any other legitimate recreation, within due bounds, is not prohibited on Sunday. Innocent amusements in colleges and convents or in the family circle on the Lord's daywhich besides being a day of prayer is one of rest-are not by any means forbidden by the third commandment. None but the wicked could be scandalized thereat. While Catholics in the midst of non-Catholic communities should do naught on Sunday to offend the honest regard of Protestants, after their own fashion, for the Lord's day, they should certainly not go out of their way to pay homage to hypocrisy. Catholics as a body have more real, sincere regard for the Lord's day than sectaries of any class or kind. On that day they are commanded by Holy Church under the pain of mortal sin to assist at the dread sacrifice of the Mass, and to keep the day holy by prayer and other good

works. This command Catholics in

general observe with ready and joyful

pelled to write : "A harsh and exact- THE SUPREME COUNCIL OF THE ing creed, with its stiff formalum and its prohibition of wholesome re creation; excess in the pursuit of gain, the only resource left to energies robbed of their natural play; the struggle for existence on a hard and barren soil: and the isolation of narrow village life,joined to produce, in the meaner sort, nualities which were unpleasant, and cometimes repulsive. Puritanism was not an unmixed blessing. Its view of numan nature was dark, and its attitude owards it one of repulsion. It strove to crush out not only what is evil, but much

that is innocent and salutary."

The Catholic Sunday of to day is that which it was in the primitive Churchdescribed by St. Justin-as cited by Mgr. Gaume (Cath. of Persev. Vol iv.,

"On the day of the sun, that is, Sunday "On the day of the sun, that is, Sunday all those who dwell in town and country meet in one place. The first thing to be done is to read the writings of the Apostles or the Prophets, as long as time permits. The reading over, he who presides delivers a discourse to the assembly, in order to instruct them, and to exhort them to practice the sublime maximum of richter. order to instruct them, and to exhort them to practise the sublime maxims of virtue and religion which they have just heard. We then all rise to make our prayer in common. We pray for ourselves, and for those who are baptised at the time, and for all mankind, of whatsoever nation, that all may come to a knowledge of the truth, may lead a holy life, full of good works, may keep the commandments of the Lord, and may at length attain to eternal glory. The prayers ended, we salute one another with the kiss of peace.

"Then some bread and a cup of wine

"Then some bread and a cup of wine and water are presented to him who presides. Having taken them, he renders glory to the Father in the name of the Son and the Holy Ghost, and makes him a long thanksgiving for those same gifts, which it has pleased Him to grant to us. The prayers and thanksgiving concluded, all the people present say in a loud voice, Amen—a Hebrew word, meaning So be it! Then those whom we call Descons distribute to each of the persons present some bute to each of the persons present some bread, and wine and water, consecrated with thanksgiving, and carry thereof to

"We call this food the Eucharist, and no "We call this food the Eucharist, and no one is permitted to partake of it if he does not believe the truth of our doctrine, if he has not received the remission of his sins and a new life, and if he does not live according to the precepts of Jesus Christ. For we do not take it as common bread or ordinary drink, but as the flesh and blood of Our Saviour. He has taught us that, by the efficacy of the Eucharistic prayer, which contains the very words of the Saviour, this bread and wine become the flesh and blood of the same Jesus who was made flesh for our salvation. In effect, the Apostles teach us in the memoirs the Apostles teach us in the memoirs which they have left us and which are called Gospels that Jesus Christ commanded

which they have left us and which are called Gospels that Jesus Christ commanded them to act thus, when, having taken bread and returned thanks, He said, Do this in commemoration of me: this is my body; and, having taken the cup in like manner and returned thanks, said This is my blood.

"We then recall these things in memory of our brethren. Those who have means relieve the poor, and we are always of one heart with one another. In all these offerings, we bless the Creator of all things, through His Son Jesus Christ and the Holy Ghost. The alms which each one gives with the greatest freedom are placed in the hands of him who presides, and who is charged to assist widows, orphans, strangers, the sick, in a word, all who are strangers, the sick, in a word, all who are

n sorrow from any cause whatspever.
"We are accustomed to assemble on the day of the sun, because it is the day on which God began the creation of the world. It is also the day on which Jesus Christ Our Saviour rose from the dead, and appeared to His Apostles and taught them what we have just set before you."

ye children of the holy Roman Catholic mother lays the seal of immortality on tors did, do you not still do? Are not

preserved among us?' In reference to our correspondent's allusion to dancing in the West Indies, we may say that every country must be judged according to the standard of its legitimate customs. Dancing is, in itself, an innocent amusement. Not so, however, the lascivious movements of modern invention which pass under that name, but dancing on Sunday is in this country looked upon as unbecoming, if not, strictly speaking, incompatible with the due observance of the Lord's Day, regarded as indecorous, and wholly out of place, and offensive to good taste. In the West Indies it may, for aught we know, be otherwise. Of one thing, however, we are certain, the church in the West Indies tends no approval, tacit or expressed, to any practice at variance with the sanctification

THERE is sad intelligence from Burmah: A Rangoon despatch says :- Father Biet, Superior of the Catholic Mission in British Burmah, recently went to visit a wellknown usurer at Ramos. While the sons, Parkman himself, is com- crime.

C. M. B. A.

The Supreme Council of the Catholic Mutual Benefit Association of America will meet in this city on Tuesday, September 14th. The occasion is looked to with yery deep interest not alone by the members of the C. M. B. A. here, but by citizens generally. There will be representatives present not alone from Canada but from New York, Pennsylvania, Michigan and Ohio. The officers of the

Spiritual Adviser—Rt. Rev. S. V. Ryan, D. D. incellor-Fred. J. Riester.

President—W. C. Shields.
First Vice-Pres.—Casper J. Drescher.
Second Vice Pres.—Thos. Coffey.
Recorder—C. J. Hickey.
Treasurer—Jas. M. Welsh.
Marshal—J. A. Hickey.
Guard—C. Fernicorn.
Trustees—Wm. Franklin, J. B. Todenbler, R. Mulholland, Wm. Look and James
S. McGary.

The proceedings here will begin with

solemn High Mass in St. Peter's Cathedral, which the members of the Supreme Council will attend in a body. The sermon of the day will, it is altogether likely, be preached by His Lordship the Bishop of London, After Mass the Council will proceed to business. It is safe to say that no more intelligent assemblage has ever met in London than the Supreme Council of the C. M. B. A. will prove itself. The visiting members will be gladly welcomed to the Forest City. Branch No. 4, of London, under the presidency of B. C. McCann, Esq., its efficient president, is sparing no effort to maintain London's good name for hospitality on this occasion. A grand ban-quet will be tendered the visitors during their stay by the local brethren at the City Hotel. This festive celebration of the meeting here of the Supreme Council gives promise of being the finest affair of the kind witnessed here for some years. We feel confident in assuring the members of the Council that they will meet with right genuine heartiness in London, a city ever ready to welcome and honor its guests, that the people of this city o all classes will vie with each other in respect to the Council, its members, and its proceedings, that their stay will be one of hearty rejoicing to our people, who will ever gratefully remember the honor done their town by its selection for this meeting of the C. M. B. A., and that the hope is universal in Canada that this meeting may not only redound to the credit of the C. M. B. A., but materially contribute to its strength, unity and endurance. Welcome, a thousand times

DIOCESAN RETREAT.

welcome to London!

The annual retreat of the clergy of the diocese of London began on Monday last, There was a very large attendance of the priests at the palace, where the retreat was held. The Rev. Father Pardow, S. J., conducted the exercises. Every evening at 7 30 Benediction of the Most Holy Sacrament, at which His Lordship the Bishop and all the clergy assisted, took place in the cathedral. The doors of that spacious edifice were also at that time thrown open to the faithful, who attended in large numbers to unite their prayers "Is it," asks Mgr. Gaume, "a with those of the clergy, that God might bless the diocese and its pastors, and, through them, its people.

ORDINATION.

On Saturday morning, the 30 h ult., the holy order of priesthood was conferred at Dundas on Rev. Richard T. Burke, son of Mr. Martin Burke, Governor's Road, Hamilton. The ceremony took place in St. Augustine's Church, which was neatly and appropriately decorated for the occasion. The attendance of faithful was very large. His Lordship the Most Rev. Dr. Carbery presided at the ceremony, at which also assisted the Very Rev. Father Dowling, V. G., Paris, who preached on the occasion, the Very Rev. Chancellor Keough, Dundas, Rev. Father Funcken, D. D., President of St. Jerome's College, Berlin, the Rev. Father Schmidt. of the Carmelite Monastery, Niagara Falls, besides eighteen priests of the diocese of Hamilton. Father Dowling's sermon was. like all that reverend gentleman's efforts, characterized by sound reflection, solid reasoning, choice and harmonious language, besides effective delivery. We wish Father Burke many happy years in the Christian Ministry.

PERSONAL.

Among the gentlemen lately called to the Bar of Ontario is Mr. R. J. Dowdall of Almonte. Mr. Dowdall brings with him to the profession marked natural ability and untiring industry. We bespeak for him distinction and success. The path of the young Catholic lawyer to high position and to solid standing, general observe with ready and joyful obedience. How different the submission rendered to the Blue Laws of New England, the land par excellence of rigid Sabbaths. Of that land and its people one of its most brilliant people one of its most brilliant because he had witnessed their will put those qualities to profit is not only the earnest hope but the fixed constitution of his friends. viction of his friends.

IN THE EAST.

Russia has triumph ed in Bulgaria, and the Eastern question is nearer than ever to solution. Alexander of Batten-berg, who had held the throne of that disturbed and disputed principality, after having been driven into exile, and permitted to return, is now forced to abdicate : "I cannot," he says, "remain i Bulgaria, for the Czar will not permit me; because my presence is inimical to the interests of the country, I am forced to quit the throne." "The in-dependence of Bulgaria," he adds, quit the throne." "requires that I leave the country. If I did not Russia would occupy it.' The abdication of Alexander has proved to the world that Russia is again predominant in the Balkan principal and that she is again more resolutely than ever shaping her course for Adrianople and thence for the Bosphorus. The Czar is once more in the ascendant, and his great minister, M. de Giers, covered with glory. To-day the latter stands on footing of equal eminence with and de Freycinets are hopelessly overwhelmed in the turmoil of weak and halting domestic policies. Britain has received the severest rebuff from Russia it has known since 1870, and it takes the rebuff rather mildly. There is now no Beaconsfield to take up the gauntlet so fearlessly cast down by the potentate of the north, and Ottoman empire stands without shelter. vithout protection, without hope. The London Times seeks to throw the responsibility of the crisis on Germany and Austria, but the world is not to be deceived. The treaty of Berlin was Britain's work, and by its ancellation British prestige must be the loser. Had Britain sustained Mr. Gladstone in the late elections, united its great but divided forces, and consolidated its vast but scattered strength by the concession of Home Rule to Ireland, not any power in Europe could have defied her as has Russia. The Times says that the date of the entry of Russian troops into Bulgaria is an unimportant detail. All that has been effected by the union of Roumelia and Bulgaria is, it declares, the enlargment of a slice of the Turkish empire, which Russla now secures by the operation. The Times adds that German and Austrian-it might too have said British indifference—notably springs from a consciousness of inability to pre vent Russian advances. Then it dolefully observes that the central powers may be making the best of unpleasant and una-voidable circumstances, but cannot pretend that the course of events is such as they, if masters of the situation. would prescribe. The very same will be said of England by the two powers reproached for their indifference by the Times. Upon the devoted head of Prince Bismarck the Morning Post pours the

"We greatly doubt whether Prince Bismarck's policy will ensure the peace of Europe. Europe will have no peace until the wrongs Russia has inflicted on a rising people are avenged. Whatever may be the reasons which induce Bis-marck to sacrifice Prince Alexander to

Germany and Austria are evidently not spatch : hostile to further Russian aggression upon Turkey provided they get compensation in some other form. England is altogether out in the cold. At the

"The truth is, however, that Alexander's plans for making Bulgaria an independent state, vigorous and strong, were impossible to be tolerated at St. Petersburg, and his military success last year, in the struggle with Servia, only made them the more intolerable. While the Bulgarians held an independent position they effectually blocked the Muscovite ambitions in the direction of Constantinople, and it seemed to have become impossible for seemed to have become impossible for Russia to treat the Eastern half of the Balkan peninsula as her dependency. Servia might be servile, but the Bulgarians Servia might be servile, but the Bulgarians were not so full of gratitude as to forget what was due to themselves. Hence the persistency of the Muscovite intrigues, which led to this coup d' etat. With Bulgaria at his feet, the way to Constantinople is open, the days of 'the sick man' are numbered, and the Czar may live to attend Christian worship in Saint Sophia, attend Christian worship in Saint Sophia, and to fix the frontier of his empire at the Bosphorus.
"For this condition of things Germany

and England have themselves to blame. If they had given Prince Alexander fraction of the support the Russians gave to his enemies in Bulgaria, he would not to his enemies in Bulgaria, he would not have been overthrown. They chose rather to play the spectators at the tragedy in the Balkans. They left to Turkey the work of supporting the Prince against Servia and Russia. They did not offer the protection of united Europe to a sovereign whom united Europe sent to rule over the new nation."

Bulgaria and Roumelia under Russian control, the days of the Ottoman empire will be few and short, The "sick man" will not indeed die without a struggle, nor the crescent disappear from the horizon of European politics without a storm, but disappear

it must. The events of the last few days are full of significance. Not only do they prove the purpose of the "three emperors" to act together, but show that the Latin races, are not, no more than Britain, to have a decisive voice in European continental polities. France is not even thought of in the new arrangement, Italy treated with undisguised and not undeserved contempt, Britain shouldered mercilessly out into cold and shadowy isola-tion. Whatever the near future

cessly out into cold and shadowy isola-tion. Whatever the near future may bring, we will not predict, but that mighty changes are at hand no man with eyes open to current events can fail to see. Europe stands on the eve of an-other readjustment. Let us hope that other readjustment. Let us hope that it may be effected with little bloodshed and conduce to the lasting welfare of its

IS IT TRUE ?.

The Globe of Monday, Sept. 6th, has the following concerning the Hon. Thos. White, Minister of the Interior.

"At a meeting at Cayuga last week, Hon. Thos, White accentuated an incen-diary speech by producing a portrait of Riel with a rope round his neck. As he unrolled the portrait he sneeringly re-marked:—'This is one of the new saints of the Roman Catholic Church!"'

We make no comment on the above extraordinary statement. We hold ourselves in reserve till the Minister shall have had time to repudiate this grave charge. We hope for Canada's honor that it is without foundation. Silence will be no answer to a charge so grievious in itself, and so deliberately formulated affecting the honor of Canada and its government.

Since the above writing the Mail de. nies the Globe's statement, but Mr. White owes it to the country, to the government, and to himself, to give the story, if false, prompt and emphatic contradiction over his own name. No qualified denial will satisfy the public.

A METHODIST MOAN.

And now the voice of the Methodist is heard in the land murmuring that he hath not political influence commensurate with his numbers and intelligence. At the General Conference on Saturday, Sept. 4th, Rev. S. H. Matthews moved-That in view of the fact that we, as a people, have not a position and influence in the management of the affairs of the country to which our numbers and inelligence entitle us, we recommend our people to take a deeper interest in the political affairs of the country and support each other more strongly than in the past." He pointed out that the Methodists had 742,000 adherents in the Dominion, or nearly one fifth the population. Yet there was not a single Metho. dist in the Dominion Government. The dispatch from which we take this

resolution, informs us that during the discussion on the subject, the name of Mr. Bowell was mentioned, but it was stated that he was only an adherent and not a member. Some one also mentioned Mr. Carling, but the reply was that he was a brewer. In reference to the last named honorable gentleman, we may say that it is a recognized fact in political the personal animosity of the Czar, we cannot believe that Europe will approve a policy tending to make the Czar the Czar the Czar the Czer the Czar the Czer the Cze circles that Mr. Carling was brought into tainly Methodist enough. Mr. Carling is Who is to lead on the Europe spoken in all respects more generally acceptof by the Post against Russia. Is it able to the public than was Mr. Aikins. divided and weakened Britain? Is it Is that the reason the Methodists now distracted and disheartened France? repudiate him? Let us follow the de-

Mr. Matthews continuing, said that out of 74 senators only four were Metho-dists. If they had more, he fancied that the Scott Act would have received better is altogether out in the cold. At the time of Alexander's first deposition the American wrote:

"The truth is, however, that Alexander's plans for making Bulgaria an independent the appointment of a McClive or Maclaren would not add lustre to the bench.
Out of forty county judges, only three
were members of the Methodist Church.
The Methodists of Ontario composed
nearly two fifths of the electorate, yet not one member of the Local Government of Ontario was a Methodist, while Presby-terians, Anglicans and Catholics, composing smaller portions of the electorate, were there represented.

Mr. D. Allison thought that no good

would arise from discussing the matter further, although some of the statements

and was carried by a vote of 103 to 88.

There is some artfully concealed purpose beneath this resolution. The Methodists know well that if their sect has not all the representation it might as a sect numerically claim, it is fully. adequately and satisfactorily represented on the Bench and in Parliament by fellow Protestants. Catholics alone are inadequately represented in the magistracy and in the senate. Is it to put out of sight the just claims of the latter that the Methodist moan is now heard in the land?

Religious Profession. On the 27th of August, at the Sacred Heart convent, in this city, Sister Hogan made her solemn profession as a member of the order. We earnestly wish this good sister length of days to labor in the cause of our Blessed Redeemer. THE CEREMONY AT WOODSTOCK, College

The ceremony at Woodstock on Sunday last, of which a full report elsewhere appears, for which we stand indebted to stitution the Advertiser, was, in some respects, one out th of the most remarkable that has ever been s taken place in Western Ontario. Wood. discern stock is one of the most intensely Pro. | the Co testant communities in the Province, whose In the census of 1881 the total population was given at 5,373. The religious census then showed the following results :

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As it was then in the town so it was in the adjoining county. In the whole north riding of Oxford, exclusive of Woodstock, there were in 1881 by the in pe official figures 505 Catholics. Yet it is article in the midst of this intensely non Cath- | paper olic community that the Bishop of London, on Sunday last, in the of a vast concourse of poeple, laid and blessed the corner stone of a new \$10,000 Catholic church. Before hundreds of eager and respectful non Catholics he spoke the truth as of Wa handed down by the Apostles and their successors, and proved to a demonstra- only tion that the Church Catholic is the very adher House of God, the ark of salvation, the clergy organ of the Holy Spirit, the fold with their out which there is no redemption. Of of affi Father Pardow's sermon we can only few say, that it was one overwhelmingly The strong in argumentation, and irresistible own in its impressiveness. A pleasing feature andof the day's proceedings—and a day it was memorable in the annals of the opulent again and progressive town of Woodstock-was the hearty co operation lent Father Brady by leading Protestant gentlemen. We hope that the good feeling thus evi- and, denced will ever endure. It will be no effort fault of Father Brady's if it does not, nor alien if Woodstock fails to become one of Canada's leading civic communities, by Wale its generous observance of the dictates of good citizenship, of Christian forbearance and hearty good will.

THE LADIES' RETREAT.

The retreat for the ladies, of which due notice was given in our columns began on the 30th of August, and ended on the following Saturday. Many ladies from London and elsewhere were in attendance. The preacher was the Rev. Father Pardow, S. J., who delighted his auditors by his clear, instructive and touching discourses. Impossible is it indeed to assist with sincerity at his sermons without deriving therefrom very great good. The Lady Superior and her devoted co operators of the Sacred Heart Academy deserve the lasting gratitude of the Catholic ladies to whom they so kindly and thoughtfully afforded the unspeakable advantages of this retreat, which will long be remembered by all privileged to attend its exercises.

THE LATE FATHER ANSBRO.

The sa. 'intelligence has reache the death at Bell Centre, Goodhue Co., diocese of St. P. ul, Minn., of the Rev. John Ansbro, pastor of that place. Father Ansbro was ordained here in 1871 and for many years labored with much zeal cessi in this diocese. He was pasto, successively of Wyoming and Corunna any had been assistant at Irishtown and Stratfor. | ized in all of which places he is kindly remembered, Father Ansbro was possessed No. of many excellent qualities that endeared him to his people and his friends. We heartily commend him to the prayers of the clergy and faithful of London, stock

EDITORIAL NOTES.

WE beg to call the attention of our correspondent "Pilgrim." from Kemptville, to the report we elsewhere publish of the late pilgrimage from Ottawa to Ste. Anne de Beaupre, in charge of the Rev.

FATHER FLANNERY'S annual picnic will take place on the 15th, at St. Thomas. This demonstration promises to be the event of the season in the prosperous southern city. Father Flannery's friends, and they are legion, will spare no effort to make the picnic a great financial success, and a social event of the most pleasing character.

ELSEWHERE will be found a full report of the installation of the Very Rev. Father Gauthtier as parish priest of Brockville and Dean of the Diocese of Kingston. We beg to tender our hearty congratulations to His Lordship the Bishop on his judicious selection of a successor to Father McCarthy, and to Father Gauthier on his deserved pro. Lay motion. Father McCarthy will, as the Bishop said, meet a warm welcome in Williamstown, where he is held in the highest esteem.

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 Presbyterians
 1,680

 Church of England
 1,303

 Methodists
 1,288

 Baptists
 637

 Catholics
 302

As it was then in the town so it was in the adjoining county. In the whole north riding of Oxford, exclusive of Woodstock, there were in 1881 by the official figures 505 Catholics. Yet it is in the midst of this intensely non Catholic community that the Bishop of London, on Sunday last, in the presence of a vast concourse of poeple, laid and blessed the corner stone of a new \$10,000 Catholic church. Be. fore hundreds of eager and respectful non Catholics he spoke the truth as handed down by the Apostles and their successors, and proved to a demonstration that the Church Catholic is the very House of God, the ark of salvation, the organ of the Holy Spirit, the fold without which there is no redemption. Of Father Pardow's sermon we can only say, that it was one overwhelmingly strong in argumentation, and irresistible in its impressiveness. A pleasing feature of the day's proceedings—and a day it was memorable in the annals of the opulent and progressive town of Woodstock-was the hearty co-operation lent Father Brady by leading Protestant gentlemen. We hope that the good feeling thus evidenced will ever endure. It will be no fault of Father Brady's if it does not, nor if Woodstock fails to become one of Canada's leading civic communities, by its generous observance of the dictates of good citizenship, of Christian forbearance and hearty good will.

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THE CEREMONY AT WOODSTOCK. College, Rigard, Quebec. The letter being seemingly in the hand-writing of one accustomed to send us eulogistic comout that careful scrutiny it should have been subjected to. We feel that with the discerning public no injury could be done the College by this communication, to whose writer our columns will be in future rigidly closed.

> THE Ottawa Citizen some time ago admitted to its columns a villainous attack on His Grace Archbishop Duharael. The sub-editor of that journalwho really runs the paper-one Johnston, of Belfast, Ballykilbeg, or elsewhere in "loyal" Ulster-no friend of bishops, priests, or papists-now seeks to escape the consequences of his folly in permitting the reproduction of the article in question from the Toronto paper in which it first appeared. Its author is also seemingly perturbed, and ready to make any amount of denials and affirmations in regard thereof, but the truth is not in him, and no one will now believe him.

> THE Pilot assures us that the people of Wales are heartily sick of the Anglican establishment, pointing out that only "one-tenth of the Welsh people adhere to Anglicanism, yet one thousand clergymen of that denomination have their livings in Wales. The same state of affairs prevails there that prevailed a few decades ago in Catholic Ireland. The Anglican parsons preach to their own families, a few Government officials. and-empty benches; while a poor and hard-working people are compelled against their conscientious convictions to pay heavy taxes for the support of these reverend idlers. We trust that Wales may follow Ireland's example and, by a vigorous and determined effort, rid herself of the incumbus of an alien church. The agitation for Home Rule in Ireland has greatly encouraged Wales to agitate for disestablishment,"

ST. MARY'S, WOODSTOCK. THE CORNER STONE OF THE CATH-

OLIC CHURCH

Laid and Blessed by the Right Rev. Bishop Walsh.

THE SERVICES - THE CEREMONY - THE PARTICIPANTS-EPITOME OF THE DAY'S

DOINGS.

The ceremony of laying the corner stone of the new Roman Catholic Church at Woodstock was solemnized yesterday in accordance with the beautiful and impresive ritual of the Catholic Church. During the day three services were held. In the morning at 10 30 high mass was solemnized in the roller rink when His Lordship Right Rev. J. Walsh, D. D., Bishop of London, preached a sermon on the sub-Right Rev. J. Walsh, D. D., Bishop of London, preached a sermon on the subject: "The Church, the organ of the Holy Ghost." Then followed the laying of the corner stone. In the evening in the roller rink there were vespers and the benediction by the Sacred Heart choir and a lecture on "The Conversion of St. Paul" by the Rev. F. Pardow, of New York. The services throughout were largely attended. Standing room only could be found in the rink in a short time after the doors were open, and the ceremony of doors were open, and the ceremony of

The steps taken by the Woodstock congregation in the erection of the new St. Mary's Church were initiated and successfully carried out by Rev. Father Brady; the resident priest. Since the movement was started that official has been untiring in his efforts, and has utilized every opportunity to raise money to forward the cause. He has succeeded well.

of the Catholic Church, but the popularity of Pa, ther Brady secured ready and
willing assl. tance from the Protestauts of
Woodstock. Not many years ago Woodstock did not contain enough Roman
Catholics to support a resident priest,
and means of grace were a gorded by the
Ingersoll priest, The first priest stationed
in Woodstock was the Rev. N. Gaman;
then followed Rev. John Carlin, with Rev.
Father Brady as assistant, and now the Father Brady as assistant, and now the church is flourishing under the pastership of Father Brady.

N. Everetts, B. Mulley, M. Egan, K.

Messrs. J. F. O'Neill, M. Egan, P. Farrell, M. Fury, J. E. Thompson, Geo. O'Neill, Wm. Farrell, F. Jocque, S. Frizelle, Brang, Lappin, Swank, J. Howard, J. Flynn, Jas. Lappin, J. McGahan, J. J. Landy, Wm. Baker, J. Cummings, J. McPhie, A. Morrison, E. Kirwin, Dr. Thrall, G. R. Pattullo, Jas. Brody (Ingersoll), A. Pattullo, J. Frizelle (Ingersoll), Dr. McLay.

THE RISHOP'S SERVICE. At the morning service high mass was solemnized by Rev. Father J. P. Molphy, of Ingersoll. Rosewig's Mass in G was sung by the choir, and the sermon was preached by the Bishop from the follow-

it seeth Him, not, nor knoweth Him, but we shall know Him, because He shall abide with you.—John xiv., 16, 17.

These words, said the Bishop, were addressed by Christ to His apostles at one of the most solemn periods of His life. The proof that He was the Son of God had been established by His living and His deeds. His death He had forecast, and at the time He addressed these words to His the time He addressed these words to His apostles the news that he had come to lift bring upon the apostles. He knew how hard it was for human nature to stand the taunts and sneers of the world, and hence His parting comforting words, "I will ask the Father and He will send you another

It has pleased the three adorable persons

its young beauty and loveliness. The world was a mirror in which the divine world was a mirror in which the divine beauty and perfections were reflected and dimly shone. In that exulting dawn of creation, as Job hath it, "The morning stars sung together and all the suns of God shouted for joy." It was thus the Eternal Father assumed the office of creator, and in this office is continued and reproduced in the preservation of the world and in the constant action of the laws that produced in the preservation of the world and in the constant action of the laws that govern the universe. It is God's everlasting arms that still support the universe; if the Church so much insisted upon govern the universe. It is God's everlasting arms that still support the universe; it is His Almighty power that holds it suspended in space; it is His divinity that that consequences follow as streams from that consequences to the consequences of the consequences of the consequences of the consequences follows as streams from the consequences of the consequences o the beauty of His divine countenance that we see reflected in the face of nature. Man was the noblest being in this material creation. Connected with the eternal world by His soul and with the material world by His body, He was the golden link that united Creator and creation. He was God's representative upon earth— the High Priest that was to offer to God

is the earth in thy work." For 4,000 years of sin and shame and sorrow and suffer-

ing mankind groped their way in dark-ness looking wistfully for the day star from

the sacrifice of praise due Him from irrational and inanimate nature. But in an evil hour this privileged being violated the primal command imposed upon him, and by sin fell from his high estate and Catholic Church, but the popularrent asunder the intimate communion that existed between creature and Creator. In

of Father Brady.

THE PARTICIPANTS.

Among those who rendered their ab. sasistance to Father Brady were:

Mesdames M. Fury, J. O'Neill, P. Farrell, H. Thompson, Flyun, Kindall, M. Egan, J. Landy, I. Dunn, J. Dunn, P. Callanan, J. Slattery, B. Slattery, J. Lappen, Agroffe, J. Halse, J. Rooney, S. Frizelle, A. Johnston, Baker, J. Cummings, J. McDonald, J. McPhee, A. Morrison, E. Kerwin, J. H. Harwood,

Misses C. O'Neill, J. Thompson, M. Thompson, A. Farrell, M. Fury, B. Agroffe, C. Agroffe, B. Kendall, M. Murray, A. Murry, M. Carney, D. Carney, M. McGahen, M. Dunn, K. Dunn, J. Lyons, N. Everetts, B. Mulley, M. Egan, K.

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Bishop on his judicious selection of a successor to Father McCarthy, and to Father Gauthier on his deserved promotion. Father McCarthy will, as the Bishop said, meet a warm welcome in Williamstown, where he is held in the highest esteem.

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Bishop on his judicious selection of a successor to Father McCarthy, and to Making good laws to govern Ontario. The laid aside the attributes of His glory and emptied himself, says St. Paul, taking upon himself the form of a servant, that by His own obedience the pavel, and the prople allowed to interpret He law. Nend the prople allowed to Interpret Paul, taking upon himself the form of a servant, that by His own obedience the pople allowed to Interpret Paul, taking upon himself the form of a servant, that by His own obedience might be are the people allowed to Interpret Paul, taking upon himself the form of a servant, that by His own obedience might be are the people allowed to Interpret When for the sessentially help and the prople are the people and the prople are the people and the prople are the peopl

of neat residences and shady boulevards, through Vansittart avenue, Vansittart Park and Central Park. Not a great while ago Woodstock contained a very small number of Roman Catholics, but during the last few years, and especially since the body has been under the pastorate of Rev. Father Brady, they have made marked progress. The church itself is to be built of red brick, faced with white stone. The auditorium is a quadrangle, 40x80 feet; the tower at the east end is 13x13 feet and 120 feet high; the chancel and vestry at the west end is 19x28 feet. Thus the building covers 4,318 superficial feet. The height of the will be surmounted by a mansard slate roof. The total cost of the erection of the church, including flugred stained glass windows, a suitable altar and furniture, is estimated to be from \$10,000 to \$12,000.

devious paths of error, and placed them on the road that leads to happiness. He at last died the cruel death of the cross, and by the shedding of His blood blotted out the handwriting of death that was and by the shedding of His latonement for human wickedness and reconciled us to have made marked progress. The church is indivisibly one because the Holy Ghost is numerically one. Hence as there are not two Holy Ghost is to heaven. He died for our sins and rose again for our justification and ascended into heaven to prepare a place for us in the many mansions of His Father's house. It was thus our blessed Lord assumed and exercised the office of Redeemer, and this is a complete in its oneness. It follows therefore as a necessary consequence that all who through their own fault are not members of this body of Christ, do not partake of His life, and are not in the way of salvation. "What the selected apostles, organized them into a soul is to the body of Christ, which is the church, including figured stained glass windows, a suitable altar and furniture, is estimated to be from \$10,000 to \$12,000.

The neturely serious properties and the curve with the fragrant flowers of holiness.

The church is ind man became a living soul. Our Lord, however, repeatedly promised that He would send the Holy Ghost—the third person of the blessed Trinity—to complete the organization of His church, and to become its life and its soul. But this was not to be until He had ascended into ing text:

I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of Truth whom the world cannot receive, because it seeth Him, not, nor knoweth Him, but the Holy Ghost, whom the Father will receive the Holy Ghost, who was the Holy Ghost heaven and enthroned His glorified send in my name. He will teach you all things and bring all things to your mind whatsoever I have said to you; when He, the spirit of truth, is come, He will teach you all truth." The fulfillment of this promise ten days after our Lord's ascension (Acts ii.) was accomplished on the Day of Pentecost by the personal advent of the Holy Ghost in the manner described the time He addressed these words to His apostles the news that he had come to lift and redeem a fallen world was known. He had rent the heavens, and unfolded to mankind things that all through the cript of the past ages had been hidden. He revealed the Truth. He knew the misery and scandalization that His death would the company and scandalization that His death would are considered to the complete its considered to the complete of Christ—the Church—to complete its organization, to quicken it into life, and to start it on its world-wide mission of mercy, of charity and of truth. The Holy Ghost descended upon the church to become the sanctifier and teacher during all time down to the consummation of the world. The church, then, is the body of Christ, a mystic personality, whose head is Jesus Christ and whose soul is the Holy Ghost. She is a moral person, whose mission it is to represent God upon earth and to teach mankind all the truths that Christ taught all the days down to the end of time. It has pleased the three adorable persons of the most blessed Trinity to assume three distinct offices, and to exercise three distinct operations in the world. The Eternal Father assumed the office of Creator, the Son that of Redeemer, the Holy Ghost that of Sanctifier and Illuminator. Time was when nothing existed save God alone. No created voice broke the awful stillness of the eternity in which He Eved. No angel ministered at His altar; no hymns of praise broke in waves of melody against His throne. No cherubim or seraphim bowed down in rapt adoration before Him. In that solitary eternity God was infinitely happy in the contemplation of His divine attributes, in peering into the abysees of His infinite perfections. But it pleased Him head over all the church, which is His body, and the fullness of Him who fileth all in all." Filled with the same idea, the apostle continues: "One body and one spirit as ye are called in the one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all and through all and in you all." In his Epistle to the Romans form the hands of God, smiled in its young beauty and loveliness. The world was a mirror in which the divine beauty and perfections were reflected and are one body in Christ, and each are members one of another." In his First Epistle to the Corinthians, 12th chapter, he affirms that in "one spirit we were all baptized in one body," and to the Collos-sians he declares that "Christ is the head

1. The church is necessarily infallible, and cannot err in her office of teaching for she is the organ through which the Holy Ghost speaks to mankind, and teaches them to observe all things what-ever Christ has commanded. "When He, the spirit of Truth, shall come," says Christ, "He will teach you all truth, and will recall to your minds all things what-soever I have said unto you." They, therefore, who deny the infallibility of the church, deny by implication the office of the Holy Ghost in the world and the divinity of Christ who sent him into the world, and through Him to secure His church from error. Hence it is not the indiscriminate reading of the Bible, but his fall the moral world was shaken to its indiscriminate reading of the Bible, but foundations, and the physical world also the teaching of the church of God which felt the shock. It was an earthquake that quivered through its frame and shattered it like a broken mirror. Nature no longer spoke the language of praise and adoration. It became a fallen and degraded the country of ioint with the nurroess of like a proper of the church of God which is the means divinely appointed to instruct mankind in the truths of religion. Christ hath said: "He that heareth you, heareth me; he that despiseth you despise the means divinely appointed to instruct mankind in the truths of religion. thing, ut of joint with the purposes of its Creator. The slimy trail of the serpent was over it all. Man by sin closed the gates of heaven against himself and his consummation of the world. The church consummation of the world. The church posterity; his soul was mortall, wounded his will was weakened like a wounded serpent; his heart was corrupted, and not intellect shrouded in darkness. By his disobedience he brought the malediction of heaven upon the earth he trod. "Cursed laws and reform the church, which is as laws and reform the church, which is as much the creation of God as is the physical world. So that the ther churches that have sprung up have sprung up from error, and are being carried on in error. If it were not so all of our Bible is not true. ness looking wistfully for the day star from on high that was to come and visit them, and calling upon the Divine Deliverer to come and lift them up from the abyss of degradation into which they had so deeply sunk. At length, in the fulness of time, the Eternal Son of God came down from heaven, assumed human nature—a body and a soul like ours—in the chaste womb of the blessed Virgin He was born. In time he became the God man. He vested His divinity in humanity, in order that His acts as the God-man might be of infinite value—might make adequate atonement to the offended majesty of God for the infinite malice of making good laws to govern Ontario. the author of contradictory religion? No. preacher described the sincere search after The true church of Christ is a model sys-

of the body the church." The church

3. The church is indivisibly one because the Holy Ghost is numerically one. Hence as there are not two Holy Ghosts there cannot be two true churches. The church is the mystic body of Christ, and is as complete in its oneness. It follows therefore as a necessary consequence that all who through their own fault are not members of this body of Christ, do not partake of His life and are six and secured the trief attention of

not the amputated limb.

Fourth and lastly—The church is im perishable because it is indissolubly united with the Holy Spirit, and because this union is to last for all time. Nations may disappear, dynasties may be over-thrown, the proudest thrones may be shattered into fragments, but the church shattered into fragments, but the church
of the living God shall live on forever in
all the freshness and vigor of youth.
Nations may combine against it;
princes may conspire against its
mission and its very life even,
as they did against the life of Christ himself; but "no weapon," says Isaiah, "that is formed against her shall prosper and every tongue that resisteth her in judgment shall be condemned." In the midst of the dissolving work of man in a world of change and mutation, she stands unchanged and unchangeable. As the star system was made to give light on earth, and as the firmament stands unchanged fulfilling a perpetual office to mankind, so the Catholic Church is the organ by which the Holy Ghost speaks on earth, the vessel in which the divine light of revealed truth burns with undiminished, unfading splendor. As the blessed sacrament on the altar is divine though in the midst of the un-believing and unworthy, so the Church of God which is the body of Christ and the organ of the Holy Ghost stands changeless from age to age, as full, as luminous, as effulgent as on the day when the Pentecostal fires were show-ered upon the earth. Oh, let us live the life of God, in which He permeates His body; let us be living members, partak-ing of the life-blood that flows through it; let us partake of its sacraments, believe the truths it preaches, practice the virtues it inculcates, observe the comdivine though in the midst of the unthe virtues it inculcates, observe the com mandments it enforces, so that the time of our probation having expired we may be transferred from the membership of the Church militant on earth to that of

the Church triumphant in heaven.

The spouse of Christ is again persecuted; governments are unfriendly or hostile; in many places she is despoiled of her riches; many of her children are faint-hearted or timid, and the temporal cover of the Pone has been destroyed. faint-hearted or timid, and the temporal power of the Pope has been destroyed; a papal throne that has stood erect for 1,000 years, a center of light, has been shattered by impious men, and the governments of the world look on with cold indifference, or even with approval at this monstrous iniquity. But the Church's stability is as immutable as ever. As she has lived in the past so rhall she always live until she stands on the ruins always live until she stands on the ruins of a destroyed world and with a hymn of praise and victory on her lips wings her flight to heavens eternal.

After the service the Bishop and Fathers Molphy and Brady and the Building Committee proceeded to the site of the new church, where the corner stone was laid in accordance with the solemn ritual of the church. The committee were Maurice Egan, James Lap-pin, Michael Fury, John F. O'Neill, Pat-THE CORNER STONE.

The corner stone bore certain Latin inscriptions, which, translated into English, state that it was placed and blessed by His Lordship Rt. Rev. J. Walsh, D. D. Bishop of London, on the 5th of Septem ber, 1886, in honor of Beatæ Mariæ Virg inis (Virgin Mary). The following histor manuscript was placed under the stone, together with the circulating coins of the period and copies of the London Advertiser, London Catholic Record, Woodstock Standard, Woodstock Sentinel-Review and the Woodstock Times. Auno Domini DCCCLXXXVI., Vta die

Pontifice Max-in Roma Leone XIII. Revissime Johanne Walsh, Episcopo

In Britannia Regnante, Victoria Regina. Sub ditione Ducis Lansdowne, Gubernatoris in Canada.

Dum Grover Cleveland, Prasiderat
Magne Reipublico Americano.

Hujusce Parocia Rectore, Rev. M. J.

Brady.
Assistentibus, Rev. Joseph Molphy, Ingersol; Rev. Pero Pardow, S. J., Neono et Arthuro Francis Hujasce urbis prae sidi Cum Jacobo Sutherland, M. P. Here follow the names of the architect, contractor and Building Committee.

THE EVENING SERVICE.

The rink was again crowded in the

evening, when the sermon was preached by the Rev Father Pardow, a distinguished member of the renowned order of Jesuits, The subject of the reverend gentleman's discourse was "The Conversion of St. Paul," In the course of his remarks the religion exemplified in the conversion of St Paul. How St. Paul had to break with His all his former associations, was obliged to become a member of what was connot sidered a despised sect. As he sidered a despised sect. As he says in his epistle to the Corinthians—1. Cor., 1., 26: "There are not many wise according to the flesh, not many mighty, not many noble." In other words, St. not many noble." In other words, St. Paul had to become a convert. It is Paul had to become a convert. It is often said nowadays that people should not become Catholics, because the Catholic religion is that of the poor and illiterate. If St. Paul had acted on that principle he would never have joined the religion of Christ, in which there were "not many noble, not many wise, according to the flesh." It is often said that one should remain in the religion of one's parents. If St. Paul had acted on that he would never have become

sincerity, but I doubt if St. Paul would recognize the article for genuine. It seems to mean in many cases, follow your pri-vate judgment, unless it leads to Catho-

The discourse was eloquent and impressive, and secured the strict attention of the large congregation. Want of space prevents us publishing more than the above short synopsis.

Rev. Father Lennon of Brantford officiated in the evening at Vespers and Rangelician.

Benediction.

in connection with the solemnizing of high mass in the morning cannot be otherwise described than as "grand." The Sacred Heart choir's rendition of Rosewig's Mass in G was excellent and would have reflected great credit to the would have reflected great credit to the choir of a large city. The music could not be fully appreciated by the congregation yesterday, as the effect was somewhat marred by the lowness of the roof of the building in which the services were held. The quartets in the Rosewig mass were sung by Mrs. O'Neill (soprano), Miss Ella Brady (soprano), Miss Keating (alto) and Mrs. Dunn (tenor)—no gentlemen sang in any of the quartets. At vespers in the evening, after the choir had rendered several chants, Miss Keating sang "O Salutaris," an original composition, showing to great advantage the full range of the lady's suberb and well cultivated voice. Mersuberb and well cultivated voice. Mer-cadante's "AveVerum" was sung by Miss Brady and Mr. T. Dunn in duet with splendid effect. The musical programme closed with the chorus "Tantum Ergo," by Lambillotte. The music rendered yesterday by the Woodstock St. Mary's Church choir will doubtless be long remembered by those who were fortunremembered by those who were fortunate enough to be present as a rare treat. Those of the choir who took part yesterday were Mrs. McGinnis (organist), Miss Minnie Keating, Mrs. Thos. Dunn, Miss Ella Brady, Miss McDiarmid, Mrs. C'Neill, Miss Josephine Smith, Mrs. K. Dunn, Miss Minnie Everetts, Mr. Wm. Smith and Mr. A. Murdock.

BOURGET COLLEGE, RIGAUD, P. Q.

To the Editor of the Catholic Record. Dear Sir,—A certain crank who signed "Amicus," wrote a very fictitious correspondence in your paper of August 28th, concerning Bourget College, Rigaud, P. concerning Bourget College, Rigaud, P. Q. Poor "Amicus" pretends to know the changes in Bourget College, and does not perceive that he is delirious. How can an imbecile residing far away in a town situated on the Bay of Quinte, know anything about the staff of Bourget College? In his absurd nomination he appoints Rev. Father J. E. Laporte, president of St. Rigaud Academy; this academy only exists in the diaordered imagination of "Amicus," who failed to obtain a diploma some time ago. He names Rev. Father T. R. Coutu, P. S. V., professor of dogmatic and moral theology; names Rev. Father F. R. Coutt, F. S. V., professor of dogmatic and moral theology; it will be Rev. Father J. Desrosiers. Rev. Father Coutt will retain his same offices, president of the college and prefect of studies. Rev. Father L. N. Preville will teach intellectual and moral philosophysics and the said and moral philosophysics will be said to be said to be said to be said to the said to be will teach intellectual and moral philosophy, as he did last year, and not science as amiable "Amicus" stated. The Rev. C. E. Derochie, C. S. V., prefect of the commercial courses, who had last year as assistants Rev. Patrick Corcoran, C. S. V., Rev. Father Thos. Kelly and Rev. Father John S. Quinn (the two latter are country of the discress of Kingston). will priests of the diocese of Kingston); will have to help him this year the following reverend gentlemen; P. W. Brown, J. Barry, T. McTiernan, J. H. Cushing and W. McLaughlin. The number of the Irish students attending Bourget College is rapidly increasing, consequently the Superior has been obliged to have a few ore Irish professors than last year. All these professors, both last year's and this year's, are of Irish origin, language and manners, and they do not appear disposed to abdicate their nationality to please Amicus."
I believe that the editor should have

waited for a better authenticity than that of "Amicus" before publishing such a letter against a college staff, that is desirous to educate the Irish youth in their own language, by imparting to them a solid religious, English and commercial education. Thanking you for your generous hospitality in the columns of your

I remain, dear sir,
Yours respectfully,
T. R. COUTU, P. S. V. Correspondence of the Catholic Record. FROM WINDSOR.

BAPTISM AND PROFESSION OF FAITH OF

In the winter chapel adjoining St. Alphonsus Church, on Sunday afternoon, the 29th of August, Rev. Dean Wagner assisted by Father Scanlan, administered the sacrament of Baptism and received the solemn profession of faith of three colored women. One of these catechu-men's was born and brought up in slavery in the usual way, won freedom by flight, and at the present time, al-though fifty-four years of age, is now industriously striving to learn the beautidustriously striving to learn the beauti-ful and most necessary prayer, the "Credo." On Monday morning, despite the rain falling heavily at the time, with zeal and piety worthy of emulation by persons born in Holy Church, these three converts were early at Mass, not as curious sight seers, but as children of One Father whose happy privilege it is to receive our Dear Lord in the Blessed Eucharist.

The public exercises of the jubilee The public exercises of the jubilee commenced on Thursday, the 2nd inst. The evening instructions are in English and are preached by Rev. Father Mc-Brady, O. S. B.; Sandwich, the morning English sermons by Dean Wagner, the French by a Capuchin Father from Detroit. The various services are well attended, and the sight of so many availing themselves of this happy season must gladden the heart of our esteemed pastor, who can console himself with religion of one's parents. If St. Paul had acted on that he would never have become the vessel of election. But St. Paul was sincere. Many people nowadays speek of Windsor, September 4th, 1886.

NEWS PROM IRELAND.

On Friday, August 13th, the "Right Hon." David Plunket and the "Right Hon." Hugh Holmes were returned unopposed, as Members of Parliament representing Ireland, for the University of Dublin. The Provost presided as returning officer. The "Right Hon." David Plunket was proposed by Dr. Stubbs and was seconded by Dr. J. K. Barton. The "Right Hon." Mr. Holmes was proposed by the Rev. Thomas T. Grav, Junior Dean, and seconded by Dr. W. Moore. Rev. Thomas Mills proposed Mr. Richard W. Gamble, Q. C., but be found no seconder, and had to withdraw bis candidate; and the two Ministerialists were declared "elected." Rev. Mr. Mills says his candidate will come forward sgain.

"elected." Rev. Mr. Mills says his candidate will come forward sgain.

At the Commission of Oyer and Terminer, in Dublin, on August 10th, before Mr. Justin O'Brien and a county jury, a man named George Cruiksbank, a janitor of a building in which the so-called "Conservative Club" holds its meetings, was indicted for having fired several shots at a crowd out of the Conservative Club windows, on the occasion of the Orange riot in Dublin, some months ago. The police officers, and other witnesses swore that they saw the defendant twice fire a revolver, out of a window, at the crowd in they saw the defendant twice fire a revolver, out of a window, at the crowd in front of the buildirg; but, the jury,—having been duly "packed," Castlefashion, promptly acquitted the prisoner, who was welcomed, on his discharge, by the Orange fraternity, with all the honors, to the freedom he would not have enjoyed had his case occurred in the South or West, or had he been tried by an honestly empanelled jury.

Queen's County.

Queen's County.

The rent war is being continued. A half year's rent is the subject of a writ against Mr. John McDermott, P. L. G., Colligmartin, Donades, at the suit of Mr. Marmaduke William Coghill Cramer Roberts, a brother Guardian of his,—a half-year's rent due only since March last. The total claim is £94, made up of different items; an old arrear, £17, a half-year's rent of one holding, £19; a half-year's rent of another, £57 10s.; and lastly, £2 10s., cost of the writ.

The first note of the writ.

The first note of the tenants' stand comes from Castletown, within a stone-throw of the houses described by Mr.

Pearson as nothing but "wretchedness and

Listowel, with a view of availing themselves of the purchase clauses of the Land
Act. They did not come to terms. The
tenants offered sixteen years' purchase, at
the valuation, but Mr. Fitzgerald would
accept nothing less than eighteen years's
purchase, at the present rents, which aversee two valuations.

A further dispatch from Kerry, dated
from Listowel on the 10th of August.

is gone through,—too often happening that the tenant is left back temporarily as caretaker, to be evicted at will again. Lord Kenmare, having got the Sheriff and the Constabulary (the most effective auxilary of landlord power) in the beginning of June to fling thirty families out on the roadside resorts, in July, to the more renumerative proceeding of seizing the tenants' stock,—which seizures were effected during the past week by the notorious bailiff, Brown, from Trales, who must be a perpetual nightmare to the unfortunate tenants.

Limerick.

Imerick.

On Aug. 9, a party of police, under the command of District Inspector Crane, Adare, proceeded with the sheriff to Garryfine, in the Croom district, and seized fourteen head of cattle, the property of John Dunworth. The landlord of the property is Captain Harkness. They next proceeded to Banogue, to evict a man named Carroll, but the agent haying been present a settlement was made. The cattle of the former were driven to Limerick.

A melancholy accident occurred on the 10th instant, near Liscannor. An old man named Timothy O'Leary, while returning from Miltown, fell off the car and received a fracture of the skull. A medical doctor was immediately in attendance, but all his efforts were fruitless, as the unfortunate man expired in a few hours.

Tipperary.

Tipperary.

A National League demonstration was held, August 12th, at the foot of Slieven-amon, in Tipperary, Mr. Condon, M. P., for the East Division of the county, addressed the meeting on the subject of the present position of the Irish Home Rule cause and on the position of the tenant farmers. He said if the landlords did not take what the tenants could fairly and reasonably give them as rents, the tenants would be obliged in self defence to combine so as to successfully resist eviction.

Waterford.

Mr. Maurice Healy, M. P., has been in-structed by Mrs. Gardiner, widow of the late Head Constable Gardiner, of Cappoquin, who was killed during the Belfast riots, to commence proceedings for the recovery of £3,000 for the loss of her husband. The claim will be made against the Belfast Town Council, under the Grand Jury Act.

On the 12th of August, one of the fishing boats supplied by the Baroness Buctor M'Govern with causing a riot in the town of Donaghmore on the 19th of came into Youghal with one of the greatest stakes of herringe that has been made on the coast, having in one hault the previous night captured over 200 mease or 100,000 herrings. Had there been a good price for the fish, the take would have netted over £200, but in consequence of the great quantity taken all slong the coast, they were purchased by the local traders, for salting, at the low price of two shillings a mease.

Kerry.

On the 13th of August, two constables in charge of a "protection" post at Molahiffe, had their hut broken into, and their uniforms and ammunition and other rate less of value carried off, while everything that was not taken away was destroyed.

On Saturday, August 7th, a body of Mrs. Bateman's Purt tenantry, headed by their popular parish priest, the Rev. Peter Smith, P. P., Killinkere by the Most Rev. Dr. Consty, with the hope that the change might import thing that was not taken away was destroyed.

On Saturday, August 7th, a body of Mrs. Bateman's Purt tenantry, headed by their popular parish priest, the Rev. Mrs. Casy, of Abbeyfeale, met the agont, Mr. Robert Fitzgerald, at the Courthous the list of a local and Act. They did not come to terms. The tenants offered sixteen everal purchase, the constitution of the cores has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the cross has been used by her in Sign of the Church the sign of the cross has been used by her in Sign of the Church the sign of the cross has been used by her in Sign of the C

Fermanagh.

tenants offered sixteen years' purchase, at the valuation, but Mr. Fitzgerald would accept nothing less than eighteen years's purchase, at the present rents, which average two valuations.

A further dispatch from Kerry, dated from Listowel, on the 10th of August, throws a rather lurid light on the "raids" of those so-called "Moonlighters" in the South of Ireland, and reduces them down to the level of the old freebooters, who "knew no country, owned no lord." The dispatch says:—"Last night several houses in the neighborhood of this town were visited by a band of unarmed and undisguised men, who extracted sums of money varying from thirty shillings downwards, from the owners, to buy ammunition. One of the parties visited, a man_named Boles and Carruthers were passing along Forthill street, in company with the parties visited, a man_named Boles and Carruthers were passing along Forthill street, in company with the conditions, and a scuffle was invariably the result. At about eleven o'clock two men named Boles and Carruthers were passing along Forthill street, in company with the parties, which then proceeded between the parties, which then proceeded between the parties, which the neighborhood of this town were visited by a band of unarmed and undisguised men, who extracted sums of money varying from thirty shillings downwards, from the owners, to buy ammunition. One of the parties visited, a man_named Boles and Carruthers were passing along Forthill street, in company with two girls, when they met a number of Catholics. Some words took place between the parties, which then proceeded between the parties, which then proceeded between the parties, which then proceeded between the parties, which the abdomen. He was conveyed to the police barracks, close at hand. Drs. Gamble and Gunning the parties, which the sucception of the guard they were sent for, and on their arrival they found that he had received a wound two inches deep in the abdomen, from which the intention of the guard they were sent for a number of catholi

Galway.

The Archbishop of Tuam, Most Rev. Dr. McEvilly, has recently made the following changes.—Rev. J. J. Corcoran, C. C., from Bekan to Boffin Island; Father Murphy, C. C., from Annagh to Arran Island; Father Keeveney, C. C., from Annagh to Arran Island; Father Keeveney, C. C., from Annagh to Arran Island; Father Keeveney, C. C., from Annagh to Arran Island; Father Keeveney, C. C., from Glennamaddy to Killeen; and Rev. John Fallon, C. C., from Killeen; and Rev. John Fallon, C. C., from Killeen to Glennamaddy.

Mayo.

On Aug. 11th, Miss Gardiner. accompanied by the more heartless Pringle hag, attended at Ballyglass Petty Sessions, prosecuting about a dozen of the evicted, hapless victims from the Belcarra estate. Mr. John Garvey, solicitor, conducted the prosecution, which was for forcible entry, or, in other words, for trying to hold a firm grip of their old rooftrees. Mr. P. J. Kelly valiantly defended the weak, and with great success. After a lergthened Killeen; and Rev. John Fallon, C. C., from Killeen to Glennamaddy.

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Sligo. The artizans and laborers of Sligo are The artizans and laborers of Sligo are a patient and long-suff-ring class. Were they of a different temperament they would long ago have gone in a body to the Council Chamber and pulled the beards, or otherwise ill treated the bodies of the "City Fathers" for their intolerable and scandalous negligence in regard to the Artizans' Dwellings. It is now beginning to be a matter of history that the Cadger's Field was bought, and that £8,500 were borrowed from the Local Government Board for the purpose of erecting Artizans' Dwellings in Sligo; yet no practical step has yet been taken to secure the immediate commencement of the work.

SIGN OF THE CROSS.

Catholic Columbian

The Jews, when crucifying our Lord, made fun of the cross. Our Lord said when dying, "Father, forgive them, for they know not what they do." We must pray for those who laugh at us making the sign of the cross over ourselves. Priests on the mission often witness the efficacy of the sign of the cross made over the sick. We have seen persons stretched out on their bed, totally unconscious, regain their mind, receive the sacraments, and then drop back again into insensibility. God gave them a lucid interval. The priest sprinkled them with holy water and made the sign of the cross, and read the Gospel of Christ over them. What wonder! The St. John of Christ was planted over the world by the sign of the cross. All the miracles ever performed were the result of this sign. It has always conquered, and it will go on conquering to the end of the world. Nothing can withstand it. It is the banner of Jesus Christ.

He who is ashamed to make the sign of the cross of Christ. He fears, the obloquy of the world as much as Pontius Pilate, who, for fear of what the world would say, condemned Jesus Christ to the death of the cross, though he knew our Lord was inno-

demned Jesus Christ to the death of the cross, though he knew our Lord was inno-

we should make this sign when we awaken from our sleep, before and after meals, when entering the church after we have taken holy water from the font, whenever we pray and after our prayers, when we are in danger or think so, when troubles, trials and temptations come upon us. In fine, in whatever straits we find ourselves, let us raise our hearts to God and sign ourselves with the sign of our redemption. In tempeats we never omit to make the sign of the cross over ourselves, no matter where we are. We

A PLEA FOR THE ANARCHIST.

One of the council for the Chicago Anar-

chiets said:
"It was the first time that in our immediate civilization and immediately about us this great destructive agency was used. I beg you to remember in your consideration of this case that dynamite is not their discovery. Science has turned it loose upon the world, an agent of destruction, whether for defence or offence, whether for attack or to build the bulwarks around the beleaguered city. It has entered into modern warfare."

This is like an excuse offered for an

has entered into modern warfare."

This is like an excuse offered for an angry man that had to "break something"; or like a plea for a mischievous child that it could not resist setting fire to a house because a match was handy. Would the plea that science had invented gunpowder, palliate the crime of wholesale destruction in time of peace by the use of that invention? A lawyer must make the best of his case; but this lawyer use of that invention? A lawyer must make the best of his case; but this lawyer seems to have made the worst of a case of criminality in which there could be no "best." The anarchists had not been oppressed or persecuted; they were free to get an honest day's work where they could; no man in America, which has received them, could conscript them or force them into prison for saying even criminal things. They had found them selves free for the first time, and they used their freedom to wield a patent instrument of destruction against the lives and property of others.—[New York Freeman's Journal.

come from Coseletown, within a stone throw of the houses described by Mr. Pearson anothing but "westchedness and milesty." A fatrim.

And partial on the Catholic of the base of milest the desirability of establishing a county Wexford. The idea was warmly taken up.

Louth.

On Saturday avening, August 7th, Mrs. Boyle O'Reilly, of the Boston Field. was presented to the county Wexford. The idea was warmly taken up.

On Saturday avening, August 7th, Mrs. Boyle O'Reilly, of the Boston Field. was presented with an address from the Drogheds Independent Club. The presentation took place at the Augustinian Convent, Boyle O'Reilly, of the Boston Field. was presented with an address from the Drogheds Independent Club. The presentation took place at the Augustinian Convent, Boyle O'Reilly, of the Boston Field. was presented with an address from the Drogheds Independent Club. The presentation took place at the Augustinian Convent, Boyle O'Reilly, of the Boston Field. was presented by the Lord High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P. Kearney, J. A. Clarke, Esq., of High Sheriff, Rev. W. P.

any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

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A Great Awakening. There is a great awakening of the sluggish organs of the human system whenever Burdock Blood Bitters are taken. It arouses the torpid Liver to action, regulates the bowels and the the kidneys, purifies the blood, and restores a healthy tone to the system genarally.

without doubt the best medicine ever introduced for dysentery, diarrhea, cholers and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Ayer's Sarsaparilla a thorough trial. It of good or ill, according to well-known will cleanse and invigorate your blood, and physical laws. To the unfortunate sufrestore the vital organs to their natural functions. Mrs. J. D. Upham, 231 Shawmut avenue, Boston, Mass., writes: "For a number of years I was troubled with In-rilla is found a constitutional remedy, digestion, and unable, without distress, to take solid food. After using Ayer's Sarsaparilla one month I was

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"I was greatly reduced by Dyspepsia, and was advised to take Ayer's Sarsaparilla, which entirely cured me." Mrs. Mrs. Hamblett, 25 Lawrence street, Lowell, Mass., writes: "I was sick two. raw sore, from poultices put on to draw." The series of the s Lowell, Mass., writes: "I was sick two years with stomach and liver troubles, and out the inflammation. I took four bottles obtained no relief until I took

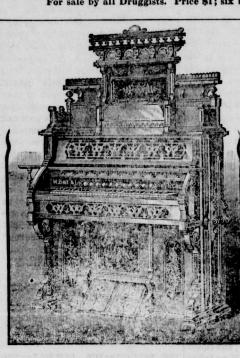
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Preached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York. ELEVENTH SUNDAY AFTER PENTECOST. "By the grace of God I am what I am."—

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ELEVENTH SUNDAY AFTER PENTECOST.

"By the grace of God I am what I am."

Epistle of the Day.

St. Paul, recounting God's goodness to him, ascribes all that he is and all the wonderful things he did for Holy Church to the all-powerful influence of the grace of God. "By the grace of God I am what I am." Brethren, what St. Paul said of himself, we, each and every one of us, can say of ourselves. We are in God's sight just what God's grace has made us. What has grace made us? It has made us the sons of God. To accomplish this one object has been the sole purpose of all Christ's dealings with man. It is primarily, and secondarily, and ultimately the great object of Christianity. Everything in the order of nature and grace has been but a means to this one great end. Our salvation consists in nothing else but this—that we may be able to say in reality that we are the children of God, and that when in the Lord's Prayer we say, "Our Father who att in heaven," it might no longer be a lie on our lips, but that we can really and indeed look up to God, not simply as our Creator, but as our Father. The first step was to create us, but then after we were created we were not the "sons of God." It is only when the redeeming grace was applied to our souls that we really became the "sons of God (Romans viii., 14). When we are saved, when we have attained our crown in heaven, there can be no higher thing said of us than that we are the "sons of God." This is the whole of the law and the prophets.

There is a great thidden mystery in this. It would be a good thing if each and every one of us thoroughly understood the full machine of these words—that you and I.

There is a great hidden mystery in this.

It would be a good thing if each and every one of us thoroughly understood the full meaning of these words—that you and I, each one of us who has been baptized in Christ is a Son of God. We were then "born again of water and the Holy Ghost."

As we came forth into this world we were children of nature, but as we came forth children of nature, but as we came forth from the font of baptism we were born a second time unto a new life. A sculptor can mould a beautiful statue, but when he has made it perfect in all its details he must stop and say to himself I can do no more. He would be glad if he could give it life; if he could make it talk and think, and impart to it a higher life; but he cannot. But it was not so with God. When not. But it was not so with God. When He created us He was not content with His work. He breathed into our nostrils the breath of a supernatural life, so that we were made His children. In one way there is just as much difference between a child before and after baptism as there is between a dead statue and a living being. Before we receive the indwelling of the Holy Spirit in our souls there is no more supernatural life in us than there is of natural life in marble as it comes from the sculptor's hands. After the Holy Spirit has been given to us we enter on a new existence, and the consummation of this new life is the joy of heaven for all eternity.

this new life is the joy of heaven for all eternity.

It is our duty, dear brethren, in this world to cultivate and develop and make perfect this sonship of God in our souls. The perfect Christian is one who has become a perfect son of God.

And to give this principle a little practical application this morning, we have in it our only warrant and reason for attempting the great work of educating our children. If there were in the child simply the animal life that we see, any kind of education would be sufficient for it. It might never hear the name of God for aught we would care. A State education, in which religion is entirely divorced from the singular transition would be just what the other instruction, would be just what the child would need; for it would best prepare him to fight the battle of this life. But there is more than the animal life in a baptized child. There is a spiritual life. This it is that we must strive to develop in him. He is a son of God. He is a King's child which for a brief season is King's child which for a brief season is sheltered in a peasant's cottage. The royal lineaments are stamped on his soul, and he is destined to inherit a royal throne and "to rule with a rod of iron over the nations." Therefore, it is our duty to educate this child for his kingly life. This is why we Catholics are not content with a public school education. This is why, poor people that we are and though we are taxed to support a State school, yet we will not be satisfied till we have gathered every one of our children into our own schools where we can bring out in bold relief the godlike image that has been stamped on their souls. We will give of our scanty means and we will build our own school-houses where we can bring to full vigor of spiritual manhood bring to full vigor of spiritual manhood the divine life that is in us all. Blessed be God, after years of waiting and anxious yearning, we have been able to begin this year in our parish a Christian school. Let us all unite in this great work, so that this school, which makes but a beginning now, will accomplish its great purpose and that in time it will be second to no school in the land.

Ayer's Ague Cure acts directly on the liver and biliary apparatus, and drives out the malarial poison which induces liver complaints and bilious disorders. Warranted to cure, or money refunded. Cucumbers and melons are "forbidden Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholers, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

A Complete Breakdown

"For ten years," says Jennie M. Har-rett, of Wallaceburg, Ont., "I did not see a well day—was all broken down with a well day—was all broken down with dyspepsia, liver complaint, catarrh and debility. Three doctors abandoned hope for me, when Burdock Blood Bitters came to my rescue. It is the best med-icine I have ever taken. I say this for the benefit of all suffering as I did.

Worms Cause Much Sickness among hildren that Freeman's Worm Powders glats will surely cure.

FIVE-MINUTE SERMONS FOR EARLY MASSES
By the Paulist Fathers.

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ELEVENTH SUNDAY AFTER PENTECOST.

"By the grace of God I am what I am."—
Epistle of the Day.

St. Paul, recounting God's goodness to aim, ascribes all that he is and all the wonderful things he did for Holy Church to the all—powerful influence of the grace of God. "By the grace of God I am what I am."

Brethren, what St. Paul said of himself, we, each and every one of us, can say of ourselves. We are in God's sight just what God's grace has made us. What has grace made us? It has made us the

laboring to get a number of convicts to join the Catholic Church. It seems that seven men were sentenced to be transported, and among the number was an Irishman, convicted of counterfeiting. According to the custom of that country, the convicts were allowed to choose any religion they desired to adopt and the Irishman made up his mind that they should all become Catholics. Accordingly, when they assembled in the prison yard, the subject of religion was brought up by the Irishman, who said, "Boys we have all been bad together, we have made lots of money and spent it; and since we have all to join the church, there is no reason why we should be separated. I now propose that we toss a hapenny and shape our course on the result. If a harp comes up we will be Catholics, and if a queen shows on top, we will be Protestants."

"Agreed," said the convicts; and Pat tossed the hapenny and the harp won.

Accordingly they all became Catholics; and just before their departure, the parish priest approached Pat and asked him how he managed to convert his fellow convicts. "Oh, easy enough," replied Pat, and then he told the story of the hapenny.

he managed to convert his fellow-convicts.

"Oh, easy enough," replied Pat, and then he told the story of the ha'penny.

"Did you risk your immortal soul on the turning of a penny?" exclaimed the priest in holy horror.

"Indeed I did not," replied Pat, "that ha'penny had a harp on both sides. I made it myself."

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ciammy sweat, and I would have to get out of bed and sometimes open a door or window in wieter weather to fil. my lungs with the cold air.

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Early in this last spring I had a still more severe spasmodic attack. and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge, or lad heard of the medicine, sent to Aborstwith by the driver of the ministened to me seven miles distant, any 60 cut of the medicine sent to Aborstwith by the driver of the control of the sent of the strength of the sent of the strength of the sent of the conditions of the sent of the s

have come three mires usual to all the my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

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there will be only one express or freight charge.

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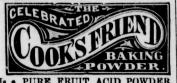
GOLDEN OPPORTUNITY to make with our new book on "Eternal money Punishment." It contains articles from the pens of Canada's most eminent writers, chief among whom being Archbishop Lynch, of Toronto. We also want agents for our superb Catholic Family Bibles. Liberal terms given to pushing men and women.

Address, International Book and Bibles Liberal benefits, International Book and a general banking business transacted. BIBLE HOUSE, Toronto.

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a PURE FRUIT ACID POWDER. It contains neither alum, lime, 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 to or variations from the simple name:

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COOK'S FRIEND
IS GENUINE.
Trade Mark on Every Package. **CURE FITS!**

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LIVER COMPLAINT SYMPTOMS Yellow Eyes, Sallow Com SYMPTOMS plexion, Pain under
Right Shoulder, Alternate Costiveness and Diarrhoa, Tongue Coates
with dark heavy Slime, Dull Spirits, Weariness, Sick Headaches, Variable Appetite,
Poor Circulation, Debility, etc.

CAUSE The Liver being the Larges.
Gamilular Organ, and a filter
of the Blood, is oftener disease.
than most other Organs, both in Animal and Human beings. Its chief office besides is to Secrete Bile, which is the Natural Cathartic to the Bowels, Whatever then deranges the Blova or Bile—as improper food, bad drinks, bad air cold, malarial poison, bad drainage, etc.; or whatever will clog up the Bile Ducts will in duce Liver Complaint.

CURE The Diet should be Plain and
Nourishing to make Pure Blood
and Healthy Bile. Shun the cause
above enumerated. Keep the Bowels free, and
the Digestive Powers active, and

Arouse the Sluggish Liver with that Grand Liver Regulator

BURDOCK BLOOD BITTERS Which acts at the same time upon the Bowets, Stomach and Blood, while it regulates and trengthens every Organ.

THUS B. B. B. CURES LIVER COMPLAINT.

CONSUMPTION. I have a positive remedy for the above disease; by thousands of cases of the worst kind and of long is have been cured. Indeed, so strong is my fait efficacy, that I will send TWO BOTILES PREE, to with a VALUABLE TREATISE on this disease sufferer. Give express and P. O. address.

Branch Office, 37 Yonge St., Toronto CHURCH PEWS.

SCHOOL FURNITURE.

The Bennett Furnishing Co., of London, Ont., make a specialty of manutacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are rectifully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we found it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

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Chimes and Peals for CHURCHES,
Fully warranted; satisfaction guarseed, Send for price and catalogue,
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Lectures by Eminent Statesmen and Educators; 150 Students past year, 3) Ladies.

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NEW SUITNGS

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Locality unrivalled for healthiness of previous of delicate constitutions. Air bracing, water of delicate constitutions. Air bracing, water operation of delicate constitutions. Air bracing, water of delicate constitutions. Air bracing, water of delicate constitutions. Air bracing, water of delicate cons

Lake Huron, Sarnia, Ont.—This insti-tution offers every advantage to young ladies who wish to receive a solid, useful and re-fined education. Particular attention is paid to vocal and instrumental music. Stud-ies will be resumed on Monday, Sept. lst. Board and tuttion per annum, \$100. For further particulars apply to Mother Su-PERIOR, Box 303.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasant. y located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches-Terms (payable per session in advance) in Canadian currency: Board and inition in French and English, per annum, \$100; German free of charge; Music and use of Plane, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$90. For further particulars address:—MOTHER SUPERIOR.

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URSULINE ACADEMY, CHAT-URSULINE ACADEMY, CHATline Ladies. This institution is pleasantly
situated on the Great Western Railway, 50
miles from Detroit. This spacious and commodious building has been supplied with all
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system of heating has been introduced with
success. The graunds are extensive, including groves, tardens, orchards, etc., etc.
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branch of polite and useful information, including the French language. Plain sewing,
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wax-flowers, etc., are taught free of charge.
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and Painting, form extra charges. For farther particulars address, MOTHER SUPERIOR.

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A SSUMPTION COLLEGE, SAND-Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For full particulars apply to REV. DENIS O'CONNOR, President.

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doorseast of Richmond street, London, Ont.

Meetings.

CATHOLIC MUTUAL BENEFIT
ASSOCIATION—The regular meetings of
London Branch No. 4 of the Catholic Mutual
Benefit Association, will be held on the first
and third Thursday of every month, at the
hour of 80 o'nlock, in our rooms, Castle Hall,
Albion Bio z, Richmond St. Members are
requested to attend punctually. M. HARTMAN, Pres., JAS. CORCOREN, Rec. Sec.

K. of 1. Clothing & Furniture Store

MEDDOW CROFT'S WEEKLY PAYMENT STORE.

New Tweeds, new Dress Goods, Everything new. Ordered Ciching a Specially. Dress and Mantle Making to suit the most fastidious. Furniture and Carpets of every description. Buy where you can get everything you want cheap and on easy pay-

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Mineral Baths, with Electric and Molicre Baths,
WILL CURE DYSPEPSIA, ASTHMA,
Catarrh and all Spinal and Neryous Diseases. Recommended by physicians for Rheumstism, Paralysis, Lung and Kidney Complaints. Perfectly safe and reliable. 320 Dundas st. Send for circulars. J. G. WILSON, Electric Physician.

W. HINTON (From London England.) UNDERTAKER, &C. The only house in the city having a Children's Mourning Carriage.

FIRST-CLASS HEAF SES FOR HIRE. 202, King St., London Private Residence 254 King Street. HEADQUARTERS

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POSITIVELY SATISFACTORY, or returnable and money refunded. Use these Coffees, and help drive adulterated and inferior goods out of the market. Yours respectfully,

FITZGERALD. SCANDRETT & CO. 190 DUNDAS STREET.

OPIUM Morphine Habit Cured in 14 to 20 Days. No Pay until Cured. JAMES REID & CO.

REMOVED THEIR HARDWARE to the extensive prem 118 Dundas St.,

ONE DOOR EAST OF THE OLD STAND.
Complete stock of GARDEN TOOLS,
Ready-mixed Paint and General Hardware. JAMES REID & CO.

Allegany, N. Y., Aug. 23, 1886.

Allegany, N. Y., Aug. 23, 1886.
To the Officers and Representatives of the Supreme Council,
You are hereby officially notified that the second biennial and sixth convention of the Supreme Council will be held at London, Ont., in the hall of Branch No. 4, commencing Tuesday, Sept. 14th, at 2 a. m. Headquarters at City Hotel. We expect to procure special rates of fare from Bufialo, notice of which will appear hereafter. By order of Supreme President.

Recorder.

Recorder.

Resolutions of Condolence.
At the last regular meeting of Branch No. 4, C. M. B. A., the following resolutions of condolence, moved by Bro. Thos. Coffey, and seconded by Bro. Thos. Coffey, and seconded by Bro. J. J. Gibbons, were unanimously adopted:

Whereas, Almighty God, the Common Tather of all mankind, who chastens those He loves, but who, in the midst of our triale, maketh us by his unspeakable mercy feel the truth of the Apostolic of the Supreme or Grand Officers.

Resolutions of Condolence.

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liable to be impaired to-morrow, and place you in destitute circumstances. Examine our criminal statistics and you will find that fully four-fifthe of the inmates of our

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BROCKVILLE'S NEW PASTOR.

NSTALLATION OF THE VERY REV. C. H. GAUTHIER, AS DEAN AND PASTOR OF BROCKVILLE-HIS LORDSHIP'S REMARKS.

BROCKVILLE—HIS LORDSHIP'S REMARKS.

At the conclusion of the ten o'clock mass in St. Francis Xavier Church, at Brockville, on Sunday last, His Lordahip, the Bishop of Kingston, inaugurated the new pastor and appointed him Vicar of the district of which Brockville is the centre. The Bishop seating himself immediately within the Sanctuary ralls delivered an important address on the subject of Episcopal office. His Lordship's discourse was listened to by the numerous audience with the most profound attention.

discourse was listened to by the numerous audience with the most profound attention.

An important duty of my sacred office, the Bishop proceeded, has brought me to Brockville on the present occasion.

THE DUTIES OF THE EPISCOPATE are manifold and onerous, but they may here be classed under four heads; namely, lat. The office of guardian of the faith of Jesus Christ. To fulfil this primary office of the Episcopate the Bishop is obliged to instruct continually his clergy and people. The clergy, in Conference, to lay before their minds the principles of sacred science so that they may be able and efficient teachers of the word of God, instructing, entreating, and, when neces sary, rebuking also the flooks committed to their care in all patience and doctrine. The faithful the Bishop must teach likewise, strengthening and developing their faith, sometimes by his living voice, and sometimes by pastoral letters read and explained in the Bishop's name by the local pastors to their respective congregations. This office of guardian of the faith lays a great burden of responsibility upon the Episcopal shoulders. The second chief function of the episcopal office is legislative. In the exercise of this, the Bishop is bound to promulgate and authoritatively interpret and apply the laws of the Catholic Church, framed for the good of the Church generally, and the conservation of her sacred discipline throughout the world; as also to enact and From Soll-maniford, who chastens, these lies levels, but who, in the midst of marry feel the truth of the Apostolis words: "Ball things we useful rivulation, but are not distressed; we are activated by the state of the state o the making the subspiration of the spoke is track hikewise, strengthening and developing their faith, sometimes by his living voice, and sometimes by pastoral letters by the local pastors to their respective or the presence of the spoke of

personal interest of the priest must be ever subsequent to that of the people. Consequently, prayer for Divine light and guidance is the first step to be taken by the Bishop in the discharge of every act of his administration in this order of duty; for, on his decision, the present and future welfare of the people depends. Brockville itself exemplifies the difficulty that attends the fulfillment of episcopal duty in this respect.

centre of a vicariate, with Father Gauthier as my Vicar, bearing the title of Dean. My purpose is to organize the diocese into five sections, with a pricet to be my representative in each, thus more proximately to exercise my influence and supervision over the several parts of the diocese, and establish throughout it the unity and perfection of the discipline and order of the Catholic Church. Brockville shall be one of these vicariates, and I shall soon define the extent of his jurisdiction, and the several missions under his authority.

I now leave Father Gauthier to Brockville to provide for all its spiritual wants; to care the sick, and give consolation to the dying; to preach to you the word of God, fin season and out of season'; to carry on the services of the church with regularity, solemnity and decorum; to be the guide and wise counsellor of his flock; but above all, to extend the most tender and fatherly solicitude to the children, the lambs of the fold, guarding them in their innocence, encouraging them in the paths of goodness and virtue, and in all things securing the little ones—the beloved of Jesus Christ and the future hope of the parish of Brockville—in the ways of salvation and leading them to God."

Upon the conclusion of the Bishop's address, the Very Rev. pastor made his profession of faith kneeling before the Bishop, and afterwards took his oath of office, as the Bishop's Vicar in Brockville.

THE VERY REV. FATHER GAUTHER then ascended the pulpit and briefly addressed his new congregation. He spoke as follows:—

"My Lord, I thank you for the good, kind words you have spoken of me. I trust my conduct shall always deserve the

FLETCHER PICNIC.

Correspondence of the Catholic Record. The annual picnic of the joint parishes of Raleigh and Ridgetown, was held on or Raieign and foldectown, was held on Tuesday last in Mr. Kahlar's Grove, Fletcher, and proved a grand success. At early morn crowds of pleasure-seekers flocked to the beautiful ground, contingents arrived also on the several railways to swell the ever-increasing throng. The weather could not have been more favorable. The amusements afforded, which embraced all that a first-class picnic supplies, were thoroughly enjoyed by young and old. The Taylor orchestra, of Chatham, and the Fletcher brass band, furnished excellent music throughout the day. A death—Scents a day, 81.05 a month, and from 180.00 to \$15.00 a year to carry a specific was parted at the panels of the people specific was parted and the panels of the people specific was parted at the panels of the people specific was parted and the panels of the people specific was parted and the panels of the panels of the people specific was parted and the panels of the panels of the people specific was parted and the panels of FUNERAL REFORM.

There have been for some time past numerous comments made in private and in public, and even from the pulpit, in reference to useless display and wanton extravagance at funerals. No doubt there are cases that exhorbitant charges have, in connection with the burial of our dead, been made. All the Undertakers doing business here belong to what is known as the Undertakers. Association of Ontario, and are bound to maintain the present prices, with the result that the sorrowing widow, father or children are at the tender mercies of the Undertaker. Most people, as experience shows, rather pay the price first asked by the Undertaker for his services, than huckster concerning the funeral of a loved one.

It is now proposed to meet a long-felt want in this city and vicinity, to remove abuses, justly and rightly complained of, by establishing a Reform Undertaking Establishment, in no way connected with any other house in the city, and the ulmost will be done to give the public at large satisfaction.

The firm that have taken the matter in hand are well known. MR. Robert Driscott, the senior member of the firm, has long been in the Upholstering line, acting for the last ten years with some of the best Furniture Houses in the United States—quite recently in Boston, Mass.

The Undertaking Department has been placed under the supervision of a gentleman with It years' experience in Canada and the United States. He is in every sense a thorough and most practical Undertaker. As an Embalmer he is second to none in Canada, having made a specialty of this feature of the business, hitherto in most cases but indifferently pursued in Western Ontario. He was for some time in Toronto, but most recently with Hess Broc., of Listowel, whose manufactory is one of the largest in Canada.

The influence, and its Hearse is without doubt the finest of the kind in the Dominion. 25 Open night and day. An attendant always on the premises.

The influence and patronage of the public are respectfully solicited.

ent. In the evening a grand concert given by the well-known vocalists, the Misses Hughson, of St. Thomas, was largely attended. Several charming selections were beautifully rendered by these talented artistes, who were repeatedly encored. Mr. F. Weldon fairly convulsed the audience with his mirth-provoking song, while Miss Annie McKeon, by her sweet solo singing, added much to the pleasing nature of the programme. The concert, both financially and otherwise, was the best ever held in the hall. After the concert the pastor, Rev. Father Hodg.

INSPECTION INVITED.

was the best ever held in the hall. After the concert the pastor, Rev. Father Hodg-kinson, briefly addressed the assembled audience. In the course of a few timely and well-chosen remarks, he said that he felt pleased to have the opportunity af-forded him of expressing publicly his most sincere thanks to all, Catholic and non-Catholic alike, both here and else-where, who had contributed so freely and so largely to make the picnic, now about

E. R. REYNOLDS, 20 Adelaide St. East, Toronto.

ST. JEROME'S COLLEGE

BERLIN, ONT.

THIS INSTITUTION, SITUATED IN

TERMS - Board and Tuition, \$120 for ten

For further particulars apply, before Aug.

BIRTH. In this city, on the 29th August, the wife of P. J. McCann, of a daughter.

LOCAL NOTICES. LADIES CORSETS.-A large stock of the best makes, includ-ing the French Wave, Crompton's Coralize, DeBall's Health-pre-serving, cheap at J. J. Gibbon's.

so largely to make the picnic, now about to close, such a grand success. It also pleased him to see the unbroken harmony existing among them. At the close of the Reverend Father's remarks, which were

leverend father's remarks, which were loudly applauded, the audience arose and sang the National Anthem, after which the people dispersed to their homes, heartily pleased with the day's proceedings. The picnic was in every way a grand success, realizing in the neighborhood of \$800, which will clear the debt upon the present church and leave a peat

upon the present church, and leave a neat sum as a commencement fund for a new church which the pastor, Rev. Father Hodgkinson, intends to erect as soon as possible.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per sent. yearly.

FINE ARTS.—All kinds of art materials or oil and water color painting and cray-on work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London. For the best photos made in the city go and examine our stock of frames and paspartonts, the latest styles and finest ent in the city. Children's pictures a specialty.

GLADSTONE, PARNELL AND THE IRISH STRUGGLE.—Wanted, the right man to introduce this work. Must be recommended. Apply at once.—J. S. Robertson & Bros., 110 Dundas street, London.



St. Catharines Business College.

The Fall Term of the St. Catharines Business College and Phonographic Institute opens Sept. 6th. This College has met with marvellous success in both departments. It has a full staff of experienced teachers, grants diplomas in both the Business and Shorthand courses, the only College in Canada having a prescribed course in Phonography and giving a diploma to those passing the examination and attaining the required speed in writing. Send for Catalogue. W. H. ANGER, B.A., Principal, St. Catharines, Ont.

WANTED A RELIABLY. ENERGETIC CATHOLIC, to take orders in own and surrounding parishes. Good pay to industrious person. References required. Benziger Brothers, 36 and 38 Barclay street. New York.

FINE AND MEDIUM WOOLLENS

\$500,000 TO LOAN AT 6 PER CENT. YEARLY.

the best and healthlest part of Ontario, and conducted by the Resurrectionist Fathers, offers in its Commercial, Classical and Philosophical Courses excellent facilities to students preparing themselves for Business or for the higher Professional Studies Universities and Professional The generous reception tendered Father Tolton, the first American colored priest, has given hopes for the success of the college to be established in accordance with a decision of the late Plenary Council at Baltimore for the training of priests to labor among the colored population of this country. The college will be located in North Carolins, and work will be commenced as soon as a suitable site has been procured. Studies in Universities and Seminaries.

REV. L. FUNCKEN, C.R., D.D., Rector, Berlin, Ont.

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LIFE OF THE VEN. MARY CRESCENTIA HOSS of the Third Order of St. Francis. Drawn from the Acts of the Beatification and other reliable sources. Translated by Rev. Clementinus Deymann, O. S. F. 12mo, extra cloth, ink and gold,

THOUGHT FROM ST. FRANCIS OF ASSISI and his Saints, for Every Day of the Year. From the French by Miss Margaret A. Colton. 32mo, cloth, \$0.50 GOLDEN SANDS. Fourth Series. Translated from the French by Miss Ella Mc-Mahon. 183pp. 32mo, cloth, \$0.60

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ALPHONSUS WORKS, just published.

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CATHOLIC BELIEF, 45th Thousand.
16mo, flexible, cloth, \$0.40; 10 copies,
\$2.65; 50 copies, \$12; 100 copies, \$20.

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A Work of Art.

A Work of Art.

In the window of R. Driscoll & Co., in this city, may be seen a beautiful work of art, donated by the Bennet Furnishing Company to the Bazaar, to be held in aid of St. Peter's Cathedral during Christmas week. It is a Drawing-room Cabinet in ebonized wood, richly mounted. The value of the article is \$125. It will be drawn for at the time stated, and tickets, which are only 25c. each, are now on sale. To any one dealring one or more chances we will send five tickets for one dailar, or single tickets for 25c. each. Address, Mrs. E. O'Brien, 278 Talbot street, London.

ORGANIST WANTED.

Wanted, a competent organist for St. Patrick's, Hamilten, Ont. For particulars as to salary, etc., apply to Rev. P. Cos-grove, Administrator of same church.

GRAND OPENING.

Grand Opening for a first-class Catholic grocer in Trenton, a flourishing town of 5,400 inhabitants, with excellent railway and water facilities. About half of population is Catholic. No Catholic grocer in business. For further particulars, address, DRAWER 9, Trenton.

LAW BUSINESS FOR SALE. A CATHOLIC BARRISTER, 6 YEARS in practice in a growing Town in Eastern Ontario, dealires to go west, and would sell library and business on reasonable terms. Splendid opening. Address "Barrister," care Record office.



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VOLUME 8.

NICHOLAS WILSON & CO formity 136 Dundas Street,

Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

Three Graves.

How did he live, this dead man here,
With the tempie above his grave?
He lived as a great one, from cradle to bler
He was nursed in luxury, trained in pride,
when the wish was born, it was gratified;
Without thanks he took, without heed he

The common man was to him a clod From whom he was far as a demigod. His duties? To see that his rents were His duties? To see that his rents were paid;
His pleasure? To know that the crowd obeyed.
His pulse, if you felt it, throbbed apart, with a separate stroke from the people's never never the people of the people of the people of the paid of the pa But whom did he love, and whom did he much life of him more than a man's or Was the life of him more than a man's or less?

I know not. He died. There was none to

And as few to weep; but these marbles came For the temple that rose to preserve his name! How did he live, that other dead man, From the graves apart and alone? As a great one too? Yes, this was one Who lived to labor and study and plan. The earth's deep thought he loved to reveal; He banded the breast of the land with steel: The thread of his toil he never broke; He filled the citles with wheels and smoke. And workers by day and workers by night, For the day was too short for his vigor's fight. Too firm was he to be feeling and giving:
For labor, for gain, was a life worth living.
He worshipped Industry, dreamt of her,
sighed for her,
Potent he grew by her, famous he died for

They say he improved the world in his time, That his mills and mines were a work sublime.
When he died—the laborers rested, and sighed;
Which was it—because he had lived, or died? And how did he live, that dead man there, In the country churchyard laid? O. he? He came for the sweet field air; He was tired of the town, and he took no

In its fashion or fame. He returned and died
In the place he loved, where a child he
played
With those who have knelt by his grave and
prayed.
He ruled no serfs, and he knew no pride;
He was one with the workers side by side;
He hated a mill, and a mine, and a town,
With their lever of misery, struggle, reproperty of the struggle, reproperty of the struggle, reproperty of misery, struggle, re-

nown; He could never believe but a man was made For a nobler end than the glory of trade. For the youth he mourned with an endless Who were cast like snow on the streets of the city, the city,
He was weak, maybe; but he lost no friend;
Who loved him once, loved on to the end.
He mourned all selfish and shrewd en-

deavor; But he never injured a weak one—never. When censure was passed, he was kindly dumb He was never so wise tut a fault would He was never so old that he falled to enjoy
The games and the dreams he had loved
when a boy.
He erred, and was sorry; but he never drew
A trusting heart from the pure and true
When friends look back from the years to

God grant they may say such things of me.

JOHN BOYLE O'REILLY.

Boston Pilot.

THE IRISH QUESTION The Right Hon. Mr. Gladstone's the

Glorious Plea. THE GRAND OLD MAN STILL TRUE tive TO BRITISH HONOR AND IRISH

He Demolishes the Foe by Unanswerable Argument.

II.-LESSONS OF THE ELECTION. The satisfactory adjustment of the Irish question will now, I apprehend, be the supreme object of every member of the Liberal party who has embraced its prevailing sentiment at the present crisis. I shall, therefore, principally seek to draw attention to the bearings of the late election on that question. election on that question.

But I will first endeavor to dispose of But I will first endeavor to dispose of an important, though secondary point. Every Liberal politician will feel a reasonable anxiety to estimate aright both the immediate effects of the election upon his party, and the lessons which it traches as to the real strength and eventual prospects of that party; inasmuch as it, and no other, has been, during the last half century, the principal feeder of the political thought of the pation, and the main organ of its activity. In the remarks organ of its activity. In the remarks which follow, I intend no sort of re-

It has this year, unhappily, been divided throughout Great Britain into a main body, and a seceding or dissentient wing, of which the energy has of neces sity been developed in directly opposing the candidates who belonged to the main the candidates who belonged to the main body of the party, on the ground of the paramount importance attaching to the Irteh question. The result has, of course, for the party, been disastrous, as a very large share of its energies have been spent in a suicidal conflict. Out of 292 contests in Great Britain, no less than 114 have been fought between candidates professedly Liberal. Every one of these was for a seat which was essentially Liberal. The result, therefore, does not exhibit nominally a deduction from the total roll of the party. But there have been hibit nominally a deduction from the total roll of the party. But there have been, also contests between Liberals, or Dissentient Liberals and Tories. Where Tory and Dissentient have fought, the Dissentient has probably suffered from inability to marshal the full Liberal force. In the far more numerous cases, where Tory and Liberal have fought, the Liberal has commonly suffered from the defection of all the D sentients; most of these ab staining from the poll, but some, in con-