

# The Catholic Record.

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

VOL. 2.

LONDON, ONT., FRIDAY, OCTOBER 17, 1879.

NO. 53

## N. WILSON & CO.

TWO CASES  
**SCOTCH TWEEDS**  
RECEIVED TO-DAY.  
Our Prices for these are the Lowest we have quoted.

### ECCLIASTICAL CALENDAR.

October, 1879.  
Sunday, 20—Twenty-ninth Sunday after Pentecost; Partly of the Blessed Virgin; Double Major.  
Monday, 21—St. John Cantius, Confessor. Double.  
Tuesday, 22—St. Peter of Alcantara; Confessor. Double.  
Wednesday, 23—Of the Feria; Semi-Double.  
Thursday, 24—Office of the Blessed Sacrament; Semidouble.  
Friday, 25—St. Raphael, Archangel. Double Major.  
Saturday, 26—Office of the Immaculate Conception. Semi-Double.

### CHAPEL OF OUR LADY OF LOURDES.

#### ANNIVERSARY DEDICATION.

#### ACADEMY OF THE SACRED HEART.

Situated in a retired nook on the spacious grounds of the Academy of the Sacred Heart, seeming to hide its vine-clad walls among the surrounding trees, we found the sweet shrine, within whose hallowed precincts, so many come to seek that help which Mary has never been known to refuse.

The history of this little sanctuary is soon told. It owes its origin to a suggestion of Bishop Walsh, made to the Ladies of the Sacred Heart, shortly after his return from a visit to the Grotto of Lourdes in France. The subscriptions of numerous friends encouraged the good nuns to undertake the work; and the same generous aid soon enabled them not only to erect, but even to embellish the chapel with everything that could render it attractive and devotional. It had long been the earnest desire of Bishop Walsh to have in his diocese a special shrine dedicated to the Mother of God, to which his flock could have homely access; and certainly in this, his Lordship's wishes have been carried out beyond the highest expectations. The Grotto counts only two years of existence, and already is known far and wide. There is scarcely a priest in the diocese who has not hastened, as often as possible, to celebrate Mass therein. At which every day, for days on end, Mary, many of them from long distances, are seen at her feet; pleading for succor, or pouring out their hearts in humble thanksgiving. Very profound is the impression made on the Catholic heart, at the sight of the tiny lamps and tapers which the faithful cause to burn for days and months at the Grotto. Their warm, mellow glow, lighting up the features of the magnificent statue of the Blessed Virgin which surmounts the altar, beautifully typifies the earnest, ardent prayers of which their pure, undying flame is meant to be the figures. Gifts of priceless worth, because of the intention which prompts them, are continually found at Mary's feet—the grateful offerings, no doubt, of those who have shared in the countless graces every day obtained in this heaven blessed sanctuary.

On Sunday afternoon, 12th inst., the second anniversary of the dedication of this little shrine was celebrated by a solemn Benediction of the Blessed Sacrament. Long before the specified time, a great number of persons had already assembled on the spacious grounds; but as the hour for the ceremony approached, the crowd became so dense that soon every available spot in the vicinity of the Grotto was completely filled. The chapel, with its gleaming lights surrounding the statue of our Lady, appeared amidst this sea of human beings like a glimpse of the better world vouchsafed for a brief moment to poor struggling mortals.

At about 4 p. m. a clear soft chorus of childish voices was heard in the distance, and soon the pupils of the Academy of the Sacred Heart, singing a melodious canticle to the Immaculate Queen of the Grotto, wound slowly out of the spacious convent, and down the avenue, to arrange themselves in the places reserved for them on the left of the little chapel. It was, indeed, a lovely sight—those youthful faces full of innocence and piety, modestly concealed by spotless veils, formed a refreshing contrast to the busy, anxious countenances, which our every day walks constantly present to us.

After the clergy had reached the Grotto, Rev. Father O'Mahony stepped forward, and from the elevation, afforded by the portico, delivered a most eloquent discourse, each word of which was distinctly heard by all present. As with uncovered heads the vast assembly listened, the earnest, reverential look on every countenance, bore testimony even to the lively faith of the audience, and the great oratorical powers of the speaker. We quote as nearly as possible a few of his remarks:

Ever since that pilgrimage of the wisemen, to the stable-grotto where the man-God was first seen on earth, the minds of the faithful have ever turned with a lively interest, to those journeyings springing from faith and carried to their termination by piety. The shrine that has borne the impress of the saints' feet, the home in which his youth was nurtured, or the theatre of his more advanced life, all become places of interest and respect to those who, sharing in his faith, strive to draw from his example, the incentive to acts of virtue. In every

land and in every time, the character of the pilgrim has claimed the attention of all who met it.

In this comparatively new country, it is, of course, natural that the idea of a pilgrimage would bring with it something of novelty, but in the old country, the mother land of almost all of us, not only is it not a novel thing, but there is scarcely a portion of the land that has not its shrines, to which the holy pilgrim comes to offer the marks of his veneration and to enlist the sympathizing saint in his behalf.

From our own shores too, have we watched the gallant steamship breasting the waves of the Atlantic, and carrying to other shores her freight of pious souls who, in their devotion, wished to visit the shrines made memorable as spots where heaven's graces were showered on the pilgrim.

In this age of incredulity it is pleasing to the Christian mind to reflect, that whilst the materialistic tendencies of the age bind with their chains the faithless souls of many, yet some there are, who keep within their hearts, brightly burning the light of that faith which has ever shone so brilliantly in the history of the church. The tourist in Europe may stop, and whilst gazing on the crowds of men and women that flock to the sacred shrines of faithful France or holy Ireland, may perchance look with contempt on what he deems heathenish ignorance and sinful idolatry, but, if he examines closely, he will find that their reverence and holy pilgrimages spring from a feeling in the heart that does honor to human nature.

Amongst all the pilgrimages of our days, that which has commanded most universal attention, is the shrine of Lourdes in France, where our Blessed Mother appeared, and whither Christians flock to testify to her their veneration. I have been led to speak of these things from the fact, that we to-day celebrate the anniversary of the erection of this "Grotto" under the title of Our Lady of Lourdes. I will not stop to speak of the many wonders that have been wrought, at this celebrated shrine in France, they have passed into the domain of history, but I will briefly review the position which our Blessed Mother holds in the Catholic mind. There is no portion of Catholic doctrine less understood and more misrepresented than this. That men should look in veneration, the memory of those who, though they may have had no special claim to sanctity, yet have led useful lives, brightened by deeds which are the marks of the nobler feelings of the heart, is not surprising. There is something attractive in the lives of the good which draws us to them, makes us proud of being called and known as their friends, and which keeps their memory bright, long after they have passed from amongst us. This is the case in ordinary life even with the memory of those who, perhaps, in the eyes of the world were faintly indeed, but in whom we have found some good quality which was unknown to others. When, from our contact towards and respect for those like ourselves, we ascend to that feeling planted in our hearts by an omnipotent Being, which ever leads our thoughts to the grand centre of men's life, the God that created him, it is not surprising that that awe and adoration which the soul feels in His presence would produce veneration for those things which our minds associate with Him, and which are the links that bind us to that divinity, who in eternity is to be our happiness. Thus in every age have we seen men renowned for learning and holding positions of dignity before the world, undertake long journeys to the hallowed land which was the scene of Christ's birth, life, and death. Who could stand unmoved within our reach, around whose gloomy precincts resounded the music of angel voices, who announced to the shepherds; the heavenly peace—message on the night of Christ's birth? Who could stand within the hall of Pilate, the floor of which was sanctified by the blood of the Redeemer, on the night of that fearful scourging, and not drop a tear over the sufferings of a Man-God? Who could stand on that hill of Calvary, that Golgotha, on which an expiring Redeemer prayed His heavenly Father for forgiveness for His executioners, and not feel his soul thrill with feelings of mingled sympathy and horror?

When we come from these inanimate things to the chosen friends of those who spent their days, in communing with the Son of God, does not our veneration increase? What then should be our feelings with regard to her, whose chaste womb the Redeemer took human form. Justly is Mary held in veneration, and whilst we do not put her in the place of God, we look upon her as the closest link that binds us to the Divinity.

If virtue has been in every age the object of man's respect, where shall we look for it in a higher degree than in the Mother of Jesus. God sits, in the economy of His Providence, the creature to the duties of the position, no matter how exalted, to which that creature is called. In no place do we find this so markedly exemplified as in the case of the Apostles, and though by no means a solitary example, I select it as the one most easily to be understood. Take these men, before they are called by God, and what will you find? Ignorant fishermen. See Peter as he walks his way to the shores of the lake, on the bosom of whose waters his avocation is plied, and what do you find to denote the future position he is to take before the world? Is there anything to foreshadow that, in a little while, he will stand before men, and by the power of his words and the virtue of his mission he will draw to him the intellect of his time. God showed us His grace, and the stupendous work he performs is a matter

of history. If God thus sanctified and blessed those who were to proclaim the word of life, how much more did he bless and sanctify her who was to bear its author. Even we pay honor to the attendants of the great, in proportion to the proximity to which their position brings them to the one they serve. Is it not natural, then, that in obedience to this same feeling, we should exert ourselves to do honor to Mary, who, whilst she waits the servant, was also the Mother of God.

It is natural for us to admire excellence, no matter where we find it, but it is unfortunately happens that our judgment is deceived, and that what to us appears great and excellent, is but the false front of hypocrisy that serves but to conceal rottenness and iniquity. In honoring Mary we honor all her excellence, and in the existence of that excellence we cannot be mistaken, for God himself, who cannot be deceived, has selected her from all human nature to be His mother upon earth. Before He conferred upon her this great, this supreme dignity, He adorned her soul with that beauty which made it the fit tabernacle for His reception. Is it wonderful, then, that Catholics all the world over, should earnestly strive to honor her whom God has so honored? We are taught that Christ not only came to redeem us by His suffering and death, but that He might also give us that example which we are to follow. In honoring Mary we are but imitating Him, not do we detract from the honor of the Son by our veneration of the Mother. Where is the good child that does not feel his heart swell with delight at the praises of a mother who gave him birth? Whose hope is dearer to us than that of our mother? No matter what ties may bind us, affection's wings will bear us to her memory, and gratitude, instinctively wells up in the hearts for those who sound her praises. Can we think that the same God, who amid the thunders of Mount Sinai, commanded us to honor our father and mother, would himself, when He had assumed human nature, not set us the example? By those who do not understand the doctrines of the church, it is wrongly supposed that we adore her; we adore her in the honor due to God. There is not a child in the world who, learning the catechism, that does not know that to do this would be sinful. We are told that we kneel before and adore her statue. Oh! if those who impute to us these things, would only calmly visit the shrine of the Mother of God, and see the conduct of Catholics to denote unwelcome. Are they not, in matters of business, men who win for themselves a character for common sense and sound judgment? Is it possible that in matters of religion they lose their wits? Who is it that in the ordinary conduct of Catholics to denote unwelcome. Are they not, in matters of business, men who win for themselves a character for common sense and sound judgment? Is it possible that in matters of religion they lose their wits? Who is it that in the ordinary conduct of Catholics to denote unwelcome.

When we look to Mary in her character of Mother of God, we at once see how powerful must be her aid. In sacred Scripture we read that Jesus went down, and "was subject to Joseph and Mary." In many instances we see what a tender regard He had for the wishes of His mother. She has not lost that title, now that she is in heaven, and He that worked His first miracle at her kindly suggestion, will not refuse to hear her now that she is united with Him in bliss. We do not ask her to give us the graces we need, but we ask her to procure them. We do not go to her as the source of all good, but we approach her as the most perfect creature of God, the most faithful servant, the most loving mother. In that most sublime of all prayers, which Christ himself has given us, we ask God to spread His reign upon earth, to give us the necessary food for soul and body, to deliver us from temptation and sin; but in our prayer to Mary we ask her to intercede for us with her divine Son, and knowing that, as St. Bernard expresses it, none ever appealed to her in vain, we approach her with a confidence that knows no weakening. For us then who have the inestimable blessing of being members of the true Church, there is nothing in our devotion to the Blessed Virgin that is not in keeping with the teachings of sacred Scriptures, that is not consonant with reason, and far from thinking that we lessen or detract from the honor due to God by reverencing His Mother, we deem it a mark of predilection to be devoted to her. He who loves the soul, loves his friends, and as none was more faithful to Christ in this life than Mary, His mother, so none is more closely united to Him now in heaven.

Let her example, then, shine before us, not alone to be admired but to be imitated. Let us remember that the nearer our lives approach to her's, the more closely they will resemble that of Jesus Christ; and that as her virtue was what rendered her pleasing in His sight, so will our merit for us. His approbation, he will draw to him the intellect of his time. God showed us His grace, and the stupendous work he performs is a matter

he had's with joy that beacon light that makes the harbor of refuge. Visions of home come up before his mind's eye, and the longer through which he has passed are forgotten in the anticipated pleasures of peace. So, when our souls are tossed by the angry winds of passion, let us learn to look to the light of Mary's glory and power, which mark the harbor of repose, and let the sacrifices which we must make be forgotten in the thought of that eternal rest which, through her help and intercession, we will one day enjoy in the bosom of our Eternal Father. Amen.

The sermon over, a burst of music was heard. Mrs. Crickblanks, the accomplished organist of St. Peter's, and the greater part of the choir of the same church, had kindly volunteered their services, which were gratefully accepted by the good nuns.

The "O Salutaris" a quartette, was rendered in a masterly manner by Messrs. Dalton, Drumgold, Jarvis and Cole. "Ave Maria" by Gonnod, was sung by Mr. Dalton, with an expression to which no description can do justice. That most beautiful of all the prayers by which his children love to call on their heavenly Mother, must have struck a chord in every heart, as the fine voice of the singer vibrated on the evening air. In the trio "Jesu Dei Vini" by Verdi, one hardly knew which most to admire, the clear, ringing tones of Mr. Crickblanks, the full rich notes of Mr. Jarvis, or the wide range of Mr. Drumgold's voice. The latter's rendering of the solo of Millard's "Tantum Ergo" was exceptionally fine. The "Gentili Genuitum" in which the full choir joined, was a burst of harmony which sent a thrill through the kneeling crowd. As the last notes of the celebrant's chant died away in the Grotto, the prostrate thousands grew even more recollective, every head was bent in profound adoration of the Eucharistic God, whose blessing they were about to receive.

The Benediction of the Blessed Sacrament was a most touching scene—one which spoke eloquently of the faith and devotion which the Catholic Church ever indicates in the hearts of her children, a glorious triumph of the love of our holy religion over the spirit of irreverence and impiety.

The clergy returned processionally to the convent, while the choir sang "Laudate Dominum," and soon the crowd dispersed to their homes. Too busy to be able to do more than to thank the gentlemen who, by their intelligent efforts, succeeded in maintaining such admirable order during the whole afternoon. By their handsome green badges we noticed that most of those who rendered such efficient services, were members either of the Temperance or Young Men's Benevolent Society.

The shades of night were already falling, when taking a farewell glance at the sweet Madonna, we wound our homeward way, our hearts aglow with love for our Lady, and gratitude to our Divine Redeemer for having given us His holy Mother to be our own.

**SELF-CURE FOR INEBRIETY.**  
A person afflicted with a craving for alcoholic liquor, says the Boston *Tribune*, can easily supply himself with the remedial used at nearly all the inebriate asylums, and be his own physician at his own home. Without the necessary expense and publicity of visiting any reformatory institution. His laboratory need contain only a small quantity of cayenne pepper, a pot of concentrated extract of beef, and a few grains of sulphate of potash. When the desire for alcoholic drink recurs, make a tea from the cayenne pepper, as strong as can be taken with any degree of comfort, sweeten it with milk and sugar, and drink. This tea will supply the same place that a glass of liquor would fill, and it will have no injurious effect behind. Repeated daily as often as the appetite returns, it will be as effective as the sufferer will have become disgusted with the taste of the pepper, and with the appearance of this liquid disappears the love of liquor. The fact is proven every day. The extract of beef is to be made into a tea according to the directions on the pot, in quantities as may be needed for the time being, and furnishes a cheap, easily digested and healthy nutriment, it being made, "to stay a the stomach," when weary articles of food would be rejected. The bromide of potassium is to be used carefully, and only in case of extreme nervousness, the dose being from fifteen to twenty grains, dissolved in water. This is a public exhibit of the method of treatment adopted at the inebriate asylums. In addition thereto, the drinking man should surround himself with influences which tend to make him forget the degrading associations of his bar-room, and lift him upward. He should endeavor, so far as his business avocations will permit, to sleep, bath, and eat regularly, and obey the laws of health. By the application of this course, energetically and sincerely, no man who has the will to reform can fail to do so. Hundreds and thousands can attest the truth of these statements.

### HAMILTON ITEMS.

His Lordship the Bishop of Hamilton arrived at St. Mary's palace last Tuesday, notwithstanding his labors his Lordship, we are happy to say, looks extremely well. I herewith furnish you with a record of his Lordship's pastoral visits.

After the new church had been opened and Confirmation given in Macton by his Lordship, assisted by the Rev. Fathers Lausier, Lennon, and the pastor of the church, the Rev. Father Owens, his Lordship proceeded to Midway on a pastoral visit to Rev. Father Moutis, hence to Carleton to Rev. Father Rosserts.

Then his Lordship went to Walkerton in the county of Bruce, where Mr. Messner has erected a magnificent convent at an expense of over \$10,000. This splendid structure is the individual gift of Mr. Messner himself and is the second of the kind erected by that benevolent gentleman—God bless him.

Hence his Lordship visited Cheapston, in session recently, to see the Rev. Father Wadel who has lately built a beautiful pastoral residence.

The following day his Lordship went to Formosa, where he remained some time with the Rev. Father Elma, who has erected a magnificent stone church (one hundred and fifty feet long by seventy feet wide), which, when completed, will be one of the finest structures in this diocese.

Then his Lordship visited Freshwater where a mission has recently been formed with the Rev. Father Corcoran as pastor. Rev. Father Corcoran by his untiring zeal and energy has erected and paid for a substantial church in a place where no one ever expected to see one. From Freshwater his Lordship proceeded to Mount Forest, the parish of the Rev. Father Cassin. These young priests who are in charge of these congregations are uniting in their labors and are accomplishing much for the honor and glory of God. Hence his Lordship proceeded to Arthur for the first Sunday in October to give confirmation. This is the largest parish in the diocese except Guelph, and comprises 250 families under the care of the Rev. Father Lausier and his assistant the Rev. Father O'Reilly.

On his return his Lordship visited the missions of Elora and Forgus, of which the Rev. Father Lee is pastor. To-day his Lordship officiated in St. Mary's Cathedral, and I understand that next Sunday he will administer confirmation to the churches belonging to the Rev. Fathers Cleary and Lennon, two energetic and zealous young priests.

### CANADIAN NEWS.

At the Guelph Assizes on Friday, Geo. Anticapp was tried for the murder of his wife and acquitted on a plea of insanity. He will be sent to the Lockwood Asylum, Kingston.

Two children of Mr. Michael Shaefer were buried in a sand pit at Winterbourne, on Friday. One, a girl aged five, was taken out dead. The other has a chance of recovery, although seriously hurt.

The City Council of Brantford, Tuesday night, passed a vote of thanks to the Detroit Corporation and citizens for their late hospitality, and also thanks to the Grand Trunk Railway Co., for their courtesy on the occasion.

The Irish Gentlemen's Eleven finished their game at Hamilton on Tuesday, winning with sixty runs to spare.

Friday Francis Elliott, farmer, of the 8th concession of Reach, about five miles from Uxbridge, discovered a large bear in a turnip field adjoining his farm. With the assistance of some neighbors, dogs and guns, and after an exciting chase of two miles, the bear was shot. He was a fine specimen and weighed 80 pounds.

A man named Joseph McNelly, of Rhode Island, while attempting to get on a freight train in motion at Duffin's Creek Station, by some means missed his hold and fell between the cars, which passed over him, cutting off both legs and one arm, and badly bruising his head. He died in two hours.

Robert W. Turner, the druggist clerk who was beaten recently in Toronto by a man named Smyth died in the hospital in that city on Thursday.

An accident occurred at Edwarsburg, on Thursday, to John Roach, a hotel keeper of Johnston. He got the worse of liquor and fell from his wagon, the wheel passing over his head, cutting a deep gash behind his right ear. He died of his injuries a few hours after the accident.

Thursday afternoon a man rushed into No. 1 Police Station, Toronto, and pulling a small revolver from his pocket, pointed it at Detective Barrows and snapped the trigger several times—first at the detective and then at Police-man Montgomery, but fortunately the weapon was not discharged before Montgomery disarmed the maniac, who was crazed with whiskey. The weapon was found loaded in every chamber, and it seemed providential that the policemen escaped with their lives. The unfortunate man afterwards stated that he had purchased the pistol for the purpose of shooting himself, but he decided to experiment upon the policemen before operating on himself.

The *Chronicle*, speaking of the timber trade, says:—We are happy to learn from a gentleman engaged in the trade, who has just returned from Europe, that marked improvement has taken place, and there is every probability of a large demand for the spring business. This is cheering intelligence.

### PREIST AND PREACHER.

We think the following extract from a long article in the *London Tablet* a capital comparison of the Catholic Priest with the Protestant Preacher—the enormous difference in their positions is well contrasted:

To apply to any Protestant minister that high standard which should and must be applied to a Catholic priest is palpably absurd. The position in which a priest of the Gospel stands is of quite a unique kind. There is nothing like it in the world. And it is natural enough that people external to the Church should fail to realize it, and should fall into egregious errors in attempting to do so. For a Catholic priest is the immediate representative among his people of the supernatural; the minister to them of life-giving Sacraments; the channel by which Divine grace ordinarily reaches them. Separated from among men to consecrate the Body of Christ, he is made out of his office, as by his life, from an anti-Christian world. And hence it is that his fall, if he do fall, is so grievous and terrible, and usually hopeless. "None but a priest or an angel could have fallen so low," said Madama Swetchine of Lammansin, and with reason. But to Protestants generally such a saying is absolutely unmeaning. They are quite ignorant of the sublimity attached to the sacerdotal vocation in the Catholic Church. And if they have, in some cases, a dim notion that some sort of sanctity belongs to it, they are quite unwarranted in transferring that notion to the Protestant ministry. Nothing can be well conceived which is further removed from the position of a Catholic priest than that of a dissenting Methodist minister, or the first to laugh at anyone who should attribute to him supernatural powers. One of his favorite compliments, and an unfolding theme of his choicest rhetoric, is the unquenchable authority to judge or rule his people, but candidly confesses that it is for them to judge and rule him. In their approbation is his ultimate sanction. He is, in point of fact, a mere performer of spiritual gymnastics, whose acceptance with his "seatholders" depends upon the ability and adroitness of his execution. Thus Mr. Tozer, in discussing Mr. Olyphant's clever novel, *Somebody*, says: "If the minister ain't a servant we pay him his salary at the least, and expect him to please. If it were not for that I don't give a centence to the darning connoisseur." The worthy tartar was then unquestionably expressing the sentiment of his brethren of all denominations. The dissenting ministry, rooted in money payment, watered by tea meetings and effacing into sentimentalism, is avowedly a purely human institution.





The Catholic Record
Published every Friday morning at 432 Richmond Street, over McCallum's Drug Store, and nearly opposite the Post Office.

Annual subscription \$2 00
Six months 1 00

ADVERTISING RATES.
Twelve and a half cents per line for first insertion. Advertisements measured in non-parted type, 12 lines to an inch.

THOS. COFFEY,
CATHOLIC RECORD,
London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its tone and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, OCT. 17, 1879.

THE London Times of a recent date warns its readers that unless something is done to retard the process of accumulating the soil in the hands of the few, even though the process should be spontaneous and unexceptionable, there may arise a fearful reaction.

WE are happy to be able to welcome the Philadelphia Advance into the weekly field of literature. We wish we had more papers of this sort. It combines all the good qualities which we like to see in a journal that pretends to be Catholic.

AN EX-GRAND MASTER of the Grand Orange Lodge recently kicked the Rev. Grand Chaplain so severely that permanent injury may result. We cannot have much pity for the gentleman. If people will keep bad company they must be prepared to take the consequences.

"REV. MR. BAYLIS, of Owasso, Michigan, has deserted his wife and children and eloped with a farmer's wife. It is said that the woman has telegraphed to a relative of hers at Corunna that she preferred to live with Baylis, and has, therefore, gone with him. This man Baylis has spent a good deal of time in and about Owasso. Finally he was asked to become pastor of the Baptist church at what is known as Maple River, about three miles from Owasso.

THE Freeman Journal of Sydney discusses the effect of the Bible upon pagan minds with great force. Without construction or explanation, or, in a word, dogma—all of which are superfluous on the Protestant hypothesis—it is to them anything their preconceived notions design it to be—a good treatise on magic, a method of philosophy, or a good joke.

ceived they have not the slightest objection to listen to him, just as a crowd in the streets will inevitably gather to witness anything that excites its curiosity. And if the missionary, as he often does, brings with him the implements of civilization, the pagan mind is not backward to recognize the fact that the plough and the spade and firearms alter their relative position with respect to their neighbor. The bungalows they learn to build ameliorate their condition, the scientific faces with which they are familiarized make easy that which was hitherto beyond their reach—namely, the very education, the beggarly element they received opens a career which they had never dreamt of. To purchase such boons as these the pagan may well pay the cheap price of attending schools and going to church. But how about the converts? where are they? St. Paul converted nations, St. Patrick converted Ireland, St. Augustine converted the English, St. Francis Xavier established a church in Ceylon which exists to the present—in a word the world was Christianized without any such agency as a Bible Society. How is it that missionary Protestantism, with its hundreds of thousands of pounds and its millions of Bibles, is admitted by every disinterested witness to be an absolute failure? When our Lord commissioned His Church to "teach all nations" he annexed to the commission a promise of success. In fulfilling that commission two schemes have been followed. One has succeeded; the other, and that other by far the richest and most powerful from a worldly point of view, has absolutely failed. Which scheme is the right one? Let any one read our Lord's commission and answer.

BACK TO HIS FLOCK.

Rev. Newman Hall is happy. He has returned from his holiday trip. But he can never in the minds of upright people, efface that inglorious smirch that now attaches to his name. He preached on Sunday at Christ Church, Westminster Road, for the first time since the hearing of his divorce suit, and in the course of the service took occasion to make a distinct reference to it. After offering up prayer, he invited the curious to interview the trustees of the church and they would tell them everything about his past and present, and possibly his future intentions. The reverend gentleman took occasion to couple his name with St. Paul. "Even St. Paul," said he, "whom no one could ever imagine capable of dishonesty, felt it right on one occasion to appeal to those to whom he had ministered, that he had coveted no man's silver, or gold, or apparel, and so in relation to other matters suggested by recent events, I would take occasion to appeal to my congregation, after twenty-five years of pastorate, during which I have ministered to you under all circumstances, whether any husband, or parent, or brother has ever had occasion to complain that the limit of gentlemanly deference or Christian purity towards all of every rank and age has been overstepped?" No doubt the rev. gentleman imagines he resembles St. Paul very closely in many things. It makes him feel happy to think so, and we have no desire to take away his peace of mind. But we might remind him that in the apostolic times there were no divorce courts. We will be told in reply, that these were very dark days, these days of the apostles, and that it would be impossible to keep back the tide of enlightenment and progress of the present age.

After unburthening himself of all he had to say on personal matters, he proceeded with his sermon on "The unsearchable ways of Christ." No mention is made in the report of the former Mrs. Newman Hall. This is a strange word, and there are strange churches, and strange congregations, with strange pastors, in this world. The blasphemy uttered by Bismarck, when he said that he never undertook anything in his official capacity without first consulting Almighty God in prayer, and being directed accordingly, is only equalled by the act of the burglar who prayed outside the window of the shoemaker, that the Lord would make the latter sleepy and cause him to retire, so that he could rob him.

THE LORETTO NUNS OF CANADA.

Our contemporary the Boston Pilot, one of the oldest and most widely circulated Catholic journals in the United States, pays, in its issue of the 4th inst., a graceful but well-deserved tribute to the accomplished and much-esteemed Ladies of Loretto, in Canada. We can assure the Pilot that the "good words" it has published of "The Loretto Nuns of Canada," will be held in high appreciation by the Catholics of the Dominion. We trust the encomium of our confrere will have the effect of inducing increased numbers of American young ladies to cross the border and reap the educational advantages so richly supplied by the Convents of Loretto; furthermore that it will lead, ere long, to the establishment, through the Union, of the same institutions that have accomplished so much good in Canada.

The Pilot says—
The pioneers of the Order, under the charge of the saintly and revered Rev. Mother Dease—the superioress of several Communities in Canada—were drafted from the parent house, at Rathfriland, near Dublin, by Madam Ball the foundress of the Loretto Nuns, in Ireland. Although their early years were beset with difficulties and trials, that were but too well calculated to test the fortitude and self-sacrifice of the most heroic, yet those devoted and tenderly nurtured ladies passed through the crucial ordeal unflinchingly, and without a murmur. Not only that, but they have been able to establish convents at Toronto, Niagara Falls, Hamilton, Guelph, Stratford, Lindsay, and Belleville, which are now in successful operation. The nuns upon whom devolve the duty of educating the pupils entrusted to their care, are ladies most refined and accomplished. Their grand aim is to train others as they have been trained themselves—true Christian gentlewomen. Their record, in Canada as in Ireland, proves that they have been successful in accomplishing their object.

We are rejoiced to learn that the various convents of Loretto, in Canada, are largely attended by Protestant pupils from the States as well as from the Dominion. It is well known that the religious opinions of non-Catholics are not tampered with, and hence Protestant parents send their children to those institutions where they feel confident no proselytizing influence is brought to bear on their youthful minds.

IRISH DISTRESS.

Every day the cable brings us intelligence that the suffering of the tenant farmers of Ireland is very great, and that something must be done without delay if a renewal of the scenes of 1847 and 1848 are to be averted. The Irish press terms with heart-rending accounts of the poverty and misery of hundreds of families whose crops have been utterly ruined by the bad weather of the past season. In many instances the landlords have come forward and generously granted an abatement in the rent, which will to a certain extent bring relief for the time being. The majority of land-owners, however, most of whom are absentees, have instructed their agents to collect to the last penny. They must have their pound of flesh. These gentlemen—as a matter of courtesy we call them such—live in England or have grand residences in some part of the continent. Fabulous sums of money are required for the maintenance of these establishments, oftentimes the scenes of the greatest debauchery. They care not about the next world, and endeavor to create a sort of heaven for themselves while on earth. When we look at this matter in all its bearings, we cannot wonder at the cry that has been raised by the public men and people of Ireland, to "Evict the Absentees." The government must sooner or later step in and grant some relief from this grinding injustice of the non-resident proprietors, and the sooner the better. A correspondent of the London Spectator writes as follows from one of the disaffected districts—"Ireland is being now moved as it never was within living memory by a vast and earnest agrarian agitation (which it is wrong to call an anti-rent movement), which had so deeply affected the public mind that unless some popular pressing wants as to more equitable conditions of tenure are satisfied the consequences of the refusal or neglect are likely to be socially demoralizing, if not politically serious. At present, despite many provoking restrictions,

the greatest possible dispersion to good order and lawfulness obtains; but it would be rash to forecast the results if the curb of restraint held distant famine. A starving people do not usually pay much respect to considerations of prudence and safety. In every quarter discontent now prevails. Landlords are grumbling because they do not nor are likely to receive their rents from an impoverished tenantry. Tenants, on their part, are disaffected because their crops are being ruined by bad weather and many are beginning to think that it is highly problematical if even the reduced rent, in some instances wisely allowed, can be paid. Grazers are uneasy at the absence of a demand for stock, and fair after fair, market after market, all tell the same dismal, despairing tale. Another correspondent takes a different view of the matter. It is not stated who this correspondent is nor what paper he has written to. The paragraph is a sort of a "nobody's child," and we cannot trace its origin. The likelihood is that it is the production of some absentee landlord. We give it in order to show how heartless and how false some men will be when their interests are at stake.—"With reference to the agricultural prospect in Ireland, a correspondent who has visited various parts of Ireland lying in the midland and southern counties, says he can testify that the recent fine weather has enabled the farmers almost everywhere to get in the grain; and he adds that the oat crop is excellent, and even above the average. The wheat also is a fair crop, and the potatoes have not been visited by any general blight. Hay is sound, and in many places abundant. The fields wear now a cheering appearance, and there is a very manifest return of confidence and hope among the peasantry. 'We would be at all so badly off as we thought' is an expression of a grateful feeling to Providence often heard. On the poor and low lands the agriculturist has met with serious disappointment, but it is (the correspondent states) a wicked exaggeration to speak of 'famine,' or to predict any course of universal distress. Prices both in the corn and cattle markets are moving up. The demand for cattle in the Dublin market has been spirited, and sales are made freely, and at higher rates."

THE LATE PAPAL ENCYCLICAL.

The Civita Cattolica of Florence praises to give its readers a series of articles on the late Encyclical of Leo XIII. of the first of which the following is a synopsis:

The war between truth and error, good and evil, is as old as God's Church the nature of which upon earth is to be militant.

But ever since the so-called Protestant Reformation this war has become more open and fierce. It cannot be denied that Catholic philosophers and theologians, who are the chosen champions of the Church have both with pen and voice, constantly and vigorously fought her battles, and are doing so still. But the wise Pontiff, who in these troubled times, holds with a firm hand the rudder of the "mystic ship," has discovered that our forces are somewhat scattered, and that consequently victory has not always been equal to the valor displayed by our brave defenders; whilst, on the other hand, our enemies, emboldened by apparent successes, have dared to proclaim to the world that science had finally succeeded in demolishing the foundations of religion, and that the downfall of the Church herself was now only a question of time.

Leo XIII., with keenest perception, saw moreover that the tactics of our adversaries, at the present juncture, consisted especially in taking away from the people true philosophy, and substituting therefor any sort of false philosophy that could possibly be invented to oppose the teachings of our Holy Faith. In order, therefore, to concentrate all learned Catholics into common action, and by this union to give them more power to sustain the battle for truth, and, at the same time, render inefficacious the weapons in the hands of our opponents, our Sovereign Pontiff in his late Encyclical lays down what

may be termed the "philosophical rule," "regula philosophi," henceforth in Catholic schools.

In order that all may well understand the importance of this "Philosophical Rule," we will first consider its antecedents; in the second place we will study it in itself, and thirdly, we will show forth its natural and necessary consequences.

I. By the antecedents of the Philosophical Rule, are meant all those things remotely or proximately connected with it, which preceded its publication, and which demonstrated to the world how wisely and how timely Leo XIII. acted in laying down such a rule. For all good Catholics who believe with undoubted certitude that Jesus Christ has communicated to Peter and to his successors the plenitude of authority to govern the Church, and that he has promised them his continued and uninterrupted assistance until the end of time, it suffices to know the fact that the Pope laid down such a rule, to infer at once that he had the right to lay it down; and they will therefore accept it without a murmur, because they know that he who obeys the vicar of Christ obeys Christ himself. Neither can Catholics be blamed or found fault with for this unreserved obedience to the mandates of their spiritual chief. Obedience is the general law of all well-regulated society. Besides, the followers of the various schools of philosophy condemned by the Church are more slavish in their obedience to their masters than ever Catholics were to the Popes of Rome. The submission of the Catholic is a reasonable obedience, whilst the unbelieving heid allow themselves to be led away blindly into every sort of error by lying charlatans, none of whom deserve the name of a philosopher.

Leo XIII., in manifesting a peculiar solicitude for the study of philosophy, does nothing but what the Fathers and Doctors of the Church have done before him. And, in fact, the Holy Father in his Encyclical, beginning with the Fathers of the apostolic times, runs through the various centuries, down to our own time, showing that at all times the study of philosophy was held in high esteem, and moreover, that it has rendered eminent services, because, on account of its manifold and intimate relations with the Catholic faith, it was frequently brought into requisition, as a useful auxiliary in establishing the claims of religion, and defending it against the attacks of her enemies. Philosophy is, as it were, the handmaid of faith, and as such renders it very important services.

First, philosophy predisposes the unbeliever to embrace the Christian faith, leading him, by the light of reason alone, to accept an infinite number of propositions, speculative as well as practical. With the aid of philosophy the human reason discovers in Faith a friend who offers it a helping hand, and elevates and ennobles it, never contradicts it, but rather confirms it in its scientific investigations; so much so that both feel themselves sweetly attracted and quite disposed to embrace each other. Now that the number of these propositions acceptable to mere human reason is very great, who can doubt, when he considers that all the knowledge concerning the Deity which philosophy acquires from the contemplation of nature, is explicitly or implicitly proposed to our belief by our Holy Faith; that the Christian code of morality is made up in great part of principles of moral philosophy, and finally that even the positive and revealed law may be said to be based on the eternal principles of the law of nature which it never contradicts.

In the second place, philosophy demonstrates that God is the creator, that He is infinite in Wisdom and Truth; whence it draws the conclusion that He has over us a dominion which is total and absolute, and that therefore He has a full right to propose to our belief truths which surpass the capacity of our intellect, though they cannot contradict it; that He can never fall into error, accepting for true that which is false, or vice versa, nor deceive us, obliging us to accept as truth that which He

knows to be false. Hence it follows that the fact of revelation itself, or any particular revealed fact or doctrine coming to the cognizance of the philosopher, he will naturally be induced to accept it, relying on the omniscience and the veracity of God; and this predisposition to accept the Faith may be crowned by the grace of Faith itself.

In the third place, philosophy teaches that there can be no effect without a cause, and that the latter must be equal to the production of the former. It demonstrates that miracles, which from the beginning of Christianity proved its truth and its divinity, are facts about the existence of which there cannot be any reasonable doubt, and, moreover, that they are of such a nature that they cannot naturally be produced by a created cause. Hence, philosophy itself teaches that these facts cannot be accounted for without the belief in God who in this manner renders infallible testimony to revealed faith and invests it with a luminous character of truth.

In the fourth place, true philosophy, resting upon the natural principle of causality, admits that not only the propagation of the Christian faith, but also its wonderful preservation, surpasses the reach of all natural causes, for the causes which naturally destroy all societies have no effect whatever against the Church, but, on the contrary, strengthen and multiply the number of the faithful, so much so that it has passed into a proverb that the blood of martyrs is the seed of Christians. Hence in order not to be obliged to admit the absurd principle that there may be an effect without an adequate cause, the philosopher is disposed to see the hand of Divine Omnipotence in the propagation and preservation of the Christian faith, and by making one step further, he will confess that the Church herself is from God.

In the fifth place, the philosopher, considering the beautiful figure of the Church, studying the sublimity and beauty of her doctrines, the purity of her morals, the holy lives of her children, their constancy under the most difficult trials, even to the point of giving their lives rather than renounce their faith or commit any sin whatever, infers that the Church is intended to produce in man the image of the Divine Perfections and so glorify God most efficaciously; and that hence she must be very dear to God, and that man may rest peacefully in her bosom, sure to do in this the divine will.

In the sixth place, it is from Philosophy that Theology borrows its scientific nature. In fact, science is not a simple proposition of revealed truth, but a knowledge deduced from solid evident and immutable principles, and it is philosophy precisely, which furnishes logic, without it this deduced knowledge cannot be had. Now, if on the one hand, revealed supernatural truths are not intrinsically evident to us, because our mind cannot perceive the intimate connection between the predicate and the subject of the propositions which express them, on the other hand, philosophy gives them an extrinsic evidence based upon the natural motives of credibility indicated above. By this extrinsic evidence which philosophy lends to revealed truths, which are, in themselves, solid and immutable, it invests them with a real scientific character. It gathers in one syllogism a revealed major and minor proposition, or to a revealed proposition it adds another proposition which is certainly evident by the light of reason, and draws therefrom scientific conclusions. Philosophy, moreover, applies to theology its scientific methods whether analytic or synthetic, so as to make it appear in a truly scientific character.

Seventh—and since all created things are the effect of Divine Omnipotence, and that the effect must always, in some manner, resemble the cause which produced it, it follows that in all created things, the image and similitude of God must shine forth, and that some traces of the one and true God must be found in man. For the same reason, the supernatural mode with which God operates in the order of grace must be reflected by the divine operation in the order of nature. Therefore it belongs to philosophy to furnish to

the theologian by analogies by the though the mystical and speculative unmasked and revealed nevertheless, because to human reason, plating it, experiential and pleasing delight. Finally, philosophy called the breast cause it furnish sword and buckle defensive purposes. This it first, by furnishing of polemical disarming all the sophisms which error sides truth; second, by assaults made upon science the defence science draws. Since the enemies sought to bring to disrepute, endeavor as opposed to the reason, it will be that this is false, plies between which is real opposition of reason nor science, but false assertion the true principle and faith to harmony, or at least real opposition by the Holy Father cyclical touches perfect precision points from which the connection philosophy is would say, almost body and soul. The soul immense faith must regard faithful and most although faith is reason, which is osophy, even as noble than the body can only be found subject, and there reason itself, which faith may phy, the Holy F conclusion that the and the Doctors the Church herself the Councils or tiffs, did well to osophy; that it right to do so, but duty. Among the various osophers the one most frequent pupils of the Church Pontiffs, is under of Aquinas. Duns the scholastic Thomas was ecc Catholic schools putes between C were of rare occ subjects of science. But the so-called having by iniquity fold of Christ, r had destroyed theology was d philosophy, and board scholastic tunately, many phers, deceived followed their philosophy from feely natural a who attempted olic faith, since faith of a most vant, which fun motives of cred the difficulty ra the name of sci pretending to examples should for it is plain to philosophy of Theology, and the direct and infallible authority would abound in scription, such as ism Nihilism, etc. It is true false philosophy condemned by finite number erroneous ph were censured gations; but all furnished an effectual remedy. Ho desire for philosophy has been man have been writ

the theologian beautiful and correct analogies by the means of which, though the mystery in the supernatural and speculative sphere is not unmasked and rendered evident, it, nevertheless, becomes more accessible to human reason, which, in contemplating it, experiences a most noble and pleasing delight.

Finally, philosophy is deservedly called the breast-work of faith, because it furnishes theology with sword and buckler for offensive and defensive purposes against its adversaries. This it does in two ways; first, by furnishing the precise rules of polemical discussions and indicating all the sophistical forms under which error sides itself to combat the truth; second, by opposing to the assaults made upon faith by false science the defenses which true science draws from faith itself.

The Holy Father in his late Encyclical touches briefly, but with perfect precision upon these eight points from which it is manifest that the connection between faith and philosophy is very intimate, and would say, almost like that between body and soul. The body yields to the soul immense services; equally so faith must regard philosophy as its faithful and most useful servant, and although faith is more noble than reason, which is the source of philosophy, even as the soul is more noble than the body, nevertheless it can only be found in a reasonable subject, and therefore associated with reason itself.

Among the various Catholic philosophers the one who received the most frequent praises from the Councils of the Church and the Sovereign Pontiffs, is undoubtedly, St. Thomas of Aquinas. During several centuries the scholastic philosophy of St. Thomas was exclusively followed in Catholic schools. Philosophical disputes between Catholic philosophers were of rare occurrence, and only on subjects of secondary importance.

The so-called Reformation, after having by iniquitous factions, torn the fold of Christ, never rested until it had destroyed the bond by which theology was divinely espoused to philosophy, and therefore cast overboard scholastic theology. Unfortunately, many Catholic philosophers, deceived by their sophisms, followed their example. To separate philosophy from theology was perfectly natural and logical in those who attempted to destroy the Catholic faith, since it was depriving the faith of a most useful and trusty servant, which furnishes a great many motives of credibility, and solves all the difficulty raised against faith in the name of science.

But that men pretending to be Catholic philosophers should have followed their example, is beyond all comprehension; for it is plain to the merest tyro that philosophy once separated from Theology, and so taken away from the direct and full supervision of the infallible authority of the Church, would abound in errors of every description, such as Pantheism, Materialism, Nihilism, Sensism, Epicureism, etc. It is true, from time to time, false philosophical propositions were condemned by the Popes, and an infinite number of books containing erroneous philosophical doctrines were censured by the Roman congregations; but all this had not, so far, furnished an efficacious and universal remedy. However, of late, a great desire for philosophic reformation has been manifested; many books have been written by learned men,

showing that St. Thomas has left us a complete system of philosophy, and demonstrating the falsity of all other systems opposed to it. Many schools have also been opened for the very purpose of teaching philosophy according to St. Thomas, and colleges abandoned their old course to return to St. Thomas. During the Pontificate of Pius IX. the Apostolic See repeatedly praised and eulogized this general movement of return to the scholastic philosophy.

All this, however, could not take place without loud cries being uttered in the opposing camp. Even Catholic philosophers lifted their voice against the movement, fearing lest the return of the hated philosophy of Aquinas might have serious consequences, and cause secession, especially among learned laymen. Meanwhile social order was going to pieces; war against the Church, in the name of science, was carried on with such audacity, that in nearly every learned work from modern pseudo-philosophers, it was boldly affirmed that antagonism between faith and science was most evident and clear, and that a man must choose between science and reason on the one side and the Catholic Church on the other.

It was high time that something should be done to bring all Catholic philosophers to unite together in defence of the common faith. This Leo XIII. has accomplished by the publication of his late Encyclical "Eterni Patris," in which he lays down the "Philosophical Rule" henceforth to be followed in Catholic schools and colleges, and that Rule is the Scholastic Philosophy of St. Thomas of Aquinas.

A FORCIBLE EDITOR.

The editor of the Evening Herald will pardon us if we notice him just once. Father Nugent recently delivered a very able discourse, on temperance, in Lindsay. In the course of the lecture he pointed out some of the great trials of the Irish people in times of misfortune. He desired to show how, in all these trials the Irish nobly kept their faith despite all temptations of worldly profit. In many cases they preferred death rather than become apostates. The rev. lecturer did not say that all protestants refused aid to the suffering Catholics unless they consented to change their faith. Any one acquainted with Irish history knows that the Irish Church Mission Society spongers carried food to the people in one hand and held in the other a Protestant Bible or a tract. They would not get the food unless they consented to take the Bible or the tract. The Soup schools established by these emissaries is a matter of such notoriety, that we thought a man with any degree of intelligence was fully acquainted with the fact. The sentence which awakened the Kentish fire of this apprentice editor reads thus:—

"The tempter came with meal; the tempter came with money; the tempter came with every inducement; and the father turning to his faithful wife, said, 'Mary, I cannot see my children die before my eyes with hunger, I will take the food.' 'Michael, you may take the boys with you; but here in the name of God I will lie down with my three darling daughters; I have faith in God.' And there the mother lay down with her three daughters to die. But she had faith in God, and next day a ship sailed into the harbor and she had food."

This is simply describing the course of procedure we have alluded to, and the writer of this article has seen occurrences of a somewhat similar kind. The gentleman in question opens out a volley of abuse on the good priest for making this statement, in the middle of which he becomes absolutely eloquent and speaks in this gorgeous fashion:—

"—During this statement thirty years after the events are supposed to have happened, we have no hesitation in saying that the rev. father is a deliberate liar." We reproduce this to show how low an editor can descend as well as anybody else. Every profession has its vagrancy and the honorable position of editor is evidently no exception to the rule. This person takes Father Nugent to task for coming to this country to stir up ill-will. The rev. gentleman will, no doubt, earn the ill-will of the low groggeries, and we rather suspect one of these dens supplied the inspiration for the Bashi-Bazouk article in question.

But when we hear this man speak about stirring up ill-will we naturally ask ourselves "Does he keep a per-

sonal diary," or has he access to the files of the Herald, or does he ever look over his past effusions? Well, to see what we may be permitted to call an organette of the slums of bigotry, this chum of the ex-convict widower's society, take people to task for stirring up ill-will, is an exhibition of inconsistency not often witnessed. So few people read what the man writes, he cares not what he says. Ogle R. Gowan's history of Orangeism seems to be the extent of his historical research.

He can write an article on this subject, or he can blackmail private character, and this is the editor of the London Evening Herald.

We don't know how it is exactly, but the London Evening Herald seems to be out of the general press fellowship of the country; perhaps it is because the fellow who is its editor has by his intemperate language destroyed the good reputation the paper had in the old days of Fallman and Marcus Talbot and John Siddons. We have always had considerable regard for the proprietor of this paper, and believe him to be a man of many good qualities, but it has been a puzzle to us for a long time how he can calmly witness the destruction of the Herald's reputation by its editorial department.

LOCAL NEWS.

DISCHARGED.—The man Stanley who has been awaiting trial for some time past, on a charge of shooting at Mr. M. Flaherty, with intent to kill, has been discharged on a plea of insanity.

ONE YEAR IN THE CENTRAL PRISON.—The man Donaldson, whiskey informer, has been convicted of perjury, and sentenced to one year in the Central Prison. It is shameful that some of our respectable fellow-citizens should have been arrested and fined on the evidence of such a character as this. It is necessary that the law should be carried out, but in doing so it is very improper to engage men with whom "kissing the book" is merely a matter of form.

OPEN-AIR EXHIBITION.—A city reporter and a city alderman got into a very ungracious mood with each other within a standing jump of the corner of Henry street. They fumbled each other very energetically for a few minutes. The chief, with several of the police, brought about a separation. The magistrate, we believe, also put in an appearance. There was something said about a remand. The crowd dispersed, the principals are, we are sorry, very sorry. The entertainment was scandalous, very scandalous.

DANGEROUSLY INJURED.—A very serious accident occurred at an early hour yesterday to Mrs. John Hargrave, of Maitland street. She heard one of her children cry out, and got up to see what ailed the little one, and while enquiring around in the dark to get a light fell down the stairs, from top to bottom, the result being a broken arm, a probable fracture of the skull and severe bruises on the face. When picked up she was unconscious, but we learn she is now coming round very favorably.

MYSTERIOUS DISAPPEARANCE.—The friends of a girl named Lavinia Nichol are much distressed by her mysterious disappearance from her home. The girl in question, who is only fifteen years of age, has been living with her widowed mother and her brother, at 219, Simcoe street, and was employed at Mrs. Montague's dressmaking establishment. On Friday afternoon she left her home ostensibly for the purpose of returning to work, but this it appears she did not do, as it has since been discovered that she went down the river instead, taking with her a neighbor's child. She returned on the four o'clock boat and took the child near home, and came back in the direction of the city. Her brother, who was going home about half-past five, saw her not far ahead of him, and she was then going towards home, when she arrived at the corner of Henry and Simcoe streets she turned west again instead of east, and that is the last that has been seen of her. Her prolonged absence has greatly alarmed her friends, who will gladly receive any information of her whereabouts. She is of rather small stature for her age, and looks young. When last seen she was dressed in a light dress with dark overskirt, and white straw hat. She has only been in the city about four months, and is not thoroughly acquainted with the streets yet.

NOTE.

To the Editor of the Catholic Record. SIR.—For the sake of those that may be afflicted with that dreaded disease cancer, I ask a small space in your paper, to say, that up to the 23rd of August last, mine seemed a hopeless case. On that day I began the use of the Alecto Ointment, and by its use alone, I am now nearly well. I fully expect to be entirely cured, after another week's application of the same. The plaster gave me no pain whatever, and I understand it is equally efficacious in cases of king's evil, and all kind of running sores. At any rate it was well for me, that such a remedy was to be had. I am, sir, yours respectfully, SAMUEL DAVIS.

JOB PRINTING.

We wish to inform our patrons and the public that we are now prepared to execute all orders for book and job printing on the shortest notice, and on the most reasonable terms. Orders by mail promptly attended to, and work sent by express prepaid.

OUR AGENTS.

Mr. Thomas Payne, of Guelph, Mr. M. Redmond, and Mr. W. Walsh, are fully authorized to do business for the CATHOLIC RECORD.

BIDDULPH MISSION. PROGRESS OF TEMPERANCE—SUCCESSFUL BAZAAR.

On Tuesday, the 10 instant, the Total Abstinence Society of St. Patrick's, Biddulph, celebrated the natal anniversary of the great and good Father Mathew. It was indeed pleasing to witness such a fine body of Irishmen and their noble sons, assisting with banners and regalia at the Holy Sacrifice of the Mass, which was sung by the pastor, Rev. Father Connolly. The Temperance cause flourishing in this important mission, and we feel certain the noble work done in this way, will bring many blessings upon the people, as well as upon the good and zealous pastor who has worked so energetically to bring about this gratifying result. Last week a very successful bazaar was brooked, a close netting about one hundred dollars for the benefit of the Church.

A GOOD WORD FOR IRELAND FROM AN ENGLISH PAPER.

Irish readers of the following article may feel disposed to doubt that it has formed the "leader" of an English journal. Such, however, is the fact. We take it from the columns of the Yorkshire Independent, which is published in the flourishing and important town of Leeds. The issue of the 10th inst. in which it appears bears date of Friday, September 10. The Independent is a journal of the people, published by a limited company, and that accounts in some measure for its liberal instincts and generous sentiments, so different from the style affected by the official and aristocratic organs of the English metropolis.

One hundred years ago—in 1779—the rose-colored dawn of a new day seemed about to break upon poor, down-trodden Ireland. Early in that year Henry Grattan was the power of fifty thousand armed Irish Volunteers, who were, attached to the mouths of their cannons, crying out this inscription: "Justice to Ireland, or else—Justice was done!" For George the Third replied to that declaration: "Gentlemen, Ireland has a right to make her own laws." A little later, in 1782, when the Volunteers had reached the number of eighty thousand, the Irish Parliament, on the motion of Henry Grattan, passed its declaration of independence in these words: "It is enacted that the crown of Ireland is an imperial crown, but inseparably annexed to Great Britain, on which connection the interests and happiness of both nations essentially depend. But the kingdom of Ireland is a distinct kingdom, with a Parliament of her own, possessing full legislative power, and that there is no body of men competent to make laws to bind this nation except the king, the lords, and the Commons of Ireland." A grander declaration of independence and nationality was never made by any people. Ireland thus claimed her rights as a free nation; her rights to her own laws, her own taxes, her own resources. The law thus passed by the Irish Parliament was sent to the English king, and was by him returned, duly ratified and signed, and thus by all international law Ireland was free. Alas! that the day that thus broke in the splendor of new-born hopes and high aspirations should soon become overclouded and end in a storm of bloodshed, misery, and civil war! The Volunteers, patriotic and Irish as they were, were also sectarian and bigoted. No Catholic was allowed in their ranks. No Catholic was allowed to sit in the Irish Parliament. No Catholic was permitted to vote. One-seventh of the nation returned all the representatives. What might have been expected took place. Internal differences weakened the power of the Irish Parliament over the people. The Catholics, being the great bulk of the nation, began to lose confidence in a House in whose election they had no share. The English party grew bolder as they saw the fatal dissensions in the ranks of the Irish. They succeeded in getting the Volunteers disbanded and disarmed. English troops and militia, officered by English gentlemen, were quartered in Ireland. The sun of Irish freedom was obscured behind the black clouds of deception and oppression. Not yet, however, had the worst come. One bad law followed another, one oppression after another struck heavily on the hearts of the people, till in '92 they rose to strike one more blow for their country, their homes, and their altars, for their liberty and their God. They struck, but they struck in the ruthless hand of their oppressor, wounded, bleeding, and enslaved. Even then they had not drunk their cup of bitterness to its dregs. They still had the semblance of a national Parliament. That last form of independent national life must be taken from them. What the laymen had done on the battle-field, the British Parliament, consisting, be it noted, of seventy representatives of the people and 220 nominees of the lords and landowners, in 1800 passed the Act of Union, and so far as law could do it the national life of Ireland became a thing of the past. Infamous Castlereagh triumphed, and Ireland was dragged as a slave at the chariot wheels of her conqueror.

Since then what has Ireland not gone through! Every kind of outrage that a high-spirited, sensitive, and generous-hearted people could feel has been poured upon her suffering children. To-day the Irishman is nowhere made to feel his supposed inferiority in such a degree as in the land that is his own. The quays of the great ports are deserted. The streets of her cities are silent. The Irish people, that in 1846 numbered in Ireland eight millions and a third, do not number to-day five millions and a half. Her commerce is decreasing. Her soil is owned by strangers, who spend in other lands the rent wrung from her peasantry. Her people, in the valleys and plains where their fathers were chiefs and kings, are now "holders of wood and drawers of water." Yet Ireland has never lost the

feeling that by all the righteous laws of God and man she is entitled to her freedom, and she never will. As long as her people treasure in their hearts the memory of her sons who, for her sake, gave up their lives, so long will she look to the time when once again Ireland shall be free! Grattan, Wolfe Tone, Emmet, O'Connell—big, burly, glorious Dan O'Connell—have left to her recollections that will never die; hopes that will spring up in the breasts of her sons till the work they commenced shall be completed, and the Irish people have again given to them the right to govern themselves. We are told now-a-days that her pressing and material grievances have been redressed, and that what the Irish are now complaining about are only sentimental wrongs. We deny that this is absolutely true, though we grant that many of the more prominent evils have been ameliorated. If, however, it were so, what of that? Sentimental wrongs to a people constituted like the Irish are more grievous to be borne than any other. Insult is to them worse than injury, and English ascendancy, as at present carried out in Ireland, is an insult to the feelings of every true son of the Green Island. They are a people endowed with fine sentiment, quick susceptibilities, and marvellous depth of feeling, and to such a people a million insults falls more heavily than a blow. Lord Beaconsfield said of them some years ago that they were a sad and discontented people because they lived under a more cloudy sky and in a more humid atmosphere than those of England, and because there was ever sounding in their ears the melancholy moaning of the sad sea-waves of the broad Atlantic that engirts their shores. If we understand the sky to be not the natural but the political one, and the melancholy moanings to refer to the memories of the past greatness and the present sufferings of Ireland, the description will not be so far from the truth. The moaning of that mighty ocean of memory sounds ever in the Irishman's ear; and as he listens, it tells him to make one more effort—to strike one more blow for the country he loves so well.

Has Ireland then, that has thus been the sport of the conqueror for centuries, no claim for justice at the hands of the English people? We say that never has it been the wish of the people of this country to oppress or destroy their brethren in Ireland. Land robbers, shifty statesmen, tyrants, ecclesiastics, and time-serving politicians have found it to their interest to do so. Not so with the mass of the people. The cause of the down-trodden and oppressed is the same the world over. We have suffered too much from land robbers in England to prevent us from willingly helping them to carry out their plunderous game at the expense of others. The cause of Ireland is not to be won, however, by treason and rebellion. Such have ever sent her noblest sons to the dungeon and the scaffold. We do not say that they have died in vain. No! Their spirits are yet marching in the vanguard of freedom and ever beckoning the people onward. To-day, however, it is not arms, but union, that Irishmen want—that they should sink their differences, whether political or theological, and remember only that they are Irishmen demanding the liberty of their country. To that demand it is the duty of every right-thinking Englishman to give his adhesion. As he himself loves freedom, so he should refuse to enslave others. To the demands of a united Ireland, backed up by the voice of the toiling millions of England, no Government dare to turn a deaf ear. Ireland to-day asks for Home Rule. Let the people of England assist her in her demand and it must be granted. Some politicians would make out of this Home Rule to be a very trifling thing. It is really nothing of the kind. It is simply Ireland's request for legislation on Irish affairs, to be entrusted to Irishmen and to take place on Irish ground. We believe that Home Rule would bring peace and prosperity to Ireland. We believe that land reforms and social reforms would follow quickly in its wake. We believe it would render Ireland content, happy, and free; and believing all this, we say that she has a direct claim on every true Englishman to help her in her constitutional struggle for independence.

We publish the announcements in our advertising columns for pay, and seldom trouble ourselves to enquire as to the quality of the goods advertised, further than to assure ourselves that they are legitimate and respectable. But when an article performs miracles in our midst, transforming the old to young, in appearance at least, we cannot pass it by unnoticed. We know of people, who, years ago, were grey-headed men, who now wear dark and glossy hair. How is this? It is evidently not colored, for it has a perfectly natural appearance instead of the harsh, dry, staring look of hair stained with nitrate of silver or other common hair dyes. Oh! it has been restored to its youthful color, lustre and vitality by the use of that wonder of wonders, Hall's Vegetable Sicilian Hair Renewer. It has many imitators, but there is nothing like it. The test of years only increases its fame, while its imitators die and are forgotten.—Boston Daily Globe.

Severe Case of Rheumatism—To Whom it May Concern. From Mr. Robert Dicks, Westminster. I am very glad to state for the benefit of others suffering from Rheumatism or Neuralgia, that I have been very greatly relieved by taking the Electric Baths and treatments, administered by Dr. Wilson, of the Electro-pneumatic Institute. I was obliged to go to him by my son-in-law Mr. J. Jarvis, of Westminster, and also by my grandson, both of whom had derived great benefit from Electricity. The rheumatism was chiefly in my shoulders, and sometimes extending to the knees, and feet, at times being really tormented by the rheumatoid source, and rendering me very much, and in two courses I was entirely cured. I feel confident in saying that there is no cure readily that can equal Electricity in the treatment of Rheumatic complaints, and those who are constantly troubled with those suffering from Rheumatism to take the treatment before trying any medicines as I had been doing for twenty years.

From Levi S. Hickson, Post Master, Gloucester, Ont. Dear Sir,—I was afflicted with severe Sciatica in my left leg, I was doctored until my leg was nearly one-half, and I was getting very helpless below the knee. My health was much injured by the powerful medicines and application I had received. In one week after taking Electricity of Dr. Wilson, I was able to sit at the table, which I had not done for four months before. I have been in good health and improving ever since, and am fully convinced that Electricity treatment, according to the new system, is worth more than all the combined medicines in the world. LEVI S. HICKSON.

ELECTRICITY.—THOMAS' EXCELLENT ELECTRIC OIL.

Worth Ten Times its weight in Gold—Pain cannot stay where it is used! It is the cheapest medicine ever made. One dose cures common sore throat. One bottle has cured Bronchitis. Fifty cents' worth has cured an old standing cough. It positively cures catarrh, asthma and croup. Fifty cents' worth has cured crick in the back, and the same quantity lame back of eight years standing. It cures swollen neck, tumors, rheumatism, neuralgia, stiff joints, and difficulties, and pain and soreness in any part, no matter where it may be, nor from what cause it may arise, it always does you good. Twenty-five cents' worth has cured bad cases of chronic and bloody dysentery. One teaspoonful cures colic in 15 minutes. It will cure any case of piles that it is possible to cure. Six to eight applications is warranted to cure any case of excoriated nipples or inflamed breast. For bruises if applied often and bound up, there is never the slightest discoloration to the skin, stops the pain of a burn as soon as applied. Cures frost feet, boils, warts, corns, and wounds of every description on man or beast.

Beware of Imitations.—Ask for Dr. Thomas' Electric Oil. See that the signature of S. N. Thomas is on the wrapper, and the names of Northrop & Lyman are blown in the bottle, and take no other. Sold by all medicine dealers. Price 25 cents. NORTHROP & LYMAN, Toronto, Ont., Proprietors for the Dominion. North-Islelectric-Selected and Electrized.

New Advertisements.

SPARKLING SAUMUR CHAMPAGNE!

CARTE D'OR, CARTE BLEUE, CARTE NOIR,

IMPORTED DIRECT!

Which we can sell at

LOWER PRICES

Than have ever been offered.

FITZGERALD, SCANDRETT & CO.

109 DUNDAS STREET, 4th Door East Richmond Street.

ALL RHEUMATIC AND OTHER PAINS

CURED IN A FEW HOURS.

W. Y. BRUNTON, Esq.—St. Hyacinth, Que.

I have used your Rheumatic Absorbent for some time in my practice, in the treatment of rheumatic pains, and always with the very best results. I consider it an excellent preparation, and have much pleasure in recommending it.

J. H. SEIFERTMAN, M.D.

BRUNTON'S Rheumatic Absorbent and Digestive Fluid are sold by all druggists.

TO GRAIN BUYERS.

A private residence to let. A grain store will be finished by the 12th inst. and sufficient to hold ten thousand bushels of grain, at one of the best places in Ontario for a grain store, at Eldon Station on L. E. & E. R., twelve miles north of the city of London, and very low. A weight scale wanted for store to weigh twenty-five hundred pounds. Second-hand one night on. Apply to W. M. PATRICK, Birr P. O., Ont.

W. GREEN'S.

New Brocaded Velvets, New Brocaded Velveteens, New Striped Velvets, New Silk Fringes,

JUST RECEIVED

THESE ARE THE LATEST NOVELTIES

DRESS TRIMMINGS.

138 DUNDAS STREET, LONDON.

WESTERN SCHOOL OF ART & DESIGN

THE NEXT TERM WILL COMMENCE in the rooms of the school, Mechanics' Institute, on Tuesday Evening, 18th inst., for Evening Classes, and on Saturday, 18th inst., for Day Classes.

HOURS OF STUDY. Evening Classes—From 7 to 9 p. m. Tuesdays and Thursdays. Day Classes—From 3 to 6 p. m. Saturdays. For terms, etc., apply to the Teacher, in the school, or to the Secretary, CHAS. CHATMAN, Secretary.

W. T. STRONG, PHARMACIST AND DRUGGIST, STRONG'S HOTEL BLOCK.

The greatest possible care taken in the selection of

PURE DRUGS AND CHEMICALS, FOR THE DISPENSING OF PHYSICIANS' PRESCRIPTIONS.

A choice stock of pure wines and liquors, foreign and domestic, for medicinal use only. Open on Sundays for Dispensing.

BUCKEYE BELL FOUNDRY

Schools, Fire Alarms, Pumps, etc. FULLY RE-PAIRED. VANDUZEN & TIF, Cincinnati, O.

NEW SH...

T. BEATT

FAYAL

HA

Also, just to hand

LADIES' SILK

T. BEATT

HUM

He had an au...

promised to take

met him at the lo...

"Hello! Ready?"

him and now they

"Dan," said a fo...

five cents to buy

one monkey in the

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the heir, as if to

dawning humorist;

stunned with great

fourth rat, he ga...

super. -Rockland

A lady who has

teaching both boy...

the extraordinary

GLOBE AGRICULTURAL WORKS

LONDON, ONT.

FOR THE FALL OF 1879

We offer the following first-class

IMPLEMENTS!

1. FARMERS' FRIEND Double Distri-

buter Grain Drill and Grass Seed

Sower.

2. FARMERS' FRIEND Wrought-Iron

Frame Gang Plow.

3. The No. 1 Power Straw Cutter.

4. The No. 2 Hand Straw Cutter.

5. The Little Horse-Power.

PLOWS.

FARMERS! EXAMINE our stock in

Plows. We defy competition either

of quality or price. Don't fail to call

and see our ADAMANT PLOW POINTS.

We offer you the following celebrated

Plows:

1. Dominion Wrought-Iron Beam, Steel

Mould-Board, Narrow-Furrow Plow

2. The Hill Wrought-Iron Beam, Steel

Mould-Board, ADAMANT POINT,

and Stubble Plow.

3. The No. 13 Wrought-Iron Beam,

Steel Mould-Board, ADAMANT

POINT, General Purpose Plow.

4. The Cast Plow, with Wheel and ADAMANT

POINT, General Purpose

Plow.

Catholic Farmers will find it to their

advantage to purchase their Farm Imple-

ments from us, for the following reasons:

1. WE MAKE OUR FIRST-CLASS IMPLE-

MENTS.

2. WE SELL AT LOWER PRICES than other

makers, offering a like quality of imple-

ments.

3. FOR OVER TWELVE YEARS we have been

supplying farmers with implements

throughout the Dominion. And by pursuing

the course of making only first-class, high-

Gas, Steam, Water.—THE

above conveniences are now being sup-

plied in Philadelphia, and the different

Companies, and Pipes, Fittings, &c., for same

by McLENNAN, LOTHIAN & FRYER,

Plumbers, Gas and Steam Fitters, 24 Dundas

street, P. S.—Country Jobs a specialty. Es-

timates furnished. No trouble spared to please

our customers.

EMERSON'S PATENT HOME

BOOK-BINDER.—Enables anyone

to bind Magazines, Music, Novels, Papers, &c.,

neatly and durably, at less than half the

usual price of binding. Manufactured and

for sale by CHAS. CHAPMAN, sole manufac-

turer for Canada, 91 Dundas street, London.

O'MARA BROS.—DON'T FORGET

that O'Mara Bros. have removed to the

New Arcade. Grocers and the trade supplied

liberally and with Packing House

Dundas Street, West. Office—New Arcade.

JOHN WRIGHT, STOCK AND

Exchange Broker, Federal Bank Building,

London, Ont. Stocks bought and sold

from commission, or purchased and sold

upon completion of transfer.

BUILDING—JAMES ELLIOTT,

St. Mary's, Ont., Contractor and Stone

Quantity of the best quality of all kinds

of stone on hand. Satisfaction guaranteed. 43

St. Mary's, Ont.

NOBLE & HARGREAVES,

Painters, Paper-Hangers, Etc., have re-

moved to Richmond street, third door south

Dundas street, where they will be pleased to

see their old friends and the public generally.

J. DOYLE & CO., WHOLESALE

and Retail Dealers in Groceries, Wines,

Liquors, Provisions, etc., South-West

corner, St. Thomas. Agents for

Catholic Record.

STEVENS, TURNER, BURNS &

CO., Contractors, Brass Founders and Fin-

Meetings.

CATHOLIC MUTUAL BENEFIT

ASSOCIATION.—The next regular meet-

ing of the Branch No. 2, of the Catholic

Mutual Benefit Association, will be held in

our new Lodge Rooms, Castle Hill, Albion

Block, Richmond street, Monday evening,

20th instant, at 8 o'clock. A full attend-

ance of members requested. ALEX. WILSON,

Secretary.

Coal and Wood.

J. P. O'BYRNE, NEW COAL AND

Wood Yard, Bathurst street, between

Richmond and Clarence, is prepared to sup-

ply all kinds of coal and first-class cordwood,

wood cut and split if desired, and delivered

on the shortest notice. Give the new Yard a

trial.

COAL AND WOOD—NORTH

End Yards, No. 1 Richmond street, oppo-

site Covered Skating Rink; No. 2, near corner

of Richmond and Albert streets. Goods de-

livered to any part of the city on the shortest

notice, either cut, and split, or in the

rick. The price will in all cases be found as

close as any other yard in the city, or as can

be obtained elsewhere. Satisfaction

guaranteed. ROSS & McNEIL.

Professional.

DR. J. B. PHELAN, GRADUATE

of McGill University, Member of the Col-

lege of Physicians and Surgeons, Physician,

Surgeon, 121 Dundas street, 2nd floor,

left at the office. Office—Nitschke's Block,

272 Dundas street. 2-ly

F. H. MITCHELL, M. D., C. M.,

Member College of Physicians and Surgeons,

Graduate of McGill University, of the West-

ern and Lunga a Specialty. Office, 14 p.m.

to 12 p.m. Office—No. 1 Wilson Terrace,

near Talbot & Maple Sts., London. Oct. 15-ly

C. T. CAMPBELL, M. D.—MEM-

ber of the College of Physicians and Sur-

Waterford.

On Sept. 15th, Mr. George Perry died

suddenly, at his residence, Kerry park

terrace, Summerland, Waterford. De-

ceased was in his usual health the pre-

vious day. On the same day Mr. J. Law-

rence, boot and shoe merchant, Broad

street, Waterford, took suddenly ill, and

died in a few minutes. Deceased had

not been previously complaining.

Archbishop Trench has intimated to his

tenants near Dungarvin, that he will allow

an abatement of 35 per cent. off the half-

year's rent due 29th September, to all ten-

ants holding under written agreements, and

that he will make a similar reduction in

the half-year's rent falling due on the

29th March, 1880.

ANTRIM.

On September 19th an inquest was held

at Belfast on the body of Alexander Lema-

han, seaman on board the Rotterdam

steamer Lord Byron, who met his death

by falling down the hold of the steamer

when putting on the hatch. The jury,

after hearing the evidence, returned a ver-

dict of accidental death, and recommended

the widow of the deceased to the favorable

consideration of the owners of the ship.

The deceased was a native of Warren-

point.

Dr. Taggart, coroner, held an inquest

on September 12th at Shevretun on the

body of a woman named Margaret Mc-

Auley, aged 72 years, who committed

suicide the previous day by hanging her-

self to the "couple" of the house in which

she lived. The jury found that deceased

committed suicide while in a state of tem-

porary insanity.

ARMAGH.

On Sunday, Sept. 14th, the new Church

of the Sacred Heart, erected at Lislea,

MEATH.

On September 16th at a village called

Bohemern, about two miles from Na-

van, a child, aged two and a half years,

named Lawrence Mooney, the son of

Philip Mooney, was amusing himself with

a dog near an old quarry hole filled with

water, when he fell in and was drowned

before anyone was aware of the occur-

rence. The mother went out to look for

him, and, not seeing him, was returning to

the house, thinking that he might be some

place about, when the dog ran after her,

and, catching her by the dress, would not

let her stir, but led her to the very

place at the quarry hole where the child

had fallen in, and commenced to howl and

cry. The mothers and friends, suspecting

something had taken place, so rushed, and

the body of the poor little fellow was

found.

LONGFORD.

On September 15th, the house of Mr.

John Keegan, Kildonan, near Ballyma-

hon, was attacked by a armed party of

men, who fired several shots from guns

and revolvers into the house. Three re-

volver bullets were found imbedded by the

police in one of the window frames. One of

the inmates—a young woman—narrowly es-

caped, as a bullet was lodged over her

head in the room where she was sleeping.

No arrests have been made.

KILDARE.

Some of the boys in the heart of Ireland,

after a long rest, shake themselves together

for a season of activity. Just now the

Myerstown Bog, in Kildare, is on the

edge of a great war, and as the water

it lifted its anchor, but as there were ap-

parently two counter influences at work it

knit by dividing it into two sec-

tions, taking different routes. One, com-

Old Irish Blood.

God bless the brave old Irish blood, the noble

and true!

With the deer love of Holy Faith 'tis leaven-

ed through and through—

It mantles in each Irish face with hot and

brave glow.

If the Faith be but mocked at, as if he felt a

blow!

Hot blood and passionate it is, ay, ready for

a fight.

For small point of honor, or for its

country's right,

But if you wish to see it hot, and rush to strife

and death.

Let it be the rallying cry of "Danger to

the Faith."

Fourfold forth the water to defend many a

foreign throne.

Poured forth the water to defend many a

foreign throne.

Fair and deep it left its mark when Irish men

and boy.

Fell for the Austrian 'gainst the Turk, for

France at Fontenoy.

For Don Miguel in Portugal it has been shed

like rain.

And many a time has laid the dust on the

burnt heaths of Spain—

But never has it flowed so free, or with so

good a will.

As when 'tis shed to guard the Church or her

true priests and flow.

God bless the good old Irish blood! God keep

NEW SHADE HAT!

T. BEATTIE & CO., Have just received several cases of the new FAYAL SHADE HATS in Black and Colors, all sizes.

LADIES' SILK LACE MITTS In all the new tinted colors, also in black.

T. BEATTIE & CO., 140 Dundas Street. HUMOROUS.

He had an auburn haired girl and promised to take her out riding. She met him at the door when he drove up.

"Hello! Ready?" She misunderstood him and now they don't speak.

"Dan," said a four-year-old, "give me one monkey to buy a monkey."

"There were two men got into a fight in front of the store to-day," said a North End man at the supper table.

The biggest one grabbed a cart-stake and drew it back. I thought sure he was going to knock the other's brains out.

A lady who had much experience in teaching both boys and girls, speaking of the extraordinary obtuseness of a certain pupil.

The late Charles Lever, Consul at Trieste, had accompanied his daughter to London.

"Ah, Lever!" said he, greeting him, "so glad you were able to come."

"I then Minister of Foreign Affairs," (then Minister of Foreign Affairs) Now Lever had omitted the formality of applying for leave.

"I fear I must retire; my nose is bleeding," he replied, making for the door, which at that instant opened.

Lever before he could make good his retreat. "Ah, Mr. Lever! I didn't know you were in England."

"No, no, my lord," stammered the witty novelist, "I thought it would be more respectable to your lordship to come and ask for it in person."

Anecdote of Ben Butler. He was called on by a person who wanted to have a talk with him.

"Mr. Butler," said he, "one of my neighbor's cows jumped my garden gate and destroyed my flower beds."

"What was the height required by law?" Now I wish to know whether I can obtain damages.

"Most assuredly," replied the widow's friend. "Well, Mr. Butler, how much?"

"Oh, about ten dollars." "But, Mr. Butler," triumphantly, "the cow was yours."

"Ah!" said Mr. Butler, thoughtfully; and he looked unutterable things out of his bad eye.

"When are they most dangerous?" "Indeed! are they dangerous?"

"Sometimes. When cornered up they have been known to be quite combative, and again they have been known to go through a convenient back window."

"When are they most dangerous?" "When intruded upon by a book-agent who wants a forty line local for a seventy-five cent book, or by a poet with verses about gentle Spring."

"Are editors ever killed?" "They do." It was formerly supposed that they ate at long intervals and upon rare occasions, but it is now a well authenticated fact that they can eat a great deal when they get it.

What kind of food do they like most? "They are not very particular. While they won't refuse quail on toast, fried crab or roast turkey about Christmas time, they have been known to make a hearty repast of a dish of cold turnips and a consumptive herring."

Can they eat concert tickets? "We believe not. Some people have gained this erroneous impression from false teachings in early life, but no authenticated instance of such a thing is on record."

Do editors go free into shows? "They do when they give dollar and a half locals for a twenty-five cent ticket?"

Are all editors bald like this one? "No; only the married ones are bald. But let us pass on; the editor does not like to be stared at."

MORRISON'S FOR CHEAP GOODS!

Nice Dress Goods selling from 8 to 25 cents. Black Louises from 12 to 25 cents. American Prints at 5, 6, 7, 8 and 10 cents.

JAMES MORRISON, Anderson's Block, London East. P. S.—Send for Sample of my white Cottons at 10 and 12 cents.

W. H. ROBINSON, CHEMIST AND DRUGGIST, DRUGS, PERFUMERY, DYE STUFFS, ETC.

All Patent Medicines sold at Low Figures as by any other ESTABLISHMENT IN CANADA.

CATHOLIC CHURCH & SOCIETY JOB PRINTING. For all kinds of Catholic Societies we will print promptly and at low prices.

THOS. COFFEY, Catholic Record, London, Ont.

L. C. LEONARD, Crockery, Glassware, Lamps, Chandeliers, Bar Tumblers.

GR FAIENCE, Reproduced by Swiss Artists.

COPIES ANTIQUITIES. Excavated by HERR SCHLEIMANN AT MYCENAE.

Majolica from Wedgwood's. BUNTS—Bethoven, Mozart, Hayden, Mendelssohn, Wagner, Wilson, Goethe, Clyde, Scott, Grant, &c., &c.

Statuettes—Dante and Beatrice, Eve and Forbidden Fruit, Morning and Evening Dew, Zoroaster, Power of Love, Love's Contest, Art, Science and Comedy.

REID'S CRYSTAL HALL. NATIONAL POLICY. GREENS' Can't be understood, so have reduced the price of building material.

W. L. CARRIE, BOOKSELLER, STATIONER, DEALER IN FANCY GOODS, 417 RICHMOND STREET.

LONDON CARRIAGE FACTORY, J. CAMPBELL, PROP. All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail.

ALL WORK WARRANTED. CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD.

W. T. RUTHERFORD & CO., Liberal Discount to Wholesale Dealers.

PROF. SUTHERLAND, THE STAMMERING SPECIALIST.

Has returned to LONDON to cure all those who are afflicted with Stammering or any form of Impediment in speech.

Office, 442 Wellington Street. Can Buildings be Protected Against Lightning?

THE GLOBE LIGHTNING ROD COMPANY, OF LONDON, ONT. Has been chartered with a capital of \$50,000 to construct, from pure metals, LIGHTNING RODS, and erect them in a skilful and scientific manner on buildings throughout the country.

They have arrived. SEE THEM! TRY THEM!! BUY THEM!!!

C. F. COLWELL. Has received another supply of these beautiful EMERSON PIANOS!

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